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

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### S. S. JONES, PUBLISHER AND PROPRIETOR.

## CHICAGO, JULY 1, 1871.

## The Rostrum.

### From the Medlum and Daybreak. THE GOSPEL AND SPIRITUALISM.

### Showing how both rest on the Same Foundation-By a Clergyman of the Church of England.

Many people look on the "Reformation" as the greatest blessing which Christians have re-ceived. I look on the "Reformation" as the beceived. I look on the "Reformation" as the be-ginning, humanly speaking, of the downfall of Christianity. And if I am asked why I state such a startling idea---my answer is, "The Re-formation has put a 'great guli' between the visible and the invisible world." Christians, as a body, have since the "Reformation" ceased to haliary in the "superstural" believe in the "supernatural."

I am ready calmly to prove that those who say that miracles have ceased, that supernatura! appearances in the present day—that power of communicating with the departed—is over, I am ready, I say, to prove that people who as-sert that such is the case may be Christians because it is fashionable, because it pays, but they cannot because their reason tells them that Christianity is a logical belief.

Most Christians are not Christians. To be a Christian implies that the person who professes Christianity believes in Christ. Do people con-sider what is the full value of that word "believe"?

Now, in the first place, the majority of Chris-tians have no right to say that the "Bible" is the Word of God. What is their authority? The Bible was not written all at one time, nor was it intended to contain all things concerning religion. The Bible as we now have it, was not completed in the time of the Apostles; it was some hundred years after Christere certain Bishops of the Catholic Church met together and decreed what books were inspired by the Holy Ghost and what were not. What right have people to say, "The Bible, and the Bible alone,

when the Messiah which was promised should come; they looked not for a spiritual deliverer -they looked for an earthly monarch who should redeem Israel from her oppressors.

Our Lord, we know, cast out many devils; but if any of the beloved English people of our day had been there, they would have said, "My dear brethren, avoid this man, have nothing to do with him the matter out dealls he add of dear do with him; he casts out devils by aid of dev-ils." So said the Jews: so ought Christians now to say, and so they do actually say, when any latter-day miracles occur. I will, before I go further, refer my readers to William Howitt's "History of the Supernatural." He remarks : "Before quitting this part of my subject, let me draw attention to the extraordinary practice of the Church of England in regard to exorcism. By the seventy-second canon of the Anglican Church, all its ministers are forbidden, without license of the bishop of the diocese, under his hand and seal, to attempt upon any pretence whatever, by fasting and prayer, to cast out any devil or devils, under pain of the imputation of imposture or cozenage, or deposition from the ministry. What a fall from the practice of Christ! In the Gospel of St. Mark it is said, 'John answered Him, saying, Master, we saw one casting out devils in Thy name, and he followeth not us, and we forbade him because he followeth not us.' But Jesns said: 'Forbid him not: for there is no man which shall do a mir-acle in my name that can lightly speak evil of me. For he that is not against us is on our part.' The Church of England has clearly set at defiance this injunction of our Savior. What an extraordinary proceeding in a Church which first professor is a church which first professes to communicate the Holy Ghost, and then does not permit it to operate in the minister without a license from the bishop! \*
\* \* This department of the supernatural

