

RELIGIO PHILOSOPHICAL JOURNAL

ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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M. S. JONES, PUBLISHER AND PROPRIETOR.

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Original Poetry.

Written for the Religio-Philosophical Journal.
JESSIE TO HER FRIENDS.

BY D. P. KAYNER M. D. MEDIUM.

Jessie has gone to the land of bright morning,
Blest home of the angels where night is no more.
Though 'mid these glories she now is rejoicing,
She often is with you as she was of yore.

Think not that your Jessie was in the grave laid,
'Twas only the garment she wore while on earth.
Her spirit in far brighter robes is arrayed,
And unseen can join in your sorrow and mirth.

The earth claimed its own when her spirit arose,
But Victory's garlands bloomed bright o'er the grave,
For the River of Life unceasingly flows,
And Progress eternal is borne on its way.

'Tis Jessie that bids you to think no more
That she was entombed when she gave up the strife,
But look to that far-reaching evergreen shore,
Where Jessie has risen in newness of life.

Friends, weep no more, for your Jessie is near you,
For "gone is not gone yet, and dead is not dead;"
Whisperers of soul-woe she yet brings to cheer you,
With angel-breaths woven to place on your head.

Listen, friends, now, to the voices of Reason,
Join in the choruses sung by our band,
Let us commune with your souls earth's brief season,
And then we'll receive you with joy in our land.

Spirit love greets you and spirit hands waving,
Becken you on o'er the beautiful river,
Where, in the fountains of eternal truth laving,
The soul's march is on and upward forever.

Then sorrow no more that I have passed o'er,
For tongues cannot utter the joys of my home,
When earth receding your spirits shall sever,
To our bright Summer Land we'll aid you to come.
St. Charles, Ill., June 19th.

REV. T. J. BRIGGS ON THE ROSTRUM.

His Lecture at the Decatur Convention—
Written out and Published by Request
of Many Spiritualists.

FRIENDS—As the chairman has introduced me to you by name, it is no more than right that you should know who and what I am, on what platform I stand, and what is my belief.

Almost thirty years have rolled past since I commenced pioneering in central Illinois as a Universalist preacher, trying to aid in emancipating people from the thralldom of orthodoxy, and bringing them to the enjoyment of more exalted views of the Divine character, and of a hope as broad as the needs of humanity. I labored earnestly, faithfully, hopefully, for many years, whether judiciously or not. I fought too long under that banner to be willing to throw it aside now. I have sailed too long under that flag to think of deserting it now. I am a Universalist.

Some years ago, a Spiritualist lecturer asked me what my belief was. Upon my replying that I was a Universalist, I was met with the response, "Umph, haven't you got beyond that yet?" I replied that I had not, and never expected to. I never expected to get beyond the universe, and Universalism embraces the universe. My faith embraces a universal God—the universal brotherhood of all humanity; the universal triumph of life over death, knowledge over ignorance, light over darkness, righteousness over sin, and joy over sorrow, and happiness over misery. I never expect to pass beyond this, and I hope the time will come that you will get in sight of it.

A man, professing to be a Spiritualist, once disgusted me by saying he thought he was superior to Jesus Christ, because he was living on a higher plane. I told him that mankind had doubtless progressed, and the civilized world occupied a higher plane than it did when Christ was upon earth; but man's superiority was not judged by the relative position of their feet, but by their purity of soul and the development of their moral and intellectual nature. And here let me add, I consider that the superiority of Christ's teachings over all that went before, consists mainly in this, the relative importance that he gave to truths and duties. We may take, for example, his moral codes. We can find the most of this scattered along in the writings of the ancients. But Jesus' mind looked over the past, and seized upon the most important moral truths, and placed them in the foreground, giving to them a prominence and position that they never occupied before. They are summed up in the two great commands, and in the Golden Rule.

When I came into this hall for the first time, my eye readily caught the motto which has been commented upon by those who have spoken before me, "DEVOTION TO FREE SPEECH." This very principle of free speech, based, as it must be, upon free thought, is a stumbling to the orthodox churches. They do not understand what we mean by it, or how we can be promoters of order and truth, and permit it. Errors of the orthodox churches has its articles of faith, which are considered to embrace all important truths, so that there is not much religiously, that a person need know or believe outside of them. In all their social religious gatherings, it is expected that every church-member who speaks, will speak in conformity to them, so that he is speaking, not only for himself, but also in behalf of his demonstrations. He speaks

in behalf of all, and all feel that he is accountable to them, and that they are, in a manner, responsible for his utterances. When such persons come into places like this, and hear one person speak upon one topic, and another upon another—one advancing one train of ideas, and another differing from those in the ideas he advances,—it still seems to them as if each one is speaking, not for himself alone, but for all, or, at least, that he should speak for all; and ought not to be allowed to speak unless the meeting generally endorses those views. It seems difficult for them to realize that each speaker individually, is alone responsible for what he or she may say; and that the purpose of this free speech is not to argue and confute, but to discuss and compare notes for mutual profit and improvement.

The paramount object of this meeting is, as I understand it, the development of our higher natures, the growth of the soul, that we may progress more and more toward the celestial and divine.

There is nothing really profitable but what tends to this result. It is to this view that I attempt to address you on this occasion. And I am happy to say, there is nothing present that jars upon my feelings; the currents flow evenly and smoothly.

The present calls my attention to a few thoughts, that I had briefly penciled down for my own entertainment at home, with regard to the general agreement of all religions. Before introducing these, however, I wish to preface them with this important reflection.

Moral principles are universal laws, designed to operate everywhere, where there are moral beings, just as physical laws are universal. I work everywhere, where there is matter. For, wherever matter exists, it is subjected to the same universal physical laws, as attraction, light, heat, etc. All these principles are working everywhere, in other worlds and other spheres throughout all the universe, as well as in this solar system and on this globe. So moral laws are the same in their principles for all spheres of moral intelligences, from the highest to the lowest. Take, for instance, the first and second commands, "Thou shalt love the Lord with all thy heart, and thy neighbor as thyself." We can not conceive of any moral beings in any sphere, but what are subject to this law, and must observe it to be happy and progress. The outward manifestation, or rather the special application of this law, must vary according to the different circumstances and needs of intelligences, while the principle remains the same. There always has been, as there must ever be, dependence among finite beings, and hence a necessity, in some way, to aid and assist. Jesus enunciated an eternal and universal truth, when he said, "Ye have the poor with you always, and whosoever ye will, ye may do them good." In no world, in no sphere, do beings exist that are not in some way, in some respect, "poor" in relation to others, and in some manner, others "can do them good." And this will always be so long as there are finite beings. No one can be freed from the obligation of doing others good, or will be so isolated and independent that he can not receive good from another. Here it is done according to our circumstances and wants; in other worlds, other spheres, according to their circumstances and needs.

We come now to the subject of religions. All the past generations have had truths and errors in their religions, as future generations will find in ours. And it is truly remarkable, that all religions in their fundamental principles embrace truths mostly, whilst their errors are mostly found in the details. The errors are grouped around, outside of the heart of all religions, so to speak.

At all past ages men of all religions have believed in an overruling power. But they have differed, and differed widely, in details with regard to this power. These errors, however, do not matter much, so long as they do not contravene some of the great universal moral principles, and do not smother the hopes and aspirations, and retard the progress of man. Cruelty is the same in any being. The orthodox contend that we must believe in a sort of three-headed Deity. With me it does not matter so much how many heads God has, if those heads are all right. I believe in an infinite intelligence. I do not believe that I know more than the first cause of my existence. I can not comprehend it. Neither can I comprehend infinite space or infinite duration. I believe in them, however, none the less firmly still.

21. All the world has believed in gradations of being, or as Pope has poetically expressed it:—

"Vast chain of being, which from God began,
Nature ethereal, human, angel, man;
Beast, bird, fish, insect, etc."

But they have differed, and do differ, in details as to this gradation of being. As every people have had different names for the lower orders of creatures, so all religions vary in their name, relatives of the superior orders of intelligences, and often differ in their views with regard to them. Nevertheless, they are all based on the great truth, that there are higher intelligences. The general names among the Greeks and Romans for their intelligences, were gods, goddesses, demi-gods, demons, etc. But they used the name demon in a good sense. We have been accustomed to the Hebrew names. They called all dwellers in the spiritual realms, from the highest to the lowest, spirits; and when they came in communion with mortals, angels. They used epithets to distinguish their characters, and some appellatives and proper names for their office or orders.

We have now passed in review (hastily), two points of contact between all religions, or rather two principles upon which they all are founded.

21. We will notice only one other point of contact or principle, common to all religions, which is this:

extent, or exert influences, in a greater or less degree on lower orders. Religions differ, of course, almost infinitely in the details, but the general truth is universally admitted and contended for.

This truth being admitted, it must be carried out consistently. Where is there a missing link in the chain? As physical laws bind all matter into one universe, from the smallest atom to the most ponderous globe; so the principles of truth, right and morality, unite all intelligent and moral creatures into one moral and intelligent world, from the highest to the lowest, from the most illumined to the weakest and most darkened.

Heavenism's great defect was, it did not acknowledge this universal law of rights and obligations for all intelligences everywhere. It saw not the same bill of rights, the same Magna Charta for the high and the low, the strong and the feeble. Hence, their gods or celestial beings, might act upon principles in relation to the children of men, that deprived them of their rights, and poor humanity had no reason or right to complain. Rulers, and the higher classes and the priests, could act upon principles in relation to subjects, the masses and the laity, which would be wrong for them to adopt in their intercourse with each other, and it was all right, Christendom, "so the opposites to the teachings of Christ, adopted the abominations from heathendom, and has relentlessly carried it out. Hence, our privileged classes in church and state, who might do what others had no right to do, and for them it was all just and holy, for these others had no such rights that they were bound to respect. Their will and privileges were the law, and not the universal and eternal principles of right and truth. All this is directly the reverse of what Christ inculcated to Peter, in that much perverted and abused text, "Thou mayest bind on earth whatsoever shall be bound in the heavens, and thou mayest lose on earth whatsoever may be loosed in the heavens." Our translators, by rendering a Greek subjunctive, by the future indicative, have obscured the whole meaning of the text.

Our translators, by rendering a Greek subjunctive, by the future indicative, have obscured the whole meaning of the text. Peter's answer to his question, that Peter received truths that no man had taught him. He received them by inspiration from the higher spheres, from his Father in the heavens. And, as a subject of inspiration, he joyfully told him, that whatever shall come from the heavens he might proclaim on earth. He should unite earth to the heavens, by giving heavenly principles and truth to earth. This fully coincides with what we are taught to ask for in that clause of the Lord's prayer, "Thy kingdom come, thy will be done on earth as in heaven." We will do heavenly truth, illumine our minds, and celestial principles raise us above the low, selfish and evil principles of earth.

The preceding makes me want to speak a little on MIRACLES, or I shall not be understood. But some of you say that you do not believe in miracles. Neither do I in the sense of their being violations or suspensions of nature's laws. You all will agree with me, that there have been certain phenomena that have been called miracles, however differently you may regard or explain those phenomena. It is my view of the nature of these that I want to explain.

A miracle is a force through spiritual law directed by intelligence. As to God, with him there can be, strictly speaking, only one eternal miracle. He is infinite activity—ever acting. The only Greek word for miracle, necessary for me now to notice, is *dynamis*; signifying power, and applicable, as I conceive, more properly to spiritual than physical power. As certain texts give my views exactly, I shall quote a few of them. "For the invisible things of him from the foundation of the world are clearly seen, being apprehended through the things that are made (visible) even his eternal miracle and divine energy." Rom. 1:20. The conclusion of the Lord's prayer is, "For thine is the kingdom, the miracle, and the glory forever." Matt. 6:13. When the Sadducees questioned Jesus—nor about a literal resurrection as technically understood—but as to the truth of our spirits entering upon a spiritual existence after death, (which they denied), Jesus answered them, "Ye do err, not knowing the scriptures, nor the miracle of God"—that divine energy which stamps with immortal life everything spiritual, Matt. 22:29. Thus with God, there is only one miracle, infinite, endless.

Other miracles are the direction of spiritual forces by finite intelligences,—often acting on physical substances and our outward senses. Hence Paul taught with regard to our entrance upon that spiritual state—"that is, we are then in that spiritual sphere, where we are surrounded with, and use more immediately and mostly spiritual forces, as with these bodies, we feel to be surrounded more immediately by the physical, and employ mostly physical forces. So also inspiration is but the influence of mind upon mind without the employment of any physical means, as words, look, or gesture. It is a well established fact, that minds can and do influence minds directly, in accordance with certain spiritual laws, giving them ideas, without using words, for we think in ideas, not words, and often find words but very awkward things to convey clearly and correctly our ideas to others. There are minds also that read the thoughts of other minds. All this is inspiration, whether done by minds in the body or out, or by minds out of the body acting upon minds in the body.

And this is Spiritualism. I am a Spiritualist, and see nothing in all this that militates against Universalism. If any of my Universalist brethren are displeased with me on account of this—and I am happy to say I have found only a few that were—though they may disown me, they will not be able to shake me off. I am determined to stick closer to them than a brother. I am a Universalist still.

Such miracles, such inspirations have been in the world in all ages and among all nations. And the time never was, and never can come, when the universe will not be, as it ever has been, under the control of the eternal miracle of God. You may perhaps choose to call these spiritual facts by some other name. If so, all right, provided I have conveyed to you correctly my ideas, I care little about names—it is facts, truths that I am after.

In all ages of the world, man has received light, and instruction from the spiritual spheres. I can notice only a few instances among the numerous historical facts. Anaxagoras of Clazomene, though a heathen, and doomed by our orthodox creeds to eternal darkness and pains, was really an inspired person. Born rich, he left his city young, and went to Athens in pursuit of knowledge. But he was soon absorbed in the pursuit of more spiritual knowledge. And when reproved for not taking more interest in the political affairs of his country, he replied,—"My first care is for my country," pointing to heaven. Was he understood? Returning to his native city, he found that his estate had been gobbled up and wasted, upon which he remarked, "To this ruin I owe my riches."—his spiritual development and knowledge. But he was diffusing too much light, and, above all, he ridiculed the superstitions of the priests—the Athenians banished him, and he devoted his life to public instruction. When one of his friends attempted to sympathize with him for his banishment, he replied, "It is not I, who have lost the Athenians, but the Athenians have lost me." Being asked, just before his death, if he wished to be carried to his native city for interment, he replied, that it was unnecessary, as the way to the spiritual realm was alike open from every place. [After his death the inhabitants of Lampsacusa, who protected and befriended the exile, erected a tomb to his memory on which they inscribed an epitaph, the purport of which was as follows:—Anaxagoras lies within, who, for most of truth, passed the confines of the heavenly world.] Anaxagoras was his scholar, and we all know that from his early youth, he was accustomed to hear a voice, and was attended by a spirit that he called his demon, (good angel), and also, in the Greek sense, his God; that he obeyed his spiritual monitor; taught without fee or reward to improve his people; and they recompensed him with hemlock and a grave.

Plato, his pupil, was more fortunate. He was thrown into prison twice, and sold into slavery once; and after all, died in quiet in a good old age on his own couch. "Ma too said he, when I say anything in the public assembly concerning divine things, and predict to them what is going to happen, they ridicule as mad; and although nothing that I have predicted has not turned out to be true, yet they envy all such men as we are. However we ought not to heed them, but pursue our own course."

Yes, to call those Spiritualists mad or hallucinated, whose integrity they care not to assail, is a very handy way to account for spiritual phenomena. We are not alike in the development of our gifts or faculties. If to you is given "the discerning of spirits," and I am blind to this, does it become me to say you are mad? If I can hear their voices spiritually, and you cannot, must you call me hallucinated? More than thirty years ago, when mesmerism arose into notice in the Eastern States, I walked on foot seven miles and back again for several days, on purpose to investigate the phenomenon. How little I thought, while doing this, that I was laying up a treasure in heaven by coming upon the means of connection between the natural and spiritual world. Many years rolled by, and my mother gave me the first information, that she had passed over, in a communication written on a slate with a pencil without physical hands. She passed away about 1 o'clock, on Monday A. M. Tuesday evening about 10 o'clock she gave the message signed "Mother," and the next Friday the letter came informing me of the fact. Call me hallucinated, a fool, or what you will, I will rejoice in my knowledge of spirit intercourse, and that my spirit friends are with me. But this is not for scorers,—this subject is too sacred for them to profane.

I hasten to the point I wanted to present before I closed. As history shows, spirit intercourse was believed in, and enjoyed by the primitive churches, and it was the universal faith of the rural people of all the North of Europe, who enjoyed this communion with their friends gone before. When the church sent missionaries to convert them, they were usually beset by the terror of the sword. Both sides appealed to Spiritualism. The Christians, to confound them, arrogated that their doctrines and instructions were from God, and angels, spiritual orders of beings from a foreign sphere always disconnected with earth; and, with stern ferocity, ascribed all their communications to the devil and his imps,—a wicked order of beings, called by his frightful names, who never lived on earth, and only sought to diffuse herey and sin. And, to cap the climax, repudiated the former faith of the church, and denied vehemently that departed friends ever did or ever could return. The struggle was severe, and the church and sword prevailed, and built up an adamantine wall between this and the spiritual world; claimed that none could learn anything of the unseen world, save from them; filled a portion of that world with indescribable horrors and monsters, seized upon offenders as in league with devils and fiends, tortured and burned them for witches; accused all heretics of witchcraft and leagues with the powers of darkness, and gratified their individual malice, by the most unwarrantable accusations. This storm carried down all before it. After the tenth century, for some four hundred or five hundred years, the church ran riot in cruelties, and held the people down in the most obnoxious of terrors. And she did this mainly by denying all communion with friends gone

before, proclaiming devils and demons, and such terrors as they chose about the future.

And it seems to me, since Spiritualism has become a scientifically demonstrated fact, that many liberal Christians make a grave mistake by ignoring it. It gives the Orthodox sects theantage ground, and they know it. They raise the old witchcraft cry, it is devils and evil spirits; this life is the day of grace; we can know nothing of the other world, it is all a matter of faith; endless damnation is in the future, etc. They fear nothing more than the prevalence of this demonstrated truth, for with it crumbles their power and superstitions. It breaks down that wall that they have built up between this world and the other. Spiritualism is doing more to convince unbelievers and skeptics of the immortality of the soul, than all the churches together. I distinctly remember (or I watched him closely), that when Robert Owen became convinced of the future life, by spirit demonstration, he announced that he was still an atheist; he only believed in human immortality. I thought, we advance only a step at a time, I will patiently wait for your next step. Next he announced his belief in a Supreme Intelligence; and, before his death, that Jesus was a divine teacher. So Dr. Robert Haro, when he became a Spiritualist, by scientifically demonstrating its truth, retained still his harsh infidel opinions. I carried on a spirited controversy with him in the *Spiritual Telegraph*, incoo, for perhaps, a year and a half. A little while before his death, he told his old friend Judge Edmonds, "I believe in revelation, in a revelation through Jesus of Nazareth." There are classes of minds which the preaching of the churches fails to reach, that Spiritualism does convince of immortality and endless progression.

There is in Spiritualism, as in all systems of philosophy,—much that is theory, as well as demonstration. And all theories are doomed to be gradually changed, as new facts are discovered and demonstrations made. And it would be well to more carefully distinguish between demonstration and theory. Do you embrace Spiritualism with former opinions, or catch up some new theory? Spiritualism is not responsible for those. We should beware not to confound in the minds of those who are listening to us, facts with theories, our opinions with demonstrated truth.

As I am not in the field as a public speaker, and have not been for some years, I did not come here with the view or expectation of addressing you. As it was desired earnestly by some of you, I complied; and may God grant that this interview shall be a benefit to you and a consolation to myself.

LITERARY.

Battles at Home, by Mary G. Darling; Boston: H. Rouse B. Fuller, publisher. Chicago: S. C. Griggs & Co.

This story was first published in *Merrill's Museum* being selected for that purpose by Emma M. A. Coit, author of several of the most popular books for young people ever published. Although written for young folks it will be found entertaining to all. The story extending over 330 pages, is briefly this: An over-worked clergyman leaves his family of four boys, Arthur, Bob, Geoffrey, and Jimmie, while he goes to Europe to gain new strength. Their grandfather, a crusty, wealthy old gentleman, receives them into his family together with an orphan niece Lillie. The little girl has been living with a wealthy aunt in New York, and is vain and selfish, yet she has many good points. Arthur has tastes which lead him into the company of fast young men, and he runs in debt. Bob sells his grandfather's Christmas present to pay Arthur's debts; is cruelly mis-judged, but keeps the secret to himself, and finally comes off victor in the battle. Jimmie is a studious, gentle boy. Geoffrey, an inquisitive eager little fellow. The leading characters, Bob and Lillie, are pleasantly and naturally drawn, and the book is spicy and entertaining.

In *The World*, a sequel to *Battles at Home*, by the same author and publisher; uniform in size and style.

In *The World* carries the boys through college, where Bob distinguishes himself in the bar-tence between Harvard and Yale, and we see them fairly in the world. Arthur becomes the elegant young man in society, and keeps up his expensive tastes. Geoffrey becomes a sailor, and is thought to have been lost at sea, but arrives safely at last. Jimmie is the same quiet student; Lillie a New York belle, but she forsakes her frivolous life for the straightforward, noble-hearted Bob. The books will be great favorites with the young folks, and we should be happy to see them in the libraries of our children's progressive lyciums.

CHARLES H. READ.

Letter from R. E. Lake.

Bro. JONES—Chas. H. Read gave a seance here last evening. Odd Fellows Hall was crowded to excess, and Mr. Read gave the best of satisfaction.

He gives another seance to-night, and I think the hall will hardly contain the people. He is doing a grand work; and it is a great pity that we do not have more mediums that can give as good satisfaction as Mr. Read does. We think here that he is the best physical medium in the world. He can not be excelled.

Westville, Ind., June 14th, 1871.
Mr. Read is giving the very best of satisfaction wherever he goes. He gave two seances at St. Charles, Ill., last Saturday and Sunday evenings.—Ed. JOURNAL.

Reported expressly for the JOURNAL. DECATUR CONVENTION.

Pursuant to the call, the Grand Mass Convention of the Northwestern Speakers' Fraternity, and the friends of liberal or free religion, met in the Opera Hall, at Decatur, Ill., on Friday, June 9th, at 10 o'clock A. M.

But few speakers were present, some not having arrived. The meeting was called to order, and proceeded to elect the officers of the day as follows:

Hiram Brown, Pres.; B. H. Righter, Vice Pres.; P. S. Riplogie, Sec.; W. H. Stevens, Ass't Sec. Business Committee: Dr. Sprague, J. S. Barney, J. Snarr, Mrs. Addie L. Ballou, Mrs. M. J. Wilcoxson.

The convention was opened by Mrs. Wilcoxson, who briefly, but clearly stated the objects of the Speakers' Fraternity, and then read the following letter from Dr. H. S. Brown, the Chairman of the Counciling Committee:

MR. BENJAMIN H. RIGHTER—Dear Sir: It gives me pleasure to know your society are so active and hearty in the work of getting up the convention, and under the influences you have given, I have no doubt the Decatur Convention will be one of the most useful ever held.

I say "your getting up the convention," for notwithstanding I called it and others sanctioned the call, yet a good convention is made by the people where it is held to a much greater extent than is generally acknowledged.

The past conventions have proved a success by the living inspirations of Mrs. M. J. Wilcoxson, to a great extent, and I wish her put at the head of the committee to call the next one. She understands the objects of these gatherings better than any other one.

My opinion is that we should finally establish the church of humanity; that is, a church that will always plead with the government for the education and humane treatment of criminals, and the protection of society by the mildest punishment of offenders that will answer the purpose. In short, we should never ask for harsh laws to punish any one, as do the other religious churches. This I conceive to be one of the first duties of any church found in this age of reason. Bulls of vengeance and resolutions to get power to punish people by laws of man, should die with Christian churches; and that they will soon die is the prayer of yours for the Church of Humanity, established by the angels of heaven among the people of earth.

H. S. BROWN, M. D.

504 Milwaukee street, Milwaukee, Wis.

She then read a letter from E. V. Wilson addressed to the convention, as follows:

To the Brothers and Sisters in Convention Assembled, in Decatur, Ill.:

Greetings I send you from the green prairies of Kansas. I wish you Godspeed in all good work, and an abiding joy in truth and in spirit, and regret I cannot be with you in person.

In your council be cool and just. In seeking a practical and scientific religion do not lose sight of the soul's emotional or love element. In calling for homes for superannuated speakers and mediums, be careful that you put the matter correctly before the public. In considering the various capacities of speakers and mediums, and the fields of labor, as well as compensation, avoid the blunder made by the Mass Speakers Club or Association, of fixing a stipulated sum as pay for lectures and the services of mediums. Let the subject of settled speakers alone.

Reprobate evil, but deal gently with the wrong-doer. Remember that Jesus came not to the righteous, but to the wicked, and came into the world in a stable, and left it in the company of thieves. Deal gently with the mediums. Remember that charity covereth a multitude of sins.

And now, brothers and sisters, in the name of the angels, and our co-laborers that have preceded us, work for humanity that our future may be brighter than our past. And in conclusion may I suggest the following subjects for your consideration:

1st, The purchase of a home for superannuated speakers and mediums, to be governed by trustees.

2d, A common school system of Spiritual education.

3d, The best method of developing reliable mediums for mental and physical phenomena.

4th, The science of Spiritualism.

5th, The emotional and affectional in Spiritualism.

6th, Urge upon all Spiritualists to patronize our papers; we need all the papers we have, and more.

7th, Let us throw off all applications, acceptances, and endorsements of any and all associations, with any liberal or discrete theology or doctrinal points that do not directly endorse, accept and advocate spirit influence, communication, contri and testimony; for "should not a people seek unto their God for the living to the dead to the law and the testimony."

May a great cloud of witnesses gather around you. Might you be led in wisdom to a righteous legislation, and your councils fully approved of the angel world and our brethren and sisters everywhere.

Remember the wanderers of our faith, in all parts of the world. Ask as one mind the noble phalanx of advanced brethren who have preceded us, to be with us in all we do.

Remember me for the testimony I bear of Spiritualism, as I remember you the workers in our cause, and when we meet in our First Convention in the Summer Land, we shall look back with joy to these reunions of this world, and feel that it was good for us to be together.

Truly yours, E. V. WILSON.

A proposition was made to take up the business of the Speaker's Fraternity in the afternoon, as well as the consideration of objects named by E. V. Wilson.

A little time being left before adjournment of morning session, Dr. Underhill said:

"We are not to condemn others because their opinions are not as ours. Suppose a man of the Mohammedan faith should come to this country, would he not think the orthodox Christians foolish in their manner of worship? A Catholic priest was going to forgive the sins of a sick young man, who refused, and being told that he would go to hell, repudiated being told to go there as all rest men had gone there. Lincoln, Dickens, Paine, and those men who could not accept the dogmas of the church, were all infidels, and were sent to hell by the Christians. But Methodist preachers do not pour out their boiling hell-fire and brimstone as they used to, for they know the people are advancing—they know they will not receive it, and so they and other preachers are stealing our thunder. They are working into their sermons a little more of the spirit of the age, and these spiritual ideas are becoming conspicuous in their literature. The world is progressing, and people will not sit under such preaching as they used to."

Dr. Sprague followed. He did not expect a man to believe as he did unless he has the evidence. There are many beautiful things in theology, but when we examine Spiritualism, we find it far in advance of theology.

Pursuant to report of Business Committee, the meeting adjourned till 2 P. M.

AFTERNOON SESSION.

Meeting called to order by the Chair. Dr. Underhill spoke at considerable length on his experiences, Magnetism, Spiritualism, etc.

Dr. Sprague followed. Related his practice of psychology in making converts to the Methodist faith. He had cast the Holy Ghost out of a woman by putting his powers upon certain organs of the brain. He attempted to show that conversion was thus produced, as he had converted 2,700 people.

Mrs. Wilcoxson rose to a point of order, and earnestly plead the special objects of the call, and the order of the day. The intention was to transact business, and not to discuss magnetism or psychology; let all such questions go 'till another time; the time for business was being consumed, etc. They had all heard the objects of the call, and supposed that they already understood that it was for the protection of mediums and speakers, and then to open the meeting for the co-operation of all who would assist in the cause of human freedom. We are much like the ministers of the primitive churches, as, for instance, the itinerants of the Methodist Church, who went over the country leaving all behind them—leaving the joys of home to preach to the people; and again, many had actually been driven from their homes, cast off by their relatives and families, sacrificing all for the mission which had fallen upon them. She knew of more than one of those proscribed ones to be there in the convention. As for a "home in the hands of trustees" she had no faith in the movement in the present. There was something seductive in the touch of money. Especially when you begin to talk about collecting a sum of money sufficient for such an institution, and putting it into the hands of trustees, she could not think it well. We had seen too much of this collecting money out of the pockets of the people, which never was heard from, —as, for instance, look at the default in the Methodist Book Concern, and other institutions. And we, as Spiritualists, had seen something of this temptation to appropriate funds in our own organizations. What we want we want now. Our mediums, our faithful workers, are falling often from basiship, and need a rest. In time when the world knows us by our fidelity to the cause of truth and humanity, they will come to the rescue, and such men as Robert Barnes will build us a home, and bind the conditions of the will so firmly that no one shall run away with or spend the money otherwise than for the purpose intended.

She also made a zealous appeal to the liberal-minded to awaken to the great peril that threatened our liberties in the attempt by the orthodox alliance to put "God in the Constitution," with their peculiar dogmas as a law for the people to be ruled by.

Mrs. J. M. Telfer remarked that they had many good places where the friends were kind and loved to have speakers with them; but they could not get out an audience or pay the prices speakers demanded.

Mrs. W. said, advertise for a circus or trapze and they could get an audience.