of the New Testament presents still various feat-ures which identify modern Spiritualism with it. The fact that the Jews were compelled to admit the reality of the casting out of devils by Christ, then declared that HE cast them out by Beelzebub, the prince of the devils, is completely par-alleled by the opponents of modern Spiritualism. ne moment they are driven from the theory of imposture and delusion, they attribute the phenomena of Spiritualism to the devil." It is, of course, well-known that the "Bible" was not completed when Jesus came on earth, and that portion of it which was in use was not at the disposal of all persons; and, moreover, certain portions of the books of the Law were forbidden to be read by the ordinary Jew. It was not by an appeal to an "infallible book" that our Lord converted the Jews; for the prophecies about Himself were by no means so selfevident that of themselves they could be urged as bearing but one meaning. We read of two disciples who had been with Jesus Christ, yet did not know the meaning of the Scriptures : St. Luke xxiv., 27, "And beginning at Moses and all the prophets, HE expounded unto them in all the Scriptures the things concerning Himself." Again, after our Lord's death and resurrection, when HE appeared to the apostles who were assembled together (Acts i., 6), as we read, "When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom of Israel ?" Even now they could not get it into their heads that HE was not going to be the Redeemer of an earthly kingdom-HE was not going to overthrow the Roman power and liberate once more the ancient people of God ! That the Scripture by itself, would not prove the Godhead of Jesus Christ we may well be-lieve when we remember that the Sadducees, who were highly cultivated and distinguished by their social position, rejected the belief of the immortality of the soul, as an opinion that received no countenance from the Divine Book, which they revered as the only rule of their faith (Gibbon vol. ii., ch. 15). I will refer but to one more passage of Script. ure to prove how useless it is to suppose that if you give a man the "Bible," from that alone he can deduce the Christian faith. In the Acts vili., 30 and 31 : "And Philip ran thither to him, and heard him read the prophet Essias, and said. Understandest thou what thou readest? And he said, How can I, except some man should guide me?" How then can we reasonably become Christians? By the help of TRADITION. On what ground do you believe that there was such a man as Julius Cæsar? On tradition. (Tradition is of two kinds-written and unwritten. On what ground do you believe that Jesus appeared again after His resurrection ? Tradition The early Christians especially knew it on no other; for the New Testament was not written. and finished, and declared to be the Word of God for long years after. On what ground do you believe that the Christians of the first centuries believed in the events which we find recorded of Jesus in the Bible? Simply on tradition. On what ground do we in this nineteenth century believe in Spiritualism? On the same ground which led the early Christians to believe in Jeeus Christ! Tradition-written and unwritten. The Apostles beheld the miracles of Jesus Christ and reported them to Christians. Englishmen, who are not slaves to bigotry, behold the wonders of Spiritualism and report them to others. What is the difference in the two cases? There is the law of evidence in both -reject the witness of hundreds of clever chemists and scientific men as to the real wonders of Spiritualism, and you cut away the ground the early Christians had for believing in Jesus Christ. Why do Englishmen deny miracles in these our days? Because they disbelieve in the supernatural altogether. Our Lord gave power to the early Christians to work miracles-when did HE withdraw that power? Do let us have a plain answer to a plain question. It is making use of a two-edged sword to deny the evidence given in favor of Spiritualism, and none know that better than the clergy. I have seen it writ-

ten somewhere: "Where matter of fact is not the question, WHERE MIRACLES ABE NOT AL-LEGED, I do not see that the progress of a religion is a better argument of its truth than the

prevalency of any system of opinions." I conclude by asking my brother clergy to ponder ere throwing away the amount of evi-dence which is every day being adduced to prove the reality of the communications between this world and the other side of the valley of death. Is the Church the enemy of all knowledge? or is she a gentle guide who would direct a movement which may be a great gain to religion or a deadly enemy, according as the Church guides or excommunicates a movement which cannot be ignored?

### WHAT IS THE WORK OF SPIRITUALISM ?

Lecture by Mrs. N. J. T. Brigham, Delivered at Harmonial Hall, Philadelphia.

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

### INVOCATION.

Oh, thou great Soul of the Universe; thou Spirit of our Father, that hearest our wishes even before they are turned into words, we bring our prayerful spirits before thee to-day, that from the clear fountains of thine inspirations, we may drink until we thirst no more. We ask for light upon those truths which have been veiled in mystery to our sight. We ask with a hungering and thirsting after truth, that our prayers may be answered. We thank thee, oh, God, that thou art ever present; that when we are weak, and when we would stray from thee, that thy parental care and love is around us, Thou doest always know our thoughts, and in thine own good time dath provide for us all that is needful. Teach as to be forgiving, oh,

to church ; whether he is a moral man-you simply want to know whether he can send your message. So the spirits are glad to come through any source—it is true that they would be better pleased with mediums that are more like them-selves, but if such cannot be found, then their choice must rest upon those that can be found. When you look upon mediumship in this way, many of the mysteries that have shrouded the truths of Spiritualism are removed.