Mrs. Ballou related the annoyances of mediums, and the impossibility of recuperating when they expected them constantly to give tests. We could not rest. We want a change when we are thus worn down by labor—a relief—a rest from that which is wearing us out. We want to breathe the fresh air, enjoy a release, and be free from this curiosity, etc. She continued her remarks at some length, in reference to the superstition of the age, which banished mediums from home and relatives, in consequence of their religious opinions; and referred to the role of barbarism which exists in the nineteenth century, and which developed itself in Chicago through the influence of the Chicago Tribune, in the suit against mediums for practicing their healing powers and their gifts of clairvoyance.

She made a touching appeal for her children—wanted them to be educated; must be enabled to support herself and take care of her children. Those who had spoken "did not want homes for themselves, but others." She knew speakers could not live on air; they must have money as well as others; they had duties and obligations which must be met.

Mrs. W., having noticed the allusion to speakers' prices, said she did not exact a fixed price, but when able to do so always did her share of missionary work; that she had paid for halls, and all the coal expenses running her own risk, to give these missionary labors.

Dr. Underhill stated that he knew of a man who had a million of dollars to use for the protection of mediums, and made other interesting remarks.

Dr. Sprague and others also made remarks and inquiries, when the meeting on motion adjourned till 7 1/2 P. M.

EVENING SESSION.

Meeting called to order by the Chairman, who stated that the evening's exercise would consist of short addresses by different speakers.

Dr. Underhill recited a poem on "The Three Preachers." He said, if Spiritualism is true, it will be of untold interest to the church. Tell a man a spiritual story, and he will reject it, unless he knows that it has been copied from the Bible.

He very ably compared the Bible and the position of orthodox believers with the truths of science and the philosophy of Spiritualism.

Rev. E. Sprague, of Brownville, Neb., was next introduced, and discussed the question, "Why has Spiritualism come into the world?" Mr. Levi Dinkelspiel, a Jewish lawyer, gave his experience as a Spiritualist, stating that one year ago, practicing his profession, some of his friends were holding circles, through which he became interested in this new religion, and adopted it as his faith. He stated that at the first circle he ever attended, he was very much frightened, and jumped through a window in order to get home. He went into circles for three months after that, and was not willing to acknowledge spirit communion, until his deceased mother appeared to him and told him of that future existence. Thereafter he was a firm believer in spirit communion and braved the persecution of relations and friends who had driven him from them because he had manhood to own from what he believed was true.

The Convention then closed with music by the choir, to meet at half past nine o'clock next forenoon.

SATURDAY MORNING SESSION.

The business of the Speaker's Fraternity having been disposed of, the meeting was called to order by Vice President Benj. Righter.

Fifteen minutes' time was allotted to each speaker.

A few remarks were made by Dr. Underhill. J. D. Stoddard, while under spirit control, gave some encouraging words to the audience, admonishing them to go on in their good cause.

Dr. Stephens read a short address in favor of free thought as the birthright of man, proposing as the basis of an organization in which all men could work for humanity, and not be bound by creeds, the sentiment of "Love to God and Love to Man."

D. W. Hull and others having been added to the Convention, a Committee on Resolutions

was appointed, as follows: D. W. Hull, Mrs. Wilcoxson, L. Dinkelspiel, Dr. Stephens, and Dr. Brackett.

Also Committee on Finance, as follows: E. O. Smith, G. Heyworth, and J. Snarr. Mrs. A. L. Ballou read a letter of encouragement and co-operation from Moses Hull:

Fellow Laborers: one and all—I send you kindly greetings. Would that I could be with you, but my body is forced by circumstances to be elsewhere. My spirit will be there at least a part of the time.

No one feels more sensibly than myself, the importance of the work before us. The Young Men's Christian Association set a trap for me, but were not fortunate enough to catch me. They are at the bottom of the movement against speakers and mediums, as well as the work of trying to make a National God. Let us be on the alert, on our toes as wily.

Our Associations, Mass Conventions, and every-thing of the kind, should serve to bind us together. Let us drop all little personalities, and present one solid, formidable front to the adversaries.

Yours in warfare and peace, until called from the field of battle to wear the victor's crown. MOSES HULL.

Mrs. Wilcoxson again read letters from Dr. Brown and E. V. Wilson, and a motion was made to discuss certain questions he had proposed:

Dr. Underhill thought we had a school already—thought we were educating our children as fast as we can. Did not believe in separating our children from their parents, and send them away to a Spiritualist school, where they are made a mark, and ostracized by the religious world. We should spread abroad the truths of Spiritualism as fast as we can—but to put our children into a Spiritualist school, would not benefit them. Our schools have made great improvement, and are improving constantly.

Fannie Wright said, The school-house is the only green spot left to the children.

Mr. Dinkelspiel did not think exactly as his predecessor did. We all know that we live in a "free country," and have "free schools," and a free education, but we all know, too, that the orthodox influence is brought to bear strongly upon our free schools. We want our children educated to think for themselves. Do not let them be educated by the plan of education? No. We want our children educated for men and women. I think our children should be taught to think for themselves. It is due to Spiritualists to lift up their voices, to insist upon a republican system of education. The Bible and the different creeds are brought into our schools. The welfare of this country, and the destiny of the rising generation, hangs largely upon this question,—one of vital interest.

D. W. Hull said, Our system of common school education was originally based upon liberal principles, but had not become perfect. He opposed anything sectarian in these schools. Spiritualism will work its way into the hearts of the rising generation, when men and women professing to be Spiritualists, learn to live right; when they become positive, and strong in principle, and give to the child, first a good organization and home influence. Would not work for party, for when you vote for party, you vote for your caste.

Mrs. A. L. Ballou said, Spiritualists have not had the same rights conceded them as others have. They are not anywhere granted the rights of the orthodox world.

Made remarks upon Robert Barnes' will, giving details.

After this discussion, the questions given by E. V. Wilson, were submitted to the Committee on Resolutions.

AFTERNOON SESSION.

The following resolutions were presented by the Committee on Resolutions, and adopted by a unanimous vote:

WHEREAS, An effort is now being made by various religious denominations to form an Evangelical Alliance for the purpose named by them, viz. To gain increased power and authority over the minds of the people and the rising generation, and by religious thralldom and monopoly, subvert the original intention of our national charter and the priceless inheritance of civil and religious liberty, decided to us by our fathers; therefore,

Resolved, That we will with voice, pen, and ballot, oppose such destruction of our constitutional rights, and do protest against the introduction of any clause into our Constitution which can lead to a union of Church and State.

Resolved, That crime is the result of the inherited passions of our ignorant ancestors and the lack of proper education in the present systems of society—that the Christian religion of the orthodox churches is no guarantee against crime, as it still insists upon murdering men by the rope in addition to its decrees of future punishment, and inasmuch as it does not practically recognize the humane teachings of the Nazarene, but discards them and insists upon the efficacy of blind belief and mere form.

Resolved, That the building up and supporting of any costly, luxurious temples and churches, engenders dangerous destructions in society, creeds and aristocracies, which is fatal to true democracy, and is subversive of the principles of universal justice and humanity. That it diverts large sums of money from the use of the laboring classes, increases the non-producing element in society by increasing a fat and enlarged priesthood, as witnessed in the Roman Catholic church, established church of England, and the Greek and Mohammedan churches. It makes serfs and subjects and martyrs of the people, claims a temporal sovereignty which is sure slavery to the laboring and producing classes, pays no revenue to the government, claims, as an ecclesiastical body, exemption from all civil courts and trials by jury; claims office and the public funds; the regulation of our schools and universities, and in fact the undisputed right to stifle the free thought of the people. It builds up a false and fraudulent morality, by accepting such practices as are not founded on republican principles, and instead of saving men in the sovereignty and strength of a liberated manhood, it chains them to the dogmas and decrees of a government on the true liberty of the Gospel, but it has defamed, ostracized, and foully misrepresented the cause of free thought, and those immortal heroes who gave to all nations and creeds of men the right to worship according to the dictates of the conscience.—Paine, Hamilton, Franklin, and those noble compatriots who now sit in the congress of our accented heroes and martyrs.

Resolved, That Spiritualism has awakened more investigation in the last year than for several years before.

Resolved, That the wonderful increase of good mediums to meet the increased demand for light gives us much joy.

Resolved, That the progress of this cause is promoted by good mediums, and means for their growth and development should be encouraged.

Resolved, That we rejoice in the common school system of our land, and will labor to extend its usefulness by keeping it free from sectarianism, so that no one can complain thereof. That he who would intrude his religion upon

our free schools, violates the spirit as well as the letter of our laws, and is guilty of an act of injustice and intolerance.

Resolved, That the recent effort to suppress Spiritualism by the arresting of mediums, and menacing our public speakers, only encourages us in renewing our efforts to its propagation.

Resolved, That our thanks are due those noble souls, Editors of the RELIGIO-PHILOSOPHICAL JOURNAL, Dr. Duke and others, who have come to the rescue of healers from persecution by law, in Illinois, Michigan, and Wisconsin, by preventing the passage of the infamous bill to protect empiricism called the Medical Bill.

Animated discussions were engaged in for a considerable time by Dr. Briggs, D. W. Hull, Dr. Underhill, Mrs. A. L. Ballou, Dr. Brackett, Mrs. Wilcoxson, Mrs. Telfer, and others, showing their live energy and purpose of the Convention.

Mrs. Telfer said: the work of the angels is to individualize us; each should work in his own individual capacity.

Dr. Brackett urged the cultivation of charity—all men are more or less honest in their labors, but do not comprehend the law of charity.

D. W. Hull made some playful, rather earnest remarks upon the "Reverend" attached to the ministerial character, which caused a little flutter with some weak-kneed representatives or worshippers of a sacred prefix, as was afterward discovered. Bro. Hull showed a little too much of the Luther, and the "bifurcated Car-melite,"—having confronted our Protestant Vatican by his own accession, to please the strait coated clergy of the clerical order.

Rev. Mr. Briggs made very forcible remarks in harmony with the objects of the meeting. He spoke earnestly upon the origin of our American religion, how at the beginning of the American colonies, the aristocracy of the European priesthood was transported across the waters, and men fled from religious tyranny, and from priests and kings to become little priests, little kings, and little lords on this side of the water. Spoke eloquently upon the course of this new theocracy when it had gained a little power, in the Puritan persecution.

Our government was created for the purpose of giving religious liberty to all classes of citizens, and to prevent the oppression and intolerance of the favored class. Efforts had been made by different parties, to wrest from the people their rights—these efforts had failed; the present effort is made with the utmost shrewdness and sagacity. Spoke of the controversy commencing with the "Bible in the common schools." The Roman Catholics are at the bottom of all this movement. Truths of science are taught in our common schools, and our free literature. These truths are considered heresy by the Catholic church.

Books that teach anything contrary to the Catholic creed are offensive to them, denounced as dangerous and heretical, and they would suppress them the moment they had the power. Mr. ————through Spiritualists were too much divided, isolated, etc., could not or would not act together. What are we going to do? We may talk, that does not change anything. How shall we unite? We are no organization—there is no unity as long we remain thus divided.

EVENING SESSION.

Convention met pursuant to adjournment, and called to order at 7:30. Thirty minutes time was allotted to each speaker.

Mr. Brown, Chairman, presented the complaint of some person or persons, not giving names, that the clergy had been abused in certain remarks made on the Reverend. Of course it took a Reverend to reply, and who could do it better? D. W. Hull was on his feet, and let loose his undisciplined tongue in a pleasant and effective manner. He did not deny that ministers as well as other human beings, were given to human frailty—they were a portion of them, dishonest, etc., but he did not apply his remarks to any one in particular.

Mrs. Wilcoxson said our platform is free; all have been invited to it, and why should not our Christian ministers avail themselves of it? Is it not their duty to meet us honorably? As public teachers professing to save the world, we have a right to demand it of them; if anything is said unworthy of our cause, let them come here and rebuke us in the spirit of true fellowship; but I say, when a man comes to this convention, refuses our invitation, refuses to meet us fairly and honorably, and then slides out upon the street to misconstrue and misrepresent our language and our objects, he proves himself guilty of dishonesty and motive towards. He advertises his own sin. He carries his own bundle of covardice out to the world, and will be known by it. We have such ministers come to hear us, but she would not by any means deny the existence of good and true souls among the clergy.

Mrs. A. L. Ballou spoke upon the tenderness manifested by complainants, and referred to the playful remarks of the Reverends, upon the platform, which proved the position of the wounded party.

The programme for to-morrow was read by the Chairman of the Business Committee. Dr. Underhill delivered an address on mesmerism and clairvoyance, showing how they and Spiritualism were connected.

E. W. Huntington, of Charleston, was called to the stand, and remarked that he had never seen any spiritual manifestations, but that he could not see why he should believe modern manifestations that he read of in the spiritual papers, as well as the manifestations recorded in the Bible.

D. W. Hull made a few remarks on the 8th chapter of Romans.

Mr. Stoddard, while under control, made a few eloquent remarks.

SUNDAY MORNING SESSION.

Convention opened with conference, and short speeches by Dr. Underhill, D. W. Hull, Dr. Brackett, Dr. McFarland, Mr. Johnson and others.

At the hour appointed, Rev. Mr. Briggs delivered an able discourse, which it is hoped may be obtained for publication in the JOURNAL, entire. He eloquently and nobly defended the gospel of humanity and his belief in Spiritualism, and proved the worth of that liberated method which plants itself far above the petty distinctions of creeds and party. But no broken or detached report can do justice to the merits of the discourse.

By special request, Mrs. Wilcoxson followed him. While listening to the discourse of her predecessor, she had felt animated with a deep joy, in the fact that we have some ministers who are not so attached to the title of Reverend as to yield up great truths. She was glad we have made our platform as free as we have.

"We are not trying to build up a sect, but we are working for humanity. If any one desired her to take back what she had said last evening, she had no intention of doing so. No! I believe in charity, and that we should cultivate kindness, and be careful in our speech, and strive to work in harmony with our angel teachers; but I repeat that any one refusing to fellowship with us in liberal convention, who stands back in this hour of our country's need, when so much falls upon the shoulders of our true teachers, and stoops to misconstrue our words, and peddle these misrepresentations outside to injure our cause and provoke discord, is

not worthy the name of Christian, but is dishonest, and a moral coward. [Applause.] I want to drive the nails into this 'p' form, and clinch them with an eternal purpose in the name of truth and humanity. And I say, as long as my weak body serves me, as long as my mortal life continues, as long as the angels reach to me their strong clasplings in the great and noble work of freedom, I pledge everything, my life, my all, to this great and holy cause. [Applause.] I consider human titles and distinctions of no account. I have no respect for names. I consider the Reverends like the refuse of the higher and the robes of the priest, an artificial and superficial thing—a mere covering. But I am a Reverend, and others of us, and hold our titles by just as good a legal claim as any one, and though I have no respect for it, I am going to keep it for my own use, too. I intend it shall serve me, and we will have the same privileges that other clergymen have. Our object is to harmonize the world. I have great regard for the sentiments of those who differ from me, for we have not yet outgrown the effects of former education. How I love this platform, where the dear old man who is tottering on the verge of mortal life, may come to express his sentiments, and unobscure his soul to us, and tell us his honest convictions, and his hope for the higher life; and when the young brother, the noble boy, came forward upon this platform, and gave his testimony of love and reverence for that departed father, his strong, deep, yearning love for his dear mother, and told how deeply he felt it, told more than all! While I sat listening to our Reverend Brother, I beheld, in vision, the climbing peaks of the mountains just above this hall. There, looking down upon us, were throngs of beautiful beings, our dear departed and glorified ones, looking down upon us, with happy, joyful faces. Daring down the green, mossy descent, came a stream of clear, transparent water, and falling into a fountain, the spray came pouring over upon the audience, and then I knew that a new power should go forth from this meeting to bless the world. This, our brother, has stepped forward, and nobly given his testimony. He was not hurt by any remarks of last evening. When people are so easily hurt, there must be something rotten at the core. I propose to use the Reverend in a good cause. We should study to use the kinder forms of expression. Our position is invincible. People can not understand how we love the great cause which we have avowed. The first lesson is to begin to deal justly, to treat all men alike. We insist that we shall have the same right of way across the great ocean of life that others have. The farmer, the artisan, the scavenger, are all men. We are bound to respect their rights.