You ask what has Spiritualism brought forth that is new? We have referred to the first great light, that Spiritualism has brought-to man,namely immortality. Here is something that is being felt throughout the land.

Twenty-five years ago, you could scarcely find a church in the land that would allow women to speak. The brethren meekly followed in the pathway of St. Paul and said, "let your women

pathway of St. Faul and said, "let your women keep filence in the churches." To-day St. Paul is not a spiritual teacher, and a keeper of the consciences of the people, al-though many of the churches think more of what St. Paul said than they do of what Christ said.

Spiritualism has brought women before the world in the line of a public teacher,—but there are those who still say this is wrong. The time has come when sex no longer decides whether a person has the power to bring together an audience and hold up the truth to them. Spirit-ualism has led women forward, and taught her that she has a work to do as well as her brother man. When to-day we find teachers among wemen as well as men, we must remember that Spiritualism has had a great deal to do in making this thing common and popular in the land, so that a great deal of the old prejudice is wear-ing away. Man is learning that woman may be a teacher without losing their motherly and sisterly influence, but she will retain the same tender feelings, and by this very means may be better adapted to lead and guide the people. In the days gone by, woman was crowded back in the field of action, and men believed that she did not require the same amount of education as man; that she had not the right to teach in VOL. X.-NO.15.

hend; that you do not always fully appreciate. There are persons who say if there is such a thing as mediumship, why are not all mediums? We answer you, all are mediums,—not all alike, but such a power exists in all minds, but every person that walks the earth is more or loss in-fluenced by spirits beyond them.

Angels gave men inspiration in all the past. They called it the Lord and the angel of the Lord, but it was always a human spirit that in-spired men, and led them to an understanding of what they were to write, though they did not always understand what the power was. You may go into the churches at the present time, and you will find many teachers who would shrink from the mention of the word Spiritualism, yet, if you look upon them with eyes that can see these things, you would find many times that they are inspired precisely in the same manner as our mediums are, although they do not know from whence it cometh. We know that inspiration is not confined to us—it is uni-versal; but there are minds so darkened by ig-norance and prejudice, that they do not catch the key-note, and when they try to sing they make sad discord.

You sometimes ask what can be done to make the preaching of the present day better and more instructive. If we could bring before the world one truth-one law in regard to this, we world one truth—one law in regard to this, we should simply repeat something that was given a long time ago. "Take no heed for the morrow what ye shall speak." Most of the religious teachers carefully prepare their sermons. We know that the Quakers and some of the Metho-dists speak as the spirit moves them. It is better for people to find out whether they have a gift of God to preach, and then to rely upon this, and they will be able to give out that which shall satisfy our needs.

which shall satisfy our needs.

It has been a question among the Spiritualists whether they should have settled speakers Our opinion is that where speakers such a deach other, although there may be some repetition of subjects and ideas, these are given forth in a different manner. Speakers differ in their ideas. and by this change you do not come to look upon any one as having full authority. If you do this as they do sometimes in the churches, and after a time you relax your own efforts and look to the speakers to think for you, but if you think the speakers may be wrong, it rouses up your thoughts, and you question about the matter. It is like the motion of the oars of the bostman-it makes ripples upon the water-it keeps it from settling down into stagnation; so where there are different ideas given, it quickens your own thoughts, and so keeps up a healthy action in your minds, keeps you from taking one idea as a spool and winding all the rest around it. We know that it is a truth, that In my Father's house there are many mansions, and back from that world, come these teachers who have learned their truths in all the various conditions to give them to mankind. They agree upon certain general facts; but there are subjects upon which they do not agree, and in this we see the glorious law of use, for if none of them were ever liable to be mistaken; if spirits could communicate through mediums at all times and in all places-what a terrible state of things would be upon the earth. Men would go to the spirits for everything. The Spirit World would be tap-ped for everything and mortals would have nothing to do but ask. You can at once see what would be the result. Now Spiritualism in its teachings gives man certain great truths and leaves him to work out the rest. Suppose one should repeat a thought, then some one says we wish to have a speaker that will be original, that will continue to draw new thoughts for our benefit. Do you know how nature brings forth her loveliness in the spring time? She simply brushes off the snow, then she takes up the work where she commenced last summer,-she brings forth a leaf which is plainly seen, and there is a work that seems to be perfect, but the life within swells, and there comes forth a long green stalk it may be of an oak tree or a blade of corn. She labors on making it more perfect and beautiful each day,—each after its kind. When various persons speak upon the same subject, one does not interfere with another, and no one can take the place of another, any more than one plant can do this. All should labor in harmony. There never was a man or woman on earth in any of the relations of life,-that could really take the place of another. So it is-various teachers go forth, they may not bring anything wonderful or new to you, but if they can make the old truths plainer, then there is joy and gladness among those beautified spirits that dwell around you. Broad and fair is the land of the immortals, and though you may long to go there, you must learn to labor amid earth's storms and its chill winds. God has given you physical life for a purpose, and you should keep it as long as you can, so that the spirit may be ripened for the Summer Land.