"All are alike needed—alike useful. The scavenger clears away the filth and rubbish, and we cannot afford to lose him. He promotes the health of the community; he is our brother; he is a man.

"We are bound to respect all, and insist upon equal rights. Every one has something to do and some good to give us. Let us have unity.

"If that building were on fire, and a family exposed, and dear little children were about to be consumed, would all forget your denominational differences and rush to the rescue as one man.

"Men are better than we think for. [A voice, "That's so."] Only let us leave these discussions and work in a common cause. Discord and inharmony are the bane of society.

The Protestants are looked upon by the Catholics as 'going to pieces.' Father Hecker says: "It is not a question now, whether Catholicism will rule America, but the question is how soon?"

"Spiritualism has come to the world to lead us to live better and nobler lives, and thus prepare us for the inevitable conflict which is to come upon this country. Be prepared for it. When a tax is imposed upon every square foot of ground you possess; when this power goes into your homes and takes possession there, you will awake to this terrible truth, and I appeal to you to stand by our glorious principles of freedom, and be true to your country. One gentleman asked, 'How can we unite, being so divided?' I will answer you. We will unite, and vote for men, not for rumpuses and teachers who are sucking the very life out of society. O my brothers, be true! I can not vote—but I will stand beside you in this great work of redemption, and if my feeble frame will last me, I will go through the land, and with my earnest voice, I will use my influence as a woman, to change the vote of this country to the side of justice and universal liberty." [Continued applause.]

Mrs. J. M. Telfer, of Atlanta, Ill., and D. W. Hull were appointed to fill vacancies on the Counciling Committee of the North Western Speakers' Fraternity.

B. H. Righter, Vice President of Committee, who is a very promising young trance speaker, arose and closed the meeting by a most touching and eloquent invocation, and the meeting adjourned till 2 P. M.

AFTERNOON SESSION.

The Convention was called to order by the Vice President, and Levi Dinkelspiel, a young lawyer of Louisville, Ky., who has just been disinherited by his family for his noble adherence to the truths of Spiritualism, delivered an eloquent discourse upon Fellowship and Fraternity. He urged the claims of truth, justice and love to the race, in a manner that we can not do justice to with the pen. "I stand up in my manhood, said he, and proclaim without fear, my opinions." It is good to see such men on our platform.

Mrs. Wilcoxson was again called to the stand, and spoke for some little time upon the current evils of the day which are patronized by our government, and permitted by our people, etc.

EVENING SESSION.

Convention opened by B. H. Righter. Mrs. Baker, of Chicago, spoke at some length upon the importance of the Children's Lyceum, and plead the proper cultivation of the youthful mind, as the children of to-day are to be the men and women of the future. Her remarks were very interesting, and added a pleasing feature to the work of the occasion. She closed by introducing the Lyceum Banner.

D. W. Hull gave one of his Bible expostions, in which he showed most learnedly the inconsistencies of the orthodox interpretation, and the manner in which it has been warped from the plain intent of language.

Mrs. Ballou followed, describing a few spirits, among them Henry O. Wright, our risen co-laborer, and made some lengthy remarks, taking for her theme, "The Podigal Son."

Mrs. Wilcoxson made a touching and earnest appeal to the young of her own sex, to avoid the follies of the day, and give their lives to noble and generous deeds.

The following resolutions were unanimously adopted:

Resolved, That our unanimous thanks are due the city press, and particularly the Magnet, for the liberality and kindness shown us in publishing the proceedings of this convention.

Resolved, That we extend our heartfelt thanks, to the Spiritualists of Decatur for their kindness and hospitality in entertaining us during our stay at this place.

Resolved, That our thanks are due the owner of this hall, Maj. E. O. Smith, for his kindness in tendering to us the use of it.

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CHICAGO, JUNE 24, 1871.

A SEARCH AFTER GOD.

NUMBER XLIV.

Ever on the alert, the human mind is constantly seeking for new avenues to traverse, new fields to explore, and always trying to bring into life some of the activities of matter. It is not to be supposed that all the forces of the material world have been discovered by even the wisest sage in existence. Progression will never cease; hence, we may conclude that the activities of matter will never be fully unfolded.

NOTHING AND SOMETHING.

It is a beautiful condition of matter, and one that baffles the skill of the most learned scientist in the Spirit World, that when all its activities are dormant, negative, or in a latent state, its presence cannot be seen, felt, heard, or recognized by any of the senses, nor can the fields of space thus occupied be traversed without first arousing certain forces therein. So long as any of the activities of matter are aroused, so long its presence can be recognized by some of the senses, but when all are latent, they disappear the same as the flame of a lamp when extinguished, and, to all appearance, in the desert fields of space there is nothing, yet in its strictest sense there is something, though not tangible to the senses. In the nebulous regions certain activities have been fully aroused, and matter is becoming apparent. Years ago all of that nebular belt, sometimes called the "milky way," that encircles the heavens, and presents, on a clear night, a dim, whitish appearance, contained no substance that the senses could recognize.

Now, however, conditions have been inaugurated that have aroused certain forces, and to the eye the operations thereof have become visible. As well try to penetrate the waters of the ocean and traverse its bottom, as for a spirit to travel in these regions when all the qualities of matter are in a latent condition.

FIRST APPEARANCE OF MATTER.

There is not a universal active principle pervading the whole universe, that is at all times apparent to the senses. In all the fields of space where the activities of matter are aroused, in eons of ages, in years that the mind could hardly number, the appearance is precisely like that which characterizes the "milky way," and the change is so gradual from that condition to one higher, that generation after generation will pass before the various worlds without their recognizing therein the least change.

GRADUAL IMPROVEMENTS.

Oh, how gradual all the improvements that are transpiring in the fields of space through the instrumentality of the wise sages of the Spirit World! So vast, so regular, so wonderful in results, and so comprehensive in detail that the mind is ready to ejaculate, "None but a God could have caused it!" Millions of square miles, quintillions of acres, a body so large that should the mind traverse a billion of furlongs a day, eons of ages would transpire before it could catch a glimpse of a millionth of its surface! Count the sands of the sea, the spears of grass that cover the earth, then divide the matter that composes them into particles so exceedingly small that the most powerful microscope can only reveal it, then count them all, and the amount will not be any multiple or measure of the time that has elapsed since the first world was launched in the regions of space. The mind is lost, bewildered, and hopelessly confused in endeavoring to compute the time since the activities of matter were first awakened that made this earth.

WATER MADE "NOTHING."

Now, we state what the scientist of the Spirit World recognizes as a truth: that matter, when all its activities are negative to each other is not

apparent to any of the senses. The children of earth do not possess the power to render all the forces of matter latent, but they can partially do it. Water can be resolved into its constituent elements by rendering latent certain activities, and it becomes invisible to the eye. Now, the power exists in the Spirit World to continue the process until the material qualities of the water will not be apparent to any of the senses. The chemist here partially accomplished the object; he caused the water to disappear, by rendering latent the attraction which united its constituent parts, hydrogen and oxygen. Now, follow up the experiment and render the hydrogen and oxygen negative, and they will disappear to all the senses, and, to all appearance, are annihilated, and nothing, in one sense, remains. Now, while it is impossible to annihilate matter, it is possible to place it in a condition where its presence can not be recognized.

Passing back in the history of time, we see spirits constantly engaged in experimenting with these forces, rendering them latent, and arousing them again in order to determine their true nature.

REAL KNOWLEDGE.

Real knowledge is wholly comprised in understanding the peculiarities of matter. True, a knowledge of the history of nations and prominent characters in all ages of the world, is useful and interesting, but practical knowledge is embraced within these activities that can be evolved from matter or certain peculiarities manifested by them. The artist who exquisitely combines different colors to produce a delicate shade, in order to represent some scene of nature, must study the activities of the materials he uses, and on his correct knowledge thereof his success as an artist depends. We may know certain peculiarities of matter without comprehending them.

Real knowledge, then, is confined to a correct understanding of the laws of matter, or the peculiarities they present. The astronomer of earth is content with the appearances of the heavens, and he will laboriously assign on a map the position of each star, but when he has studied appearances sufficiently, his aspirations will rise higher, and he will desire to penetrate the action of the peculiarities of matter in unfolding through the instrumentality of individualized intelligences that which appears before him.

CONSCIOUSNESS.

Now, in the past, we find no commencement of time, but observe the same changes going on continually that now distinguish the fields of space. Each sentient being has always existed, and though at times the activities of the mind are wisely rendered latent, still, it can not be destroyed. In children the mind has its full strength, were not the activities thereof wholly or partially latent, and to us infancy is an unconscious state of existence. We know now, that the mind exists during childhood, during the hours of sleep, during the cataleptic state, during trance, and in many other conditions, yet we do not recognize the fact at the time.

Knowing, then, that there are conditions in which the mind has real life, though we are unconscious of its real condition, we can reasonably infer that it always existed. Now, render the activities of the body latent by wholly retarding the respiration, and it will soon be dissipated by decomposition, but never can be revived again. But render the mind wholly unconscious, render latent all its powers, and still it exists fully organized, and all that is required to bring it back to consciousness, is to arouse its activities.

The cataleptic state often suspends consciousness, or, what is a better term, renders the activities of the mind latent or negative, and they so continue for many days. All the functions of the body are carried on,—not one of its activities are interfered with. Still the mind does not recognize a conscious condition in itself. Now, were the sentient portion or soul of man organized like the body, when its activities were rendered latent or negative, it would be dissipated like the body.

WHICH GOD CREATED IT.

If the germ of each human being has had an eternity of duration, it is not dependent on the orthodox God for its life, or the Materialist's "matter and its laws," but its existence is founded on a substantial basis, and can not be destroyed. There is no absurdity in supposing that matter and its activities always existed, and through the virtue of their eternity of existence, we say they are indestructible! Matter exists complete, organized, and defies the puny efforts of man to destroy it. It stands forth boldly and defiantly, as having always existed! Is not the germ of each human being the soul, entitled to an eternity of existence in the past, as well as in the future? Is matter and its laws superior to it, having been organized through all time? If the germ of each human being owes its existence to a God, then a God can destroy it, and on him alone it rests for immortality. If it was created through the instrumentality of the Materialist's God,—Matter,—then, equally as truly it is dependent on that for its continued life. If, however, it has eternally existed, like matter it is indestructible. But you may say that is not organized, while mind is. Now, such is not the case. Matter is organized as one grand whole, but the mind is a conscious, personal entity, possessing none of the attributes of matter. Matter is subject to mind, to individualized minds. If mind was created, organized, then there was a time when matter was not a servant of mind, and when it had no one to dispute with it the title of sovereignty. Now, at what date in this eternity was man conceived, and who had the ingenuity to bring him forth, when no pattern was existing? But so true as water can not rise above its source, man, if the result of the action of matter and its laws, can not rise above them, or render them subservient to him. If organized mind is superior to matter now, it has been so through all eternity, and if superior to it, it must be made so through the virtue of necessity, and not through the instrumentality of it-

self. If man owes his existence to God or matter, then there was truly a first man; but if he has eternally existed, though in certain stages of life all the activities of his mind are latent, or in a negative condition, then there was no first man, any more than first matter and its laws, and being no first man, no one could penetrate the infinite past and say who made the first world.

Oh life, infinitely varied, so diversified with strange experience, that one is apt to become bewildered in contemplating the scene. Mind, unconscious to-day, to all appearance annihilated and lost, to-morrow scaling the starry heights and holding communion with the sages of the higher sphere. Surrounded by a material nucleus or shell, upward it moves, gaining at each step a valuable lesson, for it can only acquire a knowledge of matter, by placing itself in close rapport with it. Mind the sovereign, matter the subject,—both have eternally existed. To be continued.

From the Galesburg Republican.

DEATH OF SORENTO ROGERS.

The Testimony before the Coroner's Jury.—The Funeral Services.—The Mystery of the Suicide, etc., etc.

At twenty minutes past seven o'clock, Saturday evening, Sorento Rogers died from the effects of the pistol shot inflicted by his own hands. A short time before his death, the poor boy said he regretted committing the rash act, and expressed a strong desire to live. It seems, however, that the ball lodged in or near the spine, producing fatal consequences, notwithstanding the utmost care and skill on the part of the attending physician, Dr. J. M. Morse. An inquest was held the same night by Coroner Kimball, and the jury returned a verdict that Sorento Rogers had caused his death by a pistol shot inflicted by his own hands. The following is the evidence elicited at the inquest:

Dr. J. M. Morse sworn. Testified that he first saw Rogers lying on a lounge, on Brooks street. Wounded from a pistol shot on the left side; ball ranged downward toward the spine, piercing lower edge of left lung; death produced by the wound.

Mrs. Achsie Rogers sworn. Testified: Am mother of the deceased; did not notice anything peculiar on the part of Sorento until the Friday evening in question; he came home that evening, and desired to burn a letter that he said he had received in the afternoon; found no fire in the stove, and went outside and burnt it with a match. Came back, sat down, and began to eat his supper; commenced crying; said, "I am crying, and can't stop." I asked him, "Why do you cry?" He replied, "Because I hate to leave you all." He finished supper,—he had only a piece of bread and butter and no tea,—and took his pistol out of his pocket. I requested him to put the pistol away, and he promised to give it to me the next morning. He then bid all the family good-bye, but his sister Eva made light of it. He turned to me and said, "Mother, if you don't bid me good-bye, you will never have another chance." He then left the house somewhat hastily and abruptly. When he had been gone a few minutes I became alarmed, and, going to Mr. Wilkinson, asked him to look after Sorento. When he reached the post-office, Sorento had left.

Cross examined.—Know nothing of the contents of the letter destroyed; it was written by Ida Clark. Said he was going to "heaven or hell,—whatever you call it," when he left the house.

Eva Rogers sworn. Testified: Sister of the deceased. Noticed strange conduct on the part of Sorento, Friday evening, but he was very kind in manner; sat his supper and cried, and went outside and burnt a letter with a match. When he came in he said he was going away; we all thought he was jesting, but he repeated that he was going away; he then put a cartridge in his pistol, and bid his little brother Lon good-bye; then turning to mother, he told her she would never see him again, and shook hands with her. When he had been gone a minute or two, mother became alarmed, and went to see Mr. Wilkinson to ask him to look after Sorento. He never said a word about killing himself. The letter over which he cried, and which gave him so much pain, was from Ida Clark.

H. D. Babcock sworn. Testified that when Sorento was conveyed home after wounding himself, that he said he was tired of living, and wanted to die; also told his mother not to annoy and irritate him by questions.

Charles H. Beney sworn. Testified that he had noticed nothing strange or peculiar in the manner of the deceased. Was standing in front of Meyer Jacob's clothing store, Friday evening, when Sorento came along and asked me to go walking. Went to the house where Ida Clark lived, on East Beratan street; deceased went in, and I remained outside. He shortly returned with Ida, and walked toward Lombard University,—walking following them until they sat down on a sidewalk on Brooks street. Their conversation was subdued and carried on in a whisper, but overheard Sorento ask her if she would bid him good-bye. Ida laughed and said he was only jesting. He replied that he was going to Knoxville, and almost instantly drew a pistol and shot himself. We were sitting on the sidewalk at the time. Sorento fell over on his back and exclaimed that he was dying. We thought he was only fooling, but discovered that he had shot himself; he said he was in fun. I then went for Dr. Morse.

Ida Clark sworn. Testified that deceased came to her house about half-past eight o'clock, Friday evening, and wanted her to go walking. Objected at first, but finally consented. We walked a short distance and then sat down on the sidewalk. He asked me to bid him good-bye. I laughingly refused, when he drew a pistol and shot himself.

Cross examined.—The deceased spoke of going to Peoria a few days previous, and jumping into the river. We were engaged only a short time, and there was no trouble whatever between us. I attached no importance to his threats. Sorento said he had shot himself in fun, but was tired of life. Wrote him a letter that afternoon, but there was nothing in the contents that could possibly give him the least distress or trouble. He had written to me a day or two before that he had gone into the post-office, and that he was all right and very busy. I wrote in reply to his letter. He told his mother that he thought it best to shoot himself. Was certain that he regretted firing the fatal shot, and said he was sorry for the act before he died.

Marshall Pollock stated that the pistol was a small Smith & Wesson breach-loader. The funeral took place from the Universalist church at four o'clock, Sunday afternoon, Mr. Fuller delivering the discourse in the absence of the pastor, Rev. W. G. Haskell.

The remains were followed to Hope Cemetery by an immense concourse of people, and all seemed deeply affected by the tragical event that had consigned a bright and promising boy to the grave. To look at his youthful face reposing in the sleep that knows no waking, hard must have been the heart that could gaze upon

him without swelling bosom and misty eyes. Kind, genial, active, bright, and intelligent, he made friends of all who knew him, and it will be long before he is forgotten. He was almost solely governed by impulse, and undoubtedly committed the terrible deed in a moment of desperation.

There are many theories as to the cause that prompted him to commit suicide; but pity for the living, no matter how deserving of censure they may be, impel us to keep silent. It is well known, however, that for the past month the poor boy was unhappy, and he frequently remarked to his fellow employees in the Republican office and post-office, that he could not endure much longer the trouble and misery he was experiencing.

His parents are both believers in an evil and pernicious doctrine, and the invariable result of misery and unhappiness ensued, the father and mother being divorced under painful and peculiar circumstances, the father residing in Lincoln, Nebraska, and the mother living here. Under the baneful influence of the accursed Spiritual belief, a ban or taint of some kind seemed to settle on the family, and no one seemed to feel it more deeply than the unfortunate boy who destroyed himself. In years but a child, confident and truthful, under more happy and auspicious circumstances he would have lived to become a useful and valuable member of society. For the last few years he saw little home comfort or happiness, and the violets and grass that now spring above his new-made grave may murmur a requiem of "peace at last" in the gentle summer breeze. Truly may it be written of him:

"After life's natal fever he sleeps well."

REMARKS.—We clip the above from the Galesburg Republican. Sorento Rogers is dead. The motives which urged him to commit the rash act, are not clearly recorded in the testimony, although his behavior plainly indicates that he was insane. The Republican in commenting on the disaster, adds insult to injury, and gives utterance to sentiments in reference to the bereaved parents, that call loudly for condemnation. Poor, miserable editor, destitute of sympathy and every manly trait, he opens his mouth, and there exudes therefrom language that is tainted with his own black nature, and shows conclusively that he not only lacks common sense but decency also. He is evidently an orthodox, or a lineal descendant of those who burned witches and persecuted Quakers, and could you look into his soul you would find it full of all manner of unclean things. No one but a coward will strike a person when he is down, helpless, bound hand and foot, or crippled. There are moral cowards as well as physical cowards; but the writer of the above is both. He never will attack his equal in physical strength. His bravery consists in sending forth his foul sarcasm, the poisonous effluvia of his orthodox nature, against the bereaved mourners who followed poor Sorento Rogers to his grave. Supposing he had followed the funeral cortege that accompanied his remains to their last resting place, and gave utterance to the sentiments expressed in his paper, publicly—why, the good citizens of Galesburg would have mobbed him at once. But no! he was afraid to do that—he must come up in the rear, and send forth his foul breath on the mother of poor Sorento, to add to the pang of the already wounded heart, and while she was bathing in tears the grave of her unfortunate child, this moral coward, the editor of the Galesburg Republican, was manufacturing poison from his own corrupt soul, to send forth to the world, that the orthodox churches might have something to lave their tongues in. A dog, even, will lick the wound of an enemy that it may heal, but this editor, inferior to the brute creation, would add poison to such a wound, and increase its pain. We once heard of a man so mean, that his shadow turned from him in disgust, and we presume this editor must belong to the same family. While adding pangs to the already wounded heart of Sorento's friends, why did he not turn to the orthodox fold, and refer to the shortcomings of the Hilledale professor, who ruined the wife of the deacon of his church; or, to Rev. Mr. Fuller, whose licentiousness drove his wife insane, and who was finally tarred and feathered, and rode on a rail; or to the Rev. McWilliams, who was arrested while preaching, for horse-stealing and bigamy. Oh! they belong to his own church! Had Sorento had a brother to resent the insult offered to his bereaved mother by the editor of the Republican, he would never have dipped his pen into ink, to write the above article.

Sorento though dead still liveth. His spirit, freed from its earthly tabernacle, is now enjoying the loving presence of kind spirit friends, and his mother feels that he is dearer and nearer to her than ever before. To the bereaved mother we would say, be of good cheer! The light is breaking, breaking! Sorento can live a useful life in the Spirit World as well as here. True, you can not feel the pressure of his lips to yours, his affectionate embrace, or hear his own voice, yet he will be near to you in spirit, sending forth into your soul, gleams of sunshine from his own spirit home. Be calm and cheerful, then, under the misfortune that is now weighing you down, for there shall proceed even from it, a realization that will do you good in the hour of trouble. That man is indeed a criminal, who would make the wound of the afflicted ones deeper or more painful. Around the coffin of poor Sorento, clustered the hearts of relatives, and while almost bursting with sorrow, there was one man enough to go back into the past, trace their life lines, and resurrect the scandal that always follows domestic trouble. But now all is over. The grave has its victim; the Spirit World another occupant.

All true men and women will send the magnanimity of their love to Sorento's mother, to give her strength in this hour of her bereavement, and while they sympathize with her, they will pity this editor who has dared to false his hand to make the lacerated wound still deeper, by tracing her life lines, and gathering therefrom the gossip of foul tongues.

The grave of Sorento has been dug. Soon the green grass and flowers of summer will grow thereon, covering it with beauty. His mother will go there, and mourn over the sad fate of her son, yet within her soul is the joyful

realization that he still lives. But she will still love him, though a suicide; and when she glances at his last resting place, she can thank God that he raised his hand against himself, instead of giving additional pangs to some already wounded heart, by cowardly intencoes or false accusations.

Indicted and Fined.

BROTHER JONES: That ominous blue cross appears upon the margin of our JOURNAL this week, with a request inside to pay up. I have been an earnest reader of your valuable paper for the last two years, and our little home would seem deserted if we should lose its welcome smile.

I should, perhaps, have had the money sooner if I had not been called upon, some time since, to settle an indictment before the Green County Court, for working on Sunday.

I am a young man and quite largely in debt, and am striving by hard toil and honest dealing to pay my indebtedness. But some of my kind neighbors "and Christians of the present day," saw fit to persecute me by taking what they could of my hard-earned means, and thought, no doubt, that God would laud them for being strict watchers of his field. But, thank heaven! I have passed beyond such acts, and am willing that all should worship as their reason dictates, and I sincerely pity such ignorance and bigotry, and hope reason will soon lead the way to truth and liberty.

I did write to an eminent lawyer, thinking of carrying my case to a higher court, but I was too poor to get a hearing.

O, Spiritualists! how long shall it be before we can battle for truth and justice, without the money God to call us to action? As for me I ask but little here below, and that freely goes to spread the truth and put down ignorance and superstition.

Brother Jones, if I should not meet my payment when my time expires, please continue to send the welcome messenger, for without its genial influence our home would be desolate. Ten thousand thanks for continuing it as long as you have done, and I hope I have a life lease upon its valuable folds.

Your grateful friend,

J. B. WHELOCK.

Springfield, Mo., June 7th.

REMARKS.—My Dear Brother, we would no more discontinue sending the RELIGIO-PHILOSOPHICAL JOURNAL to you because you could not pay in advance, than we would refuse a hungry man a seat at our well-arranged breakfast table. No, my brother, rest assured that the JOURNAL will greet you from week to week, with columns well-laden with the bread of life and the wine of rejoicing.

Old Theology would put God in the Constitution, hang mediums for witchcraft, burn heretics, banish the Quakers, fine and imprison those who esteem every day alike,—notwithstanding Paul's injunction to "let every man be fully persuaded in his own mind."—to-day with as hearty a good-will as did the Puritans of old New England or the religionists of the old world of yore, if they had the power.

We hope to get a full report of this case; it will make a fine appendix to a work we now have in press, entitled "The Sunday Question; and Self-Contradictions of the Bible," including a recent lecture by Parker Pillsbury, on the same question. It is a book that will make old Theology howl. Her most sacred day is thoroughly shown to be a pious sham. Her most sacred Book is shown to be so full of self-contradictions as to be self-impeached as authority or evidence that should be received in a petty or any other court of justice.

This book seems to have been especially called for at the present time. If the State of Missouri, or any other State, is so benighted as to hold upon her statute books laws that will indict, fine, and imprison dissentors from the Christian faith, it is high time the subject was ventilated.

This is a book of 123 pages, closely printed, and will be sent by mail to any one on receipt of 50 cents. It is a book that should be in the hands of every thinker. Address S. S. Jones, 189 Clark St., Chicago.

We also offer this book in connection with the JOURNAL. See another notice of it in this paper.

Charles H. Read, the Medium, and the Boston Investigator.

The Boston Investigator says it is "unfortunate for Spiritualism that it fosters so many humbugs," and then goes on to say:

"We lately notified the RELIGIO-PHILOSOPHICAL JOURNAL that the Cambridge College had never given Read any recommendation," etc., etc.

The most lamentable thing that we discover is that a newspaper started by old father Abner Neeland, and which for many years has done good work in showing the absurdities of old theology, should at this late day be found in alliance with bigots, in denouncing positive demonstrations of a system of philosophy—the philosophy of life, which is commanding the attention of the best thinkers of the age,—a system of philosophy which, by clearly-elucidated facts is undermining and proving the absurdity and falsity of every phase of theology, by incontrovertible testimony.

Mr. Read is a most excellent medium, and it matters not whether the "Cambridge College" recommend him or not; nor does it matter whether Mr. Read says they did or not. The question is this: Is Mr. Read a medium for remarkable physical demonstrations by those who once lived as we do, but now live upon and act from the spiritual plane of life through his mediumship? If so, the skeptic who does not believe in immortality, from want of evidence, can obtain such evidence by attending his seances.

It is Mr. Read's mediumship for spirit communion with mortals that the RELIGIO-PHILOSOPHICAL JOURNAL recommends, and not what the "Cambridge College" may or may not recommend.

Of all bigots that we know of, a bigoted skeptic is the most contemptible; of that class, the Boston Investigator seems to have an abundance of adherents who act in the capacity of correspondents; and its editor seems to deem it expedient to cater to that sentiment, rather than meet facts which are every day being developed through spirit media.

Noted Mediums in Chicago.

Mrs. Lord, that most excellent medium for physical manifestations, continues to hold seances, which are attended by skeptics, who are almost invariably converted to the truth of spirit communion.

Charles H. Read confounds skeptics and scientists. The marvelous feats displayed through his mediumship, call loudly upon men of intelligence to investigate the phenomena.

The Bangs Children hold regular seances in the light, on the afternoons of Tuesdays and Thursdays, and the evenings of Mondays, Wednesdays, and Fridays, at their residence, No. 227 South Morgan street.

Mrs. A. H. Robinson, No. 148 Fourth Avenue, continues to prescribe for the sick by letter, and cures the worst cases of disease, which have been given up as incurable by the doctors, in all parts of the country.

Mr. Willis, the spirit artist, continues to take spirit likenesses in this city. His success as an artist is daily improving.

By consulting the advertisements and the Mediums Register, the address and phase of mediumship of many other excellent mediums will be found. The JOURNAL is the especial friend of mediums, and gratuitously keeps a register of all honest persons who request their names to be placed therein.

We feel impelled to stand by and promote the interests of that daily increasing class whom the angels control, and urge our friends to see and test for themselves, inasmuch as there is a considerable number of so-called missionaries, who consider it a duty to publicly and privately denounce all physical manifestations in dark circles, as the work of impostors.

An Entirely New Proposition.

We now have in press, and will be ready to fill orders before this notice reaches our readers, a splendid new book, entitled THE SUNDAY QUESTION, and SELF-CONTRADICTIONS OF THE BIBLE.

This work consists of 123 large, closely printed pages. It is an exhaustive review of the so-called Sunday question, and self-contradictions of the Bible. The work shows the so-called divine authority for the supposed holy day, to be the cunning device of designing priests rather than the inspiration of an Infinite God!

We hope that every subscriber to whom we are now sending the JOURNAL will avail him or herself of this generous offer, and thus secure these books, as well as to thus aid in doubling the number of the subscribers to the JOURNAL.

Point Pleasant, Mo.

W. F. Rhoads inquires, "Has Spiritualism an organized church or creed?"

It no more requires a church or creed to become a believer in spirit communion than it does to become a geologist or a chemist. Spiritualism is, in fact, a system of philosophy, sometimes called the Harmonial Philosophy; it is the philosophy of life—consequently it is, in fact, the Harmonial Philosophy, and must be so, as it is the outworkings of Infinite Wisdom.

Poor ignorant mortals think it a world of discord! So it seems from a narrow and contracted standpoint. The philosopher who can comprehend principles sees naught outside of Deity. No one will contend that he is inharmonious with himself; hence, that

"Stupendous Whole, Whose body Nature is and God the soul," may be a subject of reverential contemplation, without the necessity of church or creed.