is the religion of Protestants?" The Bible did not fall down from heaven all ready bound, and in the English language. Christians who base their belief on the "Bible only" rest on a broken staff.

If Christians will take "the Bible only" as their rule of faith, let me ask such one question. In the Old Testament it was lawful to have many wives-where in the New Testament is this forbidden ? There is one text which says, "A Bishop must be blameless, being the husband of one wife," but this would seem to show that most people had many wives, while a bishop was limited to one, and thus serves to confirm what I state, that if people believe in the "Bible only" there is nothing to prevent them having half a dozen wives! But though I thus distinctly deny that the Bible is the one only thing necessary, yet, as the majority of English people pretend to believe that such is the case, I will not argue the point, but take them on their own ground, and thus granting the inspiration of Holy Scripture, I will prove that Spiritualism must be believed in, or else they must give up even that one remaining supernatural belief of Englishmen-that the Bible is the Word of God.

No one can deny that the Jews, the ancient people of God, believed in spirits, and believed that the spirits of the departed returned and visited their relatives. As an example of this, read St. Luke xxiv., 37, "But they were terrified and affrighted, and supposed that they had seen a spirit." Did HE tell them that to believe in the appearance of spirits was foolery? No. HE confirmed their belief in the appearance of spirits by allowing tha tspirits did appear, but HE adds, "for a spirit hath not flesh and bones as ye see me have." Read also St. Matthew xxvii., 52 and 53, "And the graves were opened; and many bodies of the saints which slept arose, and came out of the grave after His resurrection, and went into the holy city, and appeared unto many." If one of our good English Protestants could by any chance have been in Jerusalem in in those days and had been told, "Oh ! what do you think? my great-grandfather has risen from his grave-I saw him !"-what would have been his answer? "Oh! my dear friend, your stom-ach is out of order; do take a blue pill-your liver must be sluggish."

We read also how when Jesus Christ was transfigured on the mount that Moses and Elias appeared. We read also that Samuel was called up by that powerful medium, the "Witch of Endor." People don't believe in these Bible facts in the present day; and why, good Christian ministers, is this so? Because you have taught people not to believe in the supernatural! And you are not alone in your unbelief. In the 6th chapter of St. John and the 60th verse, our Lord Jesus Christ was teaching the people a supernatural truth, and we read: "Many, therefore, of his disciples, when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that His disciples murmured at it, HE said unto them, "Doth this offend you?" Then look at the 66th verse, "From that time many of His disciples went back, and walked no more with Him." This has given rise to the following riddle— Who were the first Protestants? "Those who, when our Lord taught the real presence, went back and walked no more with Him."

The life of Christ is a life of unceasing miracles and wonders; and if Christians are logical, they should reject all that is supernatural or else believe all.

Now let us cease to be negative Christians of the nineteenth century; let us go back in spirit to the year 30 A. D. We find ourselves in the Holy Land, and the Jews, the people of the country, are in captivity in their own land, for the Romans are the governors, and they rule. with a sword. The Jews have studied the prophecies, and they know that the time is at hand

Father, for many are the trials that gather around the pathway of life. Lead us to look for the light that lies hidden beneath the darkness. Help us to purify our spirits. Guide us, oh, Father, in this search for light all through our lives, and so shall we praise and bless thee forever !