Spiritualists do well to organize societies and lyceums for the promulgation of knowledge, but may good angels guard them from the contaminating and soul-dwarfing influence of churches and creeds!

Spirit Communion.

Chauncey C. Baker, of White Oak, Hopkins County, Texas, having recently lost an amiable young wife, and finding no consolation in old Theology, wants to know how he can hold communion with his companion.

We deeply sympathize with him—and as a means to the end desired, we say to him, visit mediums—not with a spirit of criticism, but with an honesty of purpose that is willing to receive what your loving companion may be able to give through the only media available. Continue your research, and your efforts will be crowned with success—never mind failures, but try, try again and again, with an honesty of purpose worthy of the cause you are about to enlist in. Perseverance will crown your labors with success. Your dear companion lives, and is ever near you.

Personal and Local.

Mrs. M. J. Wilcoxson, who has been laboring efficiently in various parts of the country during the past eight months, has returned to Chicago to rest and recuperate her health. She has done a good work, sown seeds for the cause of the Harmonial Philosophy that will yield a hundred fold, and her labors will be long remembered wherever she has been.

Dr. Dake—he is an indefatigable laborer, a live Spiritualist, and is doing great good. He called on us on Thursday last. We are always glad to see him.

Dr. D. P. Kayner.—This eminent physician has located at St. Charles, Ill., where he is prepared to answer calls to lecture, heal the sick, and give Clairvoyant examinations. Dr. Kayner is thoroughly educated in the different systems of medical practice; superadded to which his natural clairvoyant powers makes his treatment a positive success. Our friends in all parts of the country should remember these facts. Terms: examination and prescription, \$3.00.

Harry Bastian, the renowned Physical Medium, is in Charlestown, Mass., holding seances. We take pleasure in recommending him as one of the very best mediums for physical manifestations.

Spiritualists in Kansas will please take notice, test, patronize and prove the usefulness of all permanent and settled mediums that shall locate among you. At Pleasanton, Kansas, twenty-five miles north of Fort Scott, you can visit or address Mrs. Fanny Wheelock, a well known medical clairvoyant of nearly twenty years' practice and experience. Her husband, Dr. E. B. Wheelock, is perhaps well known to the readers of the JOURNAL as a physician and speaker.

"The Science of Evil," by Joel Moody, has created more interest and comment from the public press than any other book of the season, except Darwin's "Descent of Man."

We call the attention of our readers to a mistake in the printing of resolutions passed at the Deceatur Convention. In the third resolution after the preamble, it should read thus: Resolved, That the building and supporting of costly, luxurious temples and churches; engenders dangerous distinctions in society, breeds an aristocracy which is fatal, &c., &c.

A New Hampshire justice has been issuing a warrant for the arrest of a man for "blaspheming his maker."

Levi Dinkelspiel, a trance speaker, and a Jewish convert to our faith, lectured at Atlanta, Ill., on Sunday last. He is represented as an eloquent advocate of our cause. We had the pleasure of a call from him on Thursday last.

"The Mental Cure" is a book that should be more widely known. It is highly recommended by some of our best healers.

Bell A. Chamberlain has been laboring efficiently at Cedar Falls, Waterloo and other places in Iowa. She gives a case of presentment when a little child waked from her sleep and called on her mother to save her from falling bricks, fearing they would kill her. So intense was her feelings that it required some time to quiet her. The next day a terrific storm passed over the place, blowing bricks from chimneys, some of which fell on her head, rendering her insensible for some time. Mrs. Chamberlain is now on her way to Fort Dodge, and other parts, expecting soon to reach Des Moines. Those desiring her services can address in care of J. P. Davis, Des Moines, Iowa.

Mexico, Mo. Frank A. Leavitt, Esq., informs us that Mexico, Mo., is a live town, and that a good medium for tests, and a good lecturer, will be well compensated by giving them a visit.

Mrs. Jenks, the Clairvoyant and healer, resides at 178 West Van Buren street, instead of 173, as stated in a previous JOURNAL.

The second edition of "Bhagvat-Geeta" is now in press, the first being nearly exhausted.

New York and Boston has a beautiful method of sending sunshine to the sick by "Flower Charity," consisting simply of sending to the sick bouquets of flowers and fruits. It is a most delicate and beautiful service which is thus rendered to the sick poor in the hospitals.

The funeral of Mrs. Sarah Cornwell, of Troy, was largely attended, at the Stone Church, in Milton. Quite a number of friends accompanied the remains from that city, and relatives from Saratoga Springs, Clifton Park and Ballston Spa were present. Rev. J. M. Peebles, Spiritualist, officiated, and Misses Alice and Emma Wilber, of Troy, sang in the church and at the grave.

Mrs. Francis L. Haswell is an excellent medium, located at Richmond, Ind. Dr. Maxwell is an excellent healer, at same place.

We are in receipt of another edition of that deservedly popular work of Bro. Barlow's, "The Voices."

Mrs. M. L. Sherman, of 306 South Clark street, is a very fine Psychometrist, and almost invariably gives satisfaction to her numerous patrons.

James M. Oliphant, of Easton, Kansas, writes that his home is open to receive Spiritualists. The Baptists of this place are very liberal, and have kindly offered their church to the Spiritualists for lectures.

Thank you, Brother Johnson, of Kalamazoo, Mich., for that lot of new subscribers. Many others during the past week have interested themselves in extending the circulation of the JOURNAL, all of whom have our thanks.

Mrs. Maria M. King's pamphlets are growing constantly in greater favor.

Dr. J. R. Doty, a trance speaker, writes us from the Sunny South—Covington, La. He has been laboring in the South during the last two years, and delivered during that time twenty lectures in New Orleans. He has received no remuneration for his lectures, and has supported himself by money received for his services in healing the sick. He proposes to start North soon, and will pass westward from New York, lecturing and healing the sick.

Mrs. A. Swift is a healing, test and business medium, residing at Aurora, Ill.

"The Fountain," by A. J. Davis, is flowing through the fourth edition with no signs of falling off.

The Fall River Monitor says the wife of Richard Wordell, of Westport, Mass., during last winter, cut and corded thirty cords of wood.

Mrs. Kinney, the keeper of a disreputable house in Troy, died recently. It is said she left \$5,000 to the Orphan Asylum and Day Home.

Philadelphia Department.

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 624 Race street, Philadelphia.

History of Spiritualism and Progress of Spiritual Ideas.

We shall continue our history, by presenting some portions of Professor V. D. Gunning's able and eloquent lectures on the geological history of man. He says:—

The world as it was ready for man, and man came which was forgotten his birth-place, and until our own times, science had forgotten to fill up that place, it had taken the voice of one who recorded dim and shadowy traditions. Now science turns to the far off worlds, and bids us study them, if we would read our own history. Until our own time, science had in some way thought that primeval man came and went, and left no record in the rocks. It said the stupid monsters would wander into the bogs and leave their record there, but man knew enough to keep out of there. As the boundaries of knowledge have been pushed out, man began to question the old belief, till the Duke of Argyll has avowed that every argument that man can bring to prove a greater antiquity for the race, is an argument for one of the fundamental truths of religion and a knowledge of the human race.

Man began to question his knowledge, and nations which are known only by name, began to speak to us. Egypt, which was as dumb as her own sphinxes, tells us now that five thousand seven hundred years ago Menes mounted the throne of the Pharaohs. At this period Egypt had her monuments, her dynasties. The scholar has been in China, and he has found five thousand volumes, and more than four thousand two hundred years ago, China was out in the full day of history, a nation under a higher dynasty, at the very time of the Noachic flood, she was building her pagodas, and writing her history in pillars of stone.

It is very manifest that the lines of human history have at least three great branches, which the human family reached more than four thousand years ago, and the further back we go the darker the night becomes. The three lines are the Chinese, the Egyptian, and the Aryan—the latter will break up into the Jew, the Persian, and the Indo-Germanic.

We know nothing about the early Egyptians back of the days of Menes, though we find stone instruments there, for Egypt passed through what we call the stone age. We might infer that from the mere fact that the Egyptian priest always used a flint knife, we know the priest has always been the last to surrender any custom, so when his neighbors had progressed and learned to cut with iron knives, he still clung to the old stone, saying "his fathers had cut with stone and he would cut with stone; what was good enough for them was good enough for him."

The Chinese Empire comprises about one-third of the human family. It is conservatism incarnate, the very school books in use to-day in China, were written by a cotemporary of Daniel the prophet, and are full of old dogmas. For more than two hundred millions of men and women, China has only forty surnames, and these surnames grew out of tribal names, and there is an interdiction of marriage between persons of the same name. The inference is obvious, that back of Chinese civilization, was a borderland of savagism.

Of the Aryan branch we will take a single institution, that of marriage, and trace its history. When the Jews were led out of Egypt, a man married his own sister; the same is true of the early Persians and Greeks. You may trace the history of this branch of the family to the time when a man married his own mother. There was a time when a man could not be a priest who had not sprung from a union of a son and a mother. The women married many men, at the same time the men married many women. Marriage did not have the sanctity which is attached to it to-day.

There is another method by which we get at the earlier conditions of the race, I shall call it symbolism. Long after the real thing drops out its ghost remains. An institution don't like to die, and when it does die, it leaves behind its poor shivering ghost. You are not superstitious, yet you would a little rather see the new moon over the right shoulder. It tells you that there was a time when your great grandfathers worshipped the new moon.

There are ladies here to-night who wear the marriage ring. Do you know that in former times the young men took a big club and knocking the old man down and choking the old woman, they carried off the young woman, and put an iron ring on her wrist? Now there is no knocking down, but they put a gold ring on the finger.

History takes us back more than four thousand years, for the Egyptian more than five thousand years, the marriage institution still further, symbolism still further down into the night of time.

The fathers of our race found themselves in the world with savage beasts, and in the pelting storms they took refuge in the caves. They invented stone clubs, stone knives, stone arrow-heads, these were their only weapons. It was a long time before Tubal Cain taught the wandering Jew how to use iron, and when Tubal Cain did come and point the way up out of stone into iron, there was many a man, an old fogey who said stone is better than iron, it is bad religion to cut with iron, so religion kept to stone.

Tubal Cain was a radical, he had truth, and he conquered. Iron was the first round of the ladder on which man climbed up into civilization, the second round was domestic animals. Without domestic animals no race has ever achieved civilization. What is the reason the Australian never had any civilization? Because they had no grasses which the hand of man could cultivate into grain, and no wild beasts which the mind of man could sub-uc could reach to own his kingship.

The race has domesticated twenty-six species. Twenty-four of which were found in central and western Asia. Here then is proof incontestible to my mind that the cradle of humanity was Central or Western Asia. We can not hold up the veil and look at the features of these early men, we have only glimpses; these tell us that there were men and not brutes. They were lifted immeasurably above the brutes; in their souls were dreams and thoughts of immortality, and in all times the heart of humanity has voiced its deepest hope—its most sacred trust.

A short time ago, a cave was found near the base of the Pyrenees. This was in the limestone. A very large flat stone was found lying up against the mouth of the cave, a mass of gravel and clay and sand had rolled down over the hole in the mouth of the cave were found masses of charcoal, and further in they found the bones of the woolly elephant, the reindeer and the cave bear; in the sepulchre were found the bones of men, more than a dozen skeletons, and every bony hand clasped a stone club or a stone knife. Here we find stone tools in that which is perhaps in the oldest grave yard yet found—surely a primitive burying field, and they were burying their dead, when the reindeer lived in Southern France, and when the woolly elephant and the cave bear were still living there, and that must have been toward the close of the glacial

epoch. Then they buried their dead, and with them, their war clubs and knives and arrowheads, and at the door of the tomb, they had their funeral feast; they built a fire and had their feast with these animals, the reindeer, the woolly elephant and the cave bear. Very sacred to me, is that voice from the tomb sounding through unknown millenniums of primeval man; very tender to me are those memories of the funeral feast; very cheering to me in these days of doubt, is that primitive faith in the life beyond, voiced in the very door of the tomb; very inspired is that thought at the dawn of humanity, a light streaming athwart the gloom of death, a faith that brought the invisible world of the beyond to view, a ray of light unseen by fleshy eyes, revealing the invisible and eternal world. These children of the Father, looked beyond the veil to find a world unseen by mortal eyes, a world like this, for in the hand of the dead, they placed the war club to be borne away to that silent land, there to arm the same hand and strike down the bear in its jungles.

Somewhere in the viewless air, they knew there was a world of good and evil like this. Something came into the heart of man which the world around him had never known. It was the light of immortality; it was the dignity of knowing good from evil.

The world with all its grandeur and beauty, was only a garment woven around the soul, which God has called into time. I feel my exaltation, at the door of that tomb. I light anew my torch of hope. I am greater than all things. There is nothing great on the globe but man, there is nothing great in man but the thinking mind. I stood upon a mountain, below me rolls the ocean, two of the grandest things God ever made, save this soul of man. There rolled the ocean, its great billows leaping and bounding, lashed to fury by the storm. My soul shrank back awestruck. Yet I could say to the ocean roll on, I am greater than thou. Roll on, the booming of thy billows, and sound of thy far off voice are but the echoes of what in me is deathless.

What is man? Immortal! carrying in his mind the geometry of the stars, the geology of the earth, carrying in his heart the temple of justice. He looks out upon the stars, and traces the paths of worlds, and yet he is more than they are. The sun and moon shall be stricken from their thrones of light, and walk a night of rayless solitude. The stars shall grow dim with age, and roll darkly through the voice of space, but man shall abide forever, the spirit disrobed of flesh lives on forever and forever.

NOTICE OF MEETINGS.

OREGON GROVE MEETING.

The Spiritualists of Oregon will hold a four days meeting at Halsley's Station, on the O. & C. R. R., seventeen miles north of Salem, Marion Co., commencing on Thursday, June 29th, 1871.

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By order of Committee. JOHN S. HAWKINS, R. V. SHORT.

April 23d, 1871.

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Original Essays.

THE LAWS OF SPIRIT COMMUNION.

By D. P. Kayner, M. D.

NUMBER THREE.

We have already shown that under certain conditions the spirit has power to travel out of its corporeal body, and appear at a distance therefrom, with all the distinctness that pertains to the person while in the body, and that under certain conditions it can assume, take control of the organism of a medium and give a manifestation the same as a disembodied spirit. In the case of Daniel and Wm. Xear, for instance, there was something remarkable in the fact that his own mind was laboring in an excited state under impressions, which, though in reality false, were true to him. While in that excited mental condition he really believed at the time that he had been shot and killed, and therefore his desire to control the brother and communicate directly the circumstances as they appeared to him, became so intense that he succeeded in accomplishing that object. In this we can see some of the causes operating to produce the result, although all are not equally clear.

It is evident his friends would feel an anxiety for his welfare, and would be likely to inquire of the control about him, in the circle they were holding. This would erect the telegraphic line, or complete the magnetic circle, by which means a direct communication would be established between his mind and the circle. But with regard to his vivid impressions of death, it is not so clear in what way they were formed. Could the thoughts of the circle, and their fears for his safety have taken the tangible form of the messenger of death, and as such, been perceived by the mind, and thus made him positive enough to control an other mind? Or, was it accomplished through some band of spirits holding control of both mediums, to demonstrate to mankind another power of immortality?