### THE WORK OF SPIRITUALISM.

Spiritualism has brought before the world a new class of teachers. Its inspiration comes not alone within the old charmed limits of education and professional forms. It comes with astonishing force upon those minds that would seem all unprepared-many times, to grasp this subject. It comes silently, yet beautifully, seeking the heart and mind, and saying to its teach-ers, " Take no thought for the morrow what ye shall speak, for in that self-same hour it shall be given you" It has laid its hand upon the childish heart; it has gone to those who were in the shades of life, and brought them forth. Theology has said only the brethren have the right to preach, and when this came, these men said, tell us what it has given to the world that is more than we had received before?

We can point out various things that it has brought before the world. First it has proved the immortality of the soul. One says, it has not always done this. It is full of deception and wrong. We grant that there is no river, how-ever clear and sparkling, that may not sometimes, bear upon its surface dust and drift wood. There is no vale but what, side by side the blue eyed violets, grow poisonous plants. We know that some have discovered that which bore the stamp of deception, and then they threw the whole of it away,-even the truths that they had discovered, because there were errors. When the great cable was first extended from one continent to another, there were men who believed it could never be successful; men who would not aid it with their influences, their capital, and who said let the madman do this. The cable was at last laid under the green waves, and human thought thrilled across that wire, and there came to this country, a message from the Queen, brief and broken and imperfect, and many believed that it was not true; that it was never sent. To-day we realize that it came, and although that cable could no more bring messages, vet men said because of the one message, we know it can be a grand success. Then these doubting, trembling people came forward with their means, and to-day, through the magic wire that connects the continents, human thoughts with noiseless feet come and go. Why will not people be just as reasonable in regard to Spiritualism? If one true, reliable message has ever reached us from the world of the immortals, it tells us that they can communicate,-the dear ones, whose voices are not heard by mortal ears, and proves that they still live although they have passed away from our sight, and that they have the power to communicate with the friends they have left behind.

Spiritualism in proclaiming its great truths before the world chooses its mediums or instruments, and it may seem sometimes that it has made a very poor choice. If you were far away from home, in a land where you had not the conveniences for hearing from your triends or writing to them-suppose you were to receive a letter from some of your friends written upon a sheet of paper that had been badly solled, but you could trace the handwriting of a beloved friend, your letter would be just as welcome as though it were written on pure white paper. Spirits must use such mediums as they find, and they are glad to do it. You may say it is not possible that my friends would be willing to come through such an impure source. Suppose you desire to send a telegraphic despatch to a friend in a distant place; you go to the office, and you don't inquire whether the man belongs church, and man treated he vant.

Spiritualism has brought these changes, and we are thankful for it. Again, look at the Children's Progressive Lyceum-the beautiful Sabbath school that Spiritualism has brought before the world-something that makes the Sabbath day not dreaded ; something that makes it beautiful to the child, so that when it listens to the orthodox sermon, and hears that heaven is one long Sabbath day, then heaven is not so terrible as it once was. It has seemed so terrible that a child would almost be glad to spend eternity in the other place. A little girl once asked her mother if she was right good up in heaven, would not God let her go down to hell, and play sometimes

Not only in the greater freedom which it thus gives to women and children, does Spiritualism commend itself to us, but in the teaching of the beautiful doctrines of progression, both here and beyond the present stage of existence. It comes before man with the truth that blesses the heart, and makes those who have laid away their friends reconciled. It shows that for them there is a widely extended field of action, of labor, where the spirit never grows weary, where it still has a great work to do.

When we have spoken of endless progression, there are those who say if a man is to progress through the long years that are to come, will there not be a time when he learns the whole truth, and then he will merge again into Deity. If so, man would not be benefitted by his temporal existence, for if he goes into the ocean where there is no identity, and is lost there, man is not improved and God is not improved.