But we have another class of phenomena, equally interesting, presenting many different phases, well worthy of our attention. I refer to those cases where the event of the departure of the spirit from the earth-life is foreshadowed, or where distant friends are made acquainted with the fact at the time of its occurrence.

Numerous cases of this kind are on record. Of the former, a case occurred in February, 1857, in which myself and family were directly interested. Having occasion to go from Syracuse to New York with a company of gentlemen to demonstrate a new chemical time being in London, on Wednesday evening my companions proposed to visit the theatre. Excusing myself, I retired to my room, and gave myself to spirit meditation and communion. After the company returned, and while still awake, I saw a messenger come to me with a dispatch for me to come home, to take for any cause vengeance up the river, and was detained the next afternoon, arriving the second day to find my child had departed. Tuesday morning, I urged the necessity of my immediate departure for home, but was finally over-persuaded by the company to remain, as I had agreed to make the experiment before the professor on Saturday afternoon. Saturday evening, as I was about retiring, a knock sounded at the door of our room. I said to the company, "Gentlemen, there is the telegram, and too late for my return home till Monday." On opening the door the porter said, "There is a dispatch for Mr. Kayner. It was as follows: 'Doctor, come home. Charles has the croup. Dr. Gay says ten chances to die to one to recover.' The last train had left, until five o'clock next afternoon. I took that, and was seven hours on the road, and arrived at Syracuse next day at two o'clock. P. M. to find my child had departed this life at ten o'clock. A. M.

The minutest details of all that followed I had seen before, while in New York; and while the funeral was being attended, it seemed to me as if a face acted upon a tragedy—a piece of solemn mockery. I had attended a funeral in the city of New York, Thursday morning previous, in the city of New York. By this I mean that our spirit friends see, before the event transpires, what is about to occur in the mundane sphere,—that they know before hand who are about to become inhabitants of that land, and that they also see, at the same time, the surrounding that event, and when the medium is in the proper receptive state, they can photograph in the picture in its finest lines upon that mind.

The following authentic case presents one of that class of phenomena, where the representation of the death thousands of miles away, is given at the time of its occurrence: "The late celebrated Lord Byron used to relate the following strange story of Captain Ridd, with whom he sailed to Lisbon in 1809: 'This officer stated that being asleep one night in his berth, he was awakened by the pressure of something heavy on his limbs; and then, perceiving a faint light in the cabin, could see, as he thought, distinctly, the figure of his brother, who was at that time in the naval service, in the East Indies, dressed in his uniform, and stretched across the bed. Concluding it to be an illusion of the senses, he closed his eyes, and made an effort to sleep; but still the same pressure continued, and still, as often as he ventured to take another look, he saw the figure lying across him in the same position. To add to the wonder, on putting his hand forth to touch this form, he found the uniform, in which it appeared, to be clothed, and that it was the entrance of one of his brother officers, to whom he called out in alarm, the apparition vanished; but in a few moments after, he received the startling intelligence that on that night his brother had been drowned in the Indian sea. Of the supernatural character of this appearance, Captain Ridd himself did not appear to have the slightest doubt.'

In the summer of 1865, the putrid dysentery made sad havoc in Warren County, New York, some cases proving fatal in a few hours from the time of the attack. A child in this village, previously and special charge of, was taken down with the disease, and the third day, when I saw her, I told the physician who then had charge of the case, she could not recover, and in spite of our endeavors, she passed away about two o'clock next morning. As she passed away, her little spirit formed over my whole body, and smiled, and gradually rose out of sight. She knew, before she had heard of her illness, that little "Dodie" was gone to dwell with the angels.

Over the gate of death, man should arch the rainbow of everlasting life, and bid his fellow-man walk through unshaded and not ashamed.

THE RUDIMENTAL AND THE SPIRITUAL; OR, A FEW WORDS OF REPLY TO AUSTIN KENT.

By Dr. E. B. Wheelock.

BROTHER KENT:—All true Spiritualists should never complain of being criticized, if done in the spirit of candor, and for mutual edification. There is yet plenty of room in which we may all live and learn, and grow in wisdom.

It is the following sentence, quoted from my article entitled, "Harmony vs. Inharmony," that seems to merit your criticism. It reads thus: "As the human mind shall rise above the rudimental, and enter the spiritual, less and less will it blame the world, and vice versa. The more gross and rudimental the human mind, the greater is the inharmony that it sees. Put such a man in search of God, and his composition and thoughts would be well stored with scenes of horror and pictures of misery."

Now, friend Austin, as words are but artificial signs of ideas, perhaps my words have failed to give you my true idea,—for so it would seem from your remarks upon the above sentence. I use the word "mind," as signifying the entire and interior conscious, thinking man. By rudimental, as applied to man, I mean his external, corporeal, and physical form, with its blind sensations, whether of pleasure or pain. The reason of my calling man's external or rudimental is from the fact that observation and experience have demonstrated to me that man's visible body is but the rude beginning, the blocking out, so to speak, of a more refined, or spiritual body, which in due time, and by laws immutable, will be illuminated, unfolded, from the true, rudimental body.

Now read my sentence once more,—"As the human mind (the interior, conscious man) shall rise above the rudimental and enter the spiritual (whether by inspiration, clairvoyance, or the process called death) less and less will it blame the world, and vice versa. The more gross and rudimental (the surrounding conditions or state of) the human mind, the greater is the inharmony that it sees, (and off with pleasure). Put such a man in search of God, and his compositions and thoughts would be well stored with scenes of horror and pictures of misery."

I fall to see wherein your criticism controverts the above statement. The whole past history of the human race goes to confirm the truth of my statement. Who but there that give us "hell"? The question is not one of morality or immorality, nor of big or little sins, but of the illumination of the mind to a fuller comprehension of the divine origin, and divine use of both good, and what you call evil. I opine that all minds thus illuminated, can not fail to see that in due time your finite, suffering, and dying body, the devil, will dwindle down to nothing, and good, infinite good, be everywhere acknowledged to exist.

You speak of "Jesus." Did he not say? "Blessed are they that mourn,"—either with sorrow or rheumatism, "for they shall be comforted." What did he say to his murderers? Did he blame them? The answer is my. And why? Ah, he saw the truth of my sentence. His mind—If we credit the history—had risen above the rudimental and entered the spiritual, and less and less he felt to blame his foes, and in meekness and faith no doubt, he said, "I have and better spirit than his, to forgive even the shedders of innocent blood. Pure reason sees no absolute evil. Human sympathy may fancy a thousand wrongs.

You also speak of Wm. Garrison. Did he whine and cry when he saw the South filling their "cup of iniquity"? May he have been sufficiently illuminated, and his mind so far from the rudimental, that he could see the good that would come of it. He did not play the buffoon—see only the seeming evil, and deny the existence of Infinite Good.

In your first paragraph we are informed that you once knew a very "moral man" who had an unusual clear and deep sense of harmony and inharmony, of good and of evil in all their forms, and in the last year of his life, he was seized with a morbid, if ever, "obsessed" body. A most singular case, which you call "obsessed" with many such. Which did you call him, "obsessed" or "obsessed"? When young, he had a "deep sense" of inharmony and evil. When older, he seldom, if ever, blamed any body. Did not evil and inharmony change its appearance, or seem to him, as age advanced, so that he had a higher and better spirit than his, and as a consequence, he became a consistent Spiritualist? Or, did he still see evil and inharmony, as black as tar, and fixed as fate, and no one to blame for it. We think, with age, he grew in wisdom, and hence he plainly saw the truth of my statement, that "as the human mind shall rise above the rudimental and enter the spiritual, less and less will it "blame any body."

You have also given us the size of this man's "moral brain," even to the fraction of an inch. Whether he had any other brain aside from the moral one, you do not inform us. But we infer that he might have had a "moral brain" well. And it so, was he the author of either? Was his "moral brain" the result of merit, or his immortal one the result of demerit? Or, did the same good providence that gave the one give the other also? Upon philosophical principles, would man's spiritual identity, either here or hereafter, be the same were he to lose one simple faculty, call it by whatever name you will. Each and all are essential to make the man. Each alike are the gifts of God. Each, in themselves considered, are legitimate and right; being the product of infinite wisdom. Each attribute, in itself, is good, and no stock—must in the end ultimate in man's good. Yes, Brother Kent, for once you are right—at least when saying, "the exact truth is wisest and best." In your next, suppose you give us a little more of it, and by so doing, much oblige your friends—and humbly, as ever, your obedient servant, I beg pardon. I had nearly forgotten your last sentence. It reads thus: "If a God," he does, or does not sympathize with the sufferer. Hence, it is proper to know whether the believers in an "infinite God" have or have not meant anything by their talking of his "love, pity and compassion." My dear sir, the "believer" in an "infinite God," perceives that whatever is—and by whatever name it may be known, are but so many modes of God's self-manifestation. And these modes, too, may be infinite. If love, pity and compassion are real entities and have real existence, they must belong to the infinite. And so do men and angels belong to the same infinite, and are but constituents thereof. And whatever emotions, and feelings of pleasure and pain, and whatever thoughts and opinions that either you or me, and all else possess, are but the modes of infinite manifestation. Deity attributes, and angelic identity, are but exhibitions of the way and mode and manner of God's existence. Aside from the infinite, there is neither shadow or substance.

You seem to speak of God as one thing, yourself as another. And this you suppose we "believers in an infinite God" do the same. In this you are mistaken. There is a bigger meaning in many words we use than as yet you seem to comprehend. And yet we blame no one; but if we did, that blame would not be on side of the infinite. It would only be one of the infinite varieties of an infinite God's self-manifestation. A little clearer thinking, Brother Kent, and you may come out of your materialism yet, and become a real philosophical Spiritualist—perceiving that whatever happens, was to happen, from the fact that it did happen.

Letter from Benjamin Todd.

BROTHER JONES:—On the fourth of last month my better half and I bade adieu to Webfoot and took the steamer for California, having been nearly two years absent, during which time we had travelled the state of Oregon and Washington Territory pretty thoroughly. On some accounts we felt it a happy deliverance; on others, a matter of regret. We left some warm friends, who will ever be cherished in our memories for their sympathy with us, shown clearly by their acts of kindness toward us.

In Portland there are some whole-souled Spiritualists, such as D. H. Hendee, N. Williams, I. M. Peters, Alfred S. Graves, Warren Davis and others.

No more willing worker with his head, arms and hands, can be found in the State of Oregon. He has nobly braved public opinion, and fought for the cause years when he stood alone, nor once has he allowed his personal interest in financial affairs, however much he was the loser, to cause him to swerve from the path of duty, or cater for a moment to the caprices of others. And yet, a more priest-ridden hole can not be found to day than the little city of Portland, Oregon; and I might add, Licentibus one too. It has the vice of older cities, but lacks their virtues. It would hardly be deemed proper, even there, for those women who ply their trade, to advertise their traffic publicly. But they have a nice way of doing the thing covertly, viz. go and join the church, and it answers every purpose. Hence the churches have a plenty of male members, and are well sustained; so much that they have become proud, arrogant and tyrannical, and no stranger can go into business there and hope for success unless he attends some one of the churches and pays his regular assessment.

Probably there are not less than five or six hundred Spiritualists in Portland, and yet it would be difficult to get out of every ten to attend a public lecture that dare not go. Bread and butter, and the various wants of their families would be cut off at once. But few of the Spiritualists in Oregon are above the phenomenal plane. What they want there is some one like E. V. Willson, who can back up his strange banner with well publicized manifestations, and he would not be well supported, but he would shake the churches out of their boots in no time.

Oregon is the finest agricultural country in the world, and has some good people in it, but as for the majority of its inhabitants, well, their mind, it is all the same whether they say it or not. If Gabriel's trumpet did not resurrect, the other world would not lose anything in mental worth or moral power.

We spent three months in Washington Territory last summer, visiting the towns of Pangea, Sound, and an entirely different race of beings are to be found there than who inhabit Oregon. You can say of them, safely and truly, that they are human beings.

Olympia, situated at the head of the Sound, is a beautiful place indeed. They have two orthodox churches there, a languishing condition, and have not enough of orthodox religion to hurt the people or people much. There are quite a number of excellent Spiritualists in the place. George A. Barnes, the banker, and his wife, are two noble souls, and it would be difficult to find two better or more efficient workers in the private walks of life; nor could you well find those that better exemplify their principles as Spiritualists, by helping the suffering poor and needy among their fellow beings; may the angels bless them for it.

It is not so far from the town of Pangea, in the Sound, is rather a small place, although a hope of large things in the future seems to be prevalent among the people. There are but few Spiritualists in the place, but while visiting them I noticed that spirits from the vasty deep of the whisky bar, seemed to be the cause of inspiration of quite a large class of the people.

Seattle is quite a fine place, and is at present in a thriving condition. There are many Spiritualists in Seattle. Mr. Smith, the U. S. Commissioner, and Dr. Andrews appear to be the leading ones, or at least the most active workers in the time I was with them. They are in divided condition, owing to spirit of rivalry that had arisen between two mediums. This is one of the most foolish things imaginable, and one of the greatest drawbacks that Spiritualism has to contend with. If their rivalry were ended, and they could best work in the same way, it would be a better for them and the cause they have espoused.

Port Townsend is a fine little place, and is the port of entry for the Sound. Quite a number of good Spiritualists reside here. Our stay there was short, nevertheless we cared very kindly for our fellow while with them.

Just prior to our leaving Oregon we received a letter from a particular friend of ours, Mr. F. W. Mackie, stating that Elder Miles Grant was in San Francisco, slashing around and spouting for a fight with a spirit, and making, also inquiring if I would accommodate the Elder. I immediately answered that I would, and authorized Bro. Mackie to make the arrangements for it. As Elder Grant was out of the city, Bro. Mackie wrote to him and received an answer from the Elder that "with the help of God" he would make good on his word. On the strength of this, Bro. Mackie telegraphed to me in Oregon to reply. I answered by telegraph that I would come on the next steamer, and did so; but when I arrived here, Elder Miles Grant, he is known to all the world, backed down. He placed a spirit in the way, and inquiring if I would not one of them was valid. Now which shall I infer—that Elder Grant acted cowardly and mean after I had come a sea voyage of six hundred miles to meet him, or shall I infer that his God refused to help him and he dared not undertake it alone? I think it is better to infer the latter position, viz. that his God went back on him. Now if his God did really go back on him, he is a mean God, anyhow; if my God served me so I would not strike another blow for him. If the Devil stole all his possessions, better get even with your God, than to let him steal on him. When Mr. Loveland failed, J. S. Loveland threw down the glove against Spiritualism, and offered to take the affirmative of the following proposition, it being an expression of his present views:

"Resolved, That the phenomena commonly known as Spiritual manifestations can be accounted for by forces inherent in nature, and that the wisdom of the aid of any force from disembodied spirits."

An agreement was attached to the resolution allowing me to build an affirmative argument as I might deem proper, as well as rebut my opponent. We discussed it six nights—two hours each night—dividing the time equally.

I was aware that in giving the argument I would have no novices to act as a debater to me. I well knew that Mr. Loveland's experience in the phenomena and philosophy was equal to my own. Nevertheless I felt confident that I had the truth on my side, whilst I believed him to be in error. It is my opinion, and I think the opinion of all disinterested persons, that Mr. Loveland signally failed. I deeply regret that he should pursue the course that he does; but if he feels justified in so doing, all right, he will receive no blame from me.

We shall leave San Francisco ere long for the Eastern States, going to Omaha, from Omaha Bluffs through Iowa to Chicago. Any of the friends in Iowa that wish us to visit them, can address us immediately in care of F. W. Mackie, San Francisco, Cal., until further notice.

Letter from M. F. Chamberlin.

BRO. JONES:—In looking over your list of spiritual works, I was unable to find any describing the raising of the dead, which the human body is heir to, with treatment therefor. The spirits have rendered us profitable instructions upon all other subjects, and why not on that? It is a work that we are much in need of at the present time,—in fact I know of no work that would meet with so liberal a patronage as such an one.

If some good reliable medium or mediums would make it a part of their mission to give the spirits an opportunity of compiling a spiritual system of medicine or treatment of disease, they would receive the blessing of thousands that are afflicted, and the thanks of all liberal minded practitioners, who are not blessed with mediumistic power enough to receive such information, or guidance directly from the spirits themselves.

for healing the sick, are daily being developed, and in a few years will be found in every school district throughout the enlightened world.—Ed. JOURNAL.

CAUSES OF FAILURE.

Letter from J. E. Potter.

BRO. JONES:—My experience among societies, and Spiritualists generally, has led me to certain conclusions, that to me are true, as to causes why we do not succeed better in some places, in building up a good, strong, healthy society. Many claim to be opposed to organization and to settled speakers; while others are ever crying, inance, normal, inspirational, scientific, or something different than the one they have. The cause has been languishing for some years at La Crosse, Wis. What has been the trouble? Nothing but this. The President of the Spiritual Society and other officers, could be found at the Universalist church, helping them sing, and electioneering to raise money to keep the Rev. Mr. Deer as their pastor. And Laura De Force Gordon would be at her father's house for weeks, and never get even an invitation to speak. The Spiritualists' house was standing idle all of the time she was there. A Mr. Cox said that Mr. Deer said publicly, that "all the spiritual element of La Crosse, that has either sense or brains, is in the Universalist church." The Spiritualists are organized at La Crosse, and have a good hall of their own. Still the officers will play into the hands of Universalists, with their influence and money, leaving their own cause to starve and die. H. S. Brown, M. D. of Milwaukee, gives us a little idea of how the Spiritualists of that city are doing. In the Banner of Light, of April 23rd, he says:

"Rev. Rowland Conner is employed by the Unitarians—many of whom are Spiritualists; and he gives spiritual food, as good as a Spiritist would. He is increasing the numbers who attend the church, is quite popular; and thus the Spiritualistic work is being done in this city."

Does this argue for or against organized effort? Perhaps the Universalist and Unitarian churches are not "organized" bodies; still, I am of the opinion they are. Would you call Brother Deer and Brother Conner "settled speakers," or not? Brother Conner "is quite popular." Why? Because "he gives them spiritual food, as good as our own speakers." Does Spiritualism sound better; is its life giving truths sweeter to the spiritual ear, coming from beneath the debris of a Universalist or Unitarian church; spoken by an "ordained priest," than though it were spoken openly and boldly by one of our avowed speakers, "in trance or inspiration?"

That looks to me like a bid for policy men and speakers to rally around our standard, that the real characterizing truths of our faith might be covered up, and the real issues kept in the dark.

At Winona the Spiritualists tried years ago to unite with the Unitarians and Universalists, and be one church. They run together for a season, and death to all was the result, neither party have been able to hold their heads up as a society since. At Lake City the Spiritualists and Universalists have been looking forward toward a union, but the Spiritualists have got their eyes open before they got in very deep. Each party will have to run their own side hereafter. That is the way it should be. One or the other must die in the end. Spiritualism never can be Unitarianism, as they preach it,—of free religion, either. We might as well set up for ourselves, first as last, for it will have to be one thing or the other with each individual. We can not be both at the same time, and deal justly with both "faiths" I know that systematized labor will cause Spiritualism to prosper under its own name, just as well, if not better, in any place, as it will by calling it either Unitarianism, Universalism, or Free Religion, with no greater cost of time or means, than though we coalesced with our liberal Christian brethren.

If the Spiritualists would do one quarter as much as Christians do, every speaker and medium could be employed, and get paid for their labor—spreading the truths of spirit communion broadcast o'er the land. If there were but one million believers in the land, and each one would pay the sum of "fifty cents a year, we would have five hundred thousand dollars to spend yearly in the world. But when it is said there are six millions in the world, and do not raise the above named sum, can we wonder that the cause lags? Some generous souls are often heard to say, "The angels will do the work;" we need not bother our brains about the matter. When Spiritualists will unite both influence and means for the furtherance of this cause, there is no power on earth that can impede its progress. If we have got the best, let us act as though we thought it better than all the rest combined. Divided forces never conquered disciplined armies yet,—and can not even in this greatest of truths ever set to man. Spiritualism now—Spiritualism ever!

Plain View, Minn., May 18th, 1871.

Reply to Magnetic Correspondents.

BRO. JONES:—"The cry is still they come." As I am not yet quite annihilated by the various attempts to submerge facts by those whose education prevents them from seeing great truths, I again insist that I am no psychologist (magically understood), nor do I possess powers which are only in the "mind's eye" of those who were taught and made to believe that there was such a thing as animal magnetism in nature.

Such a power is only imaginary, and as I do not make passes, exercise a will, or attempt to force persons into a somnambule condition,—if they feel anything in my presence, it is purely imaginary upon their part, and no power in me, for I am opposed to it, do not believe in it, nor exercise it.

Because some persons cannot enter the somnambule condition in my presence ought to prove that it is not magnetism that effects it in those that do so; and because one who has been falsely taught has "never for a moment felt to endorse my claim," is no proof nor reason that it is not true and that others will not embrace it.

I do not admit that there is such a power as "fascination" in any person, animal, or snake, and all such exhibitions result from a power in the brain of the subject, the animal, or the bird, etc., that reaches out (even independent of their own consciousness) and observes, feels or learns their surroundings, and through fear, faith, belief, care, anxiety or education, give an outward show of what has been called a "spell" or charm.

Will those who are wild and self-satisfied upon the subject of animal magnetism tell, whether the secret or the effete matter which some call "magnetic emanations," is not peculiar in all individuals, and if so,—how magnetism, which has neither smell or taste, can assume or cause a peculiar scent in each person, so that a dog can find his master,—for it must be peculiar or he could not do so? According to late assertions magnetism must be a tenth wonder, and if its qualities keep pace with the ideas of its advocates, I should not be surprised if it enabled them (under the circumstances) to account for every thing, and become the *ne plus ultra* of

their ambition, and supply them with all they need.

Because mediums, or susceptible persons, may feel or be able to distinguish a difference between persons and things, &c., even at a distance or through a stone wall, is no proof that it is magnetism, and not a power or a quality of their own faculties that do it. If it were magnetism, brains would be of little use. Upon holding out the hand, any one can imagine that they feel a something going out of it, or coming into it, as they please. I can do it so can any one, even those who are supposed to be negative,—and it is simply the pulsation that produces the sensation, which the imagination can direct either in or out. It is true, clairvoyants can see a something emanating from all persons, but it is only the effete matter which is always escaping through the pores of the skin, and being loaded with matter, is material and ponderable, consequently can be seen by all those whose eyes are in that peculiar condition.

Mineral magnetism is only made evident to our senses, by its influence upon a steel needle that has been charged with that impalpable fluid. Copper, zinc, and all other substances, except nickel and cobalt, etc., are apparently not affected by it, and as they are not, it is more than likely that it has no appreciable effect upon the human system, and none whatever of such a nature as has been ascribed to it by magnetic operators. Some of your contributors are rather muddled upon the subject of magnetism, and mix up the mineral with the animal, which is not orthodox or according to Messner. There certainly are such terms as "terrestrial magnetism," "magnetic equator," "magnetic meridian," "magnetic poles," "magnetic dip," "magnetic variation," &c., but they all have reference to mineral magnetism, and have nothing to do with the supposed animal variety.

Somnambulism is simply a condition produced by an act of the subj. c's own will, after they have been taught by proper instructions, and is, therefore, neither "a man of straw," nor a pet theory, any more than it is caused by an "animal magnetic fluid," or any other outside influence.

Time will bring the light to those who do not see, and truth will stand, though prejudices oppose, and all the shafts of misdirected minds, are brought to bear against it.

Fraternally,
Wm. B. FARNESTOCK.

A Card from Mrs. King.

BROTHER JONES:—DEAR SIR: Will you have the kindness to allow me to inform the public, through your columns, that I have decided to enter the lot in the field for a season.

I am, and have been for some time, gathering thoughts from the inexhaustible fountain of inspiration, in the quiet of home, where they come the purest, the freest from the dross of disturbing influences, and recording them for use upon the rostrum.

Besides subjects relating particularly to the Spiritual Philosophy, I have carefully prepared lectures on "Marriage and Divorce," "Woman—her Relations to Society," "Religious Liberty vs. God in the Constitution," "Religious Culture," etc.

My business will be to treat all questions relating to reform in connection with Spiritualism, and to adapt myself to the wants of any community in which I may be called to labor. I write lectures because the law of mediumship proclaims to me that I can do the best for the spirit who teaches through me, and therefore serve the people best in this way. Yet I can adapt my mediumship to circumstances, and it will serve me as a treasure from which to draw on all occasions and under all circumstances as I need.

I favor settled speaking, yet will make short engagements for the present.

Hammonton, N. J.
Letter from W. Persons.

BROTHER JONES: I read an essay in your last number, from Dr. Moses L. Knapp, giving a very interesting account of the falling stones in Mexico.

I have known the Doctor and his family for many years. He is a fine scholar, an eminent medical man and author, and a gentleman of the highest integrity.

A friend of mine, Isaac Cook, of St. Louis, has written you in relation to an oil-well and lead mineral lying near St. Louis. Bro. Cook was formerly a Methodist preacher, and the spirits converted him to our philosophy. He is a first-class medium, sees spirits, writes under influence. He has brought out a number of useful inventions, but is poor, with a large family. His influence has shone up his way, and dare that he prosecute the boring for oil. I have talked with them; they appear to be of a high order and give a very clear and interesting statement of the great wealth which they wish him to bring to light for the benefit of humanity.

Three to five hundred dollars would fully test the matter. If you can call the attention of some of your readers to the subject of helping Bro. Cook in this matter, and the small outlay is made, I have but little doubt that you would be instrumental in doing great good. The investment is a small one. The results promised are large.

Fraternally yours,
W. PERSONS.
Chicago, June 7th, 1871.
Letter from Ed. F. Brown.

ED. JOURNAL:—The spiritual elements have been considerably agitated in this city recently, and as the interests of the cause are now taking definite shape, it becomes a matter of some importance. During the month of May, Moses Hull was with us, and gave eight of his stirring discourses, which have so helped to bring out the energies of the liberal minds of the city, that a working society is now being formed, which proposes to establish the means of raising a fund to maintain lectures regularly. Mrs. Mary L. Strong is lecturing during this month. In a few weeks we think the trends will be ready for the establishment of a Lyceum. By Autumn we believe that Dayton, with a good working organization and Lyceum, will take its place among the localities in our country that are doing a profitable work for the cause of religious emancipation. Dayton is a beautiful city—one of as much outward display of wealth, happiness and prosperity, as can be found in the West. It is nevertheless thoroughly steeped in Orthodoxy and Catholicism, but opposed to this misfortune it has a large number of Spiritualists and Free Thinkers in its midst, who by banding together and making an effort in behalf of the good and the true, can do much to lift its manner of thought to a higher plane of intelligence and spirituality.

Dayton, Ohio.

Religion wraps all our life in its own wide mantle, takes note of the private conduct of the individual man, and the vast public concerns of the greatest nation and the whole race of mankind. So the sun, ninety-six millions of miles away, comes every morning, and folds in its warm embrace, each and every little thing in the round world.—Theodore Parker.

Frontier Department.

BY.....E. V. WILSON

Extraordinary Manifestations.

Question for spirits to answer by writing in the dark without the aid of human hands.

First give us the modus operandi through which spirit elements are developed into life.

Answered by the band. First, RASOVLVD. That the imperishable essence of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Second, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Third, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Fourth, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Fifth, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Sixth, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Seventh, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Eighth, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Ninth, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Tenth, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Eleventh, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Twelfth, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Thirteenth, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

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Twentieth, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Twenty-first, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

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Twenty-seventh, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Twenty-eighth, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Twenty-ninth, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Thirtieth, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Thirty-first, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

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Thirty-eighth, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Thirty-ninth, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Fortieth, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Forty-first, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

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Forty-ninth, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Fiftieth, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Lycium Hall Meetings.

Mrs. Laura Cuppy Smith lectured at the above-named hall of the Spiritualists of Chicago, on Sunday, the 11th inst., to large audiences, and well did she sustain the expectations of her hearers.

She, in a most happy and appropriate manner, dedicated the new hall to angelic services. We regret that we did not have a reporter there; a full report of her lectures would have graced the columns of the RELIGIO-PHILOSOPHICAL JOURNAL.

Spiritual meetings, like spiritual seances, are now in a fair way to become a success in this city. May good angels, and large-minded men and women, be inspired to aid in the good work. Mrs. Smith will continue to affiliate for the society for some weeks to come.

Minister of the Gospel.

The RELIGIO-PHILOSOPHICAL SOCIETY granted a Letter of Fellowship, in legal form, to Mrs. Mary Lansten Strong, of Washington, D. C., constituting her a "Regular Minister of the Gospel," which authorizes her to solemnize marriages in due and legal form.

May all liberal-minded brides and bridegrooms who are about to take upon themselves the obligations matrimonial, when convenient, call upon sister Strong to tie the silken cord. They may rest assured it will be strongly done!

Letter from Laura Cuppy Smith.

DR. SHERMAN AND PROF. LYON.—Gentlemen: I have perused with deep interest the new book entitled "The Hollow Globe," it is eminently suggestive, and especially to be admired for its freedom from the sensational and the marvelous, and the calm understanding manner in which it presents its claims upon the attention of the reading public.

Spiritualists who assert themselves ready to investigate every new truth, and allow it to stand or fall upon its own merits, will surely not neglect the perusal of this most remarkable contribution to the progressive literature of the day.

Chicago, June 12th, 1871.

A Crate of Strawberries.

Our thanks are due to an unknown friend for a crate containing a dozen boxes of most delicious strawberries, sent by express. It reminds us of the good friend who sent us last year a crate of most delicious grapes. We have not yet learned the name of the donor.

The fruit is equally delicious whether we know the considerate donor's name or not, yet there is a pleasure in knowing the names of such friends.

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