As man comes forth in his identity, he shall forever and forever retain that, and as the soul progresses, it grows more and more brilliant, more and more wise, through all the ages that are to be. Spiritualism teaches a living inspiration to-day. It seemed to man in the past, that when the writers of the Bible were inspired God stood directly by their side, and he had simply to speak the truths of inspiration, and man was to receive them and give them out. It seems to us that God is like an overflowing fountain, whose waves are always crystal clear, and man should ever be ready to receive these crystal waves of God's perfect and direct inspiration. It never seemed to them that God does not work directly, but always by media.

Nature declares that God does not work directly. He inspires the soul of the artist and the poet, through all the voices of nature. The soul of the poet drinks in the inspiration, and as it thrills his inmost being, he awakens in turn an inspiration in others. Why does the animal not have that keen appreciation of the beautiful that quickens and blesses man? .Simply because life is towering upward forever, until it attains to man. Man drinks in inspiration. not only from those things that speak to the outward senses, but he gathers inspiration from other channels,-that which comes from God in a thousand beautiful streams of light and song, and loveliness from the spirit world. There are times when every one has had these inspirations given them-times when it seemed to you that the windows of heaven were opened, and things were clearer and better understood. This inspiration is connected with a power beyond you, and that power must be individualized .-- a power from human souls beyond the river of death.

There are times when you climb to the moun-tain tops of your best ideas, and reaching forth a new world has been opened to you. You are sometimes so earnest and true and good, that you come so near to your spirit friends that care for you in their exalted position. You are so near to them that you catch the echo of their voices, and in this inspiration of the soul, you have a power that you can not always compre-

Let us take life as we find it, and from its darkness bring forth light; from its sorrow bring forth joy. So shall Spiritualism be a power in the land and a blessing to all.

-A man is rich, not in proportion to his wealth but his wants. The natural wants are few, simple, and are easily su pplied. The artificial ones are unlimited, and enslave him who

attempts to satisfy them.-S. A. Merrill. -Most men spell their God with an 1 in the middle of it. The transition is easy. They el-evate money from the rank of a means to that of an end, and worship the work of their own hands.-S. A. Merrill.

WHEN writing on business always be careful to give your full name and address, and state incily what you want.

### MINNESOTA.

## Semi-Annual Convention of State Associa-

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The Semi-Annual Convention of the State Association of Spiritualists, of Minnesots, met at Farmington, Dacota Co., Minn., June 2ud, 8rd, and 4th 1871, at halt past ten o'clock, A. M. As the President was absent, J. H. Soule, of Sollwater, was elected President, protem and a con'erence of one hour agreed upon. The delegates had not all arrived, but those who were present, spoke hopefully of our cause in the state. J. L. Potter State Agent, gave us much encouragement in relation to the affairs of the Associati n, financially and spiritually. One old gentleman, a pioneer in the cause, and who is nearly seventy years of age, walked nearly eighty miles, to once more attend a gathering of this kind. If all Spiritualists were as wide awake in the cause as Father Pratt, Spiritualism would prosper in spite of all opposition. On motion, S. Jenkins, C. P. C.I. lins, Mrs. E. M. Welch, Mrs. Douglas, and Mr. Dwelle, were appointed a committee of arrangements, to conduct the business of the Convention, select speakers etc, etc. Adjourned with music, and a song by J. L. Potter.

### AFTERNOON SESSION.

Called to order by President Soule, music, then a lecture by Issac Pope of Morristown, after which a conference of one hour wis held. Good feeling seemed to prevail, yet when some new ides was broached, it was discussed candidly, in fact handled without gloves. The hours spent in conference in our conventions are productive of much good, inasmuch as many are free to express their opinions and ideas, which they would not in any other meeting. Adjourned with music and song.

#### EVENING SESSION.

Called to order by President-Conference of half an hour. Lecture by Mrs. M. H. Fuller, of Elk River, who spoke plainly, and to the point, as regards the claims of Spiritualism. Adjourned. Saturday morning, at half past nine c'clock. Conference of half an hour. The subject of spirit photography was discussed at length. Mr Roberts, of Northfield, a photographer, gave a very fine cescrip ion of the process of spirit development in pic urcs. A stranger gave some fine reminiscences of the past, and showed a spirit picture taken in Maine. J. H. Soule, showed a spirit picture, taken by A D. Willis, spirit artist, Chicago. Lecture by H. H. Smith, of Osseo. Adjourned with music.

### AFTERNOON SESSION 2 O'CLOCK.

Called to order by President. Conference lecture by Clarkson Thomas, of Birchman Prairie, trar cs speaker, followed by J. L. Potter, State Agent. Adjourned with music.

### EVENING SESSION.

After heing called to order, it was suggested that each one, give their ideas in a conference meeting on Spiritualism, independent of all others. H. H. Smith, spoke at length on clairvoyance, and other phases of mediumship. Lecture by Mrs. H. E. Pope, of Morristown, after which the meeting was adjourned till Sunday morning, half past ten c'clock. Called to order and a conference of half an hour agreed upon, but it was extended to over one hour. It was indeed a feast of soul, a time to be remembered. The first lecture was by Wm. Wakefield, of Eden Prairie, and was a decided success,—a lecture that will long do good. He was followed by Wm. Bentley, formerly of St. Paul, now residing near Farmington. It was pathetic, and well calculated to enlist the sympathy of every listener. Subject: Why I am a Spiritualist.

her for a method with a look full of tenderness and signification, said to her, 'If I ahoud not come back airs would you be in such a hurry getting me out?' The wife answered 'No,' but remarked that 'if he was going at all, it was time he was gone.' He litted his pail without saying a word, and after kissing his wife, kissed his four little children, who were sitting playing on the door step. When he had got about fifty yards from his home, he returned again, and kissed his wife and children once nore with great fervency. His wife noticed that he was the victum of gloomy forebodings, and as he turned away she was about to entreat him not to go to work if he apprehended any dauger. But hops and courage and the necessities of their family overcame her intention, and she let him go. She stocd in the door and watched him on his way to the fatal pit. When at a point where he turned out of her sight, he paused and cast a wistful look toward his home and little ones, and, seeing his wife, waved with his hand a last adieu. He parted with his loved ones forever.

### CONTRASTED.

Comments on a Sermon Delivered in the First Baptist Church, Omaha, by Mrs. H. A. Davis, before the Free Religious Conference.

The reverend gentleman told us on last Sunday night that Spiritualism is evil, and only evil. He also adduced Josephus and others to prove that the heathen nations had always had their "lamiliar spirits" whom they consulted, and that all their religions were based upon spirit communion. He might have added the Christian religion also, for that is based entirely upon a dream given by a spirit.

He declared that it was wicked human spirits that were permitted to return, that demons and devils mentioned in the New Testament meant only wicked human spirits disembodied, and claimed to prove it by the Bible. Elder Miles Grant proves by the same Bible that there are no human spirits disembodied, but that demons mean spirits that have never been embodied, but are those intelligences that were projected from Heaven by God, when he overcame Satan in the great conflict in Heaven for supremacy, with myriads of lesser devils who fill our atmosphere, ready to pounce upon humanity and lead them astray. Truthful, when it suits their purpose better, when thereby they can more effectusily deceive some truth-loying soul. To these the ually deceive some truth-loying son. To these the Rev. Daniels adds wicked human spirits, and de-clares that God permits none but these deceiving demone from the plt of destruction to walk the earth, while he forbids good spirits and augels from holding converse with mortals As a child it was a query in my mind how Satan conceived the idea of sinning. The highest and noblest manifestation of God's creative nows, residing in Heaven. God of God's creative power residing in Heaven, God and holy angels his associates, no outside influence to tempt, how could he possibly conceive the idea of sin unless the elements of evil were implanted within his being? We cannot suppose that God works haphazard, and without design, unless he displays less wisdom than man. Then if this theo-logical idea is correct, it must be in accordance with God's purpose and design, and the result is just what God intended. Then is it just or consistent to make man, or Satan, evon, responsible ?-This idea is said to be a revelation from God, through his chosen mediums. Other revelations from the same source are to the effect that God is

changeable, repents, avenges himself, gets angry, sends out lying spirits, even commands his "chosen ones" to practice "free love" (so called,) on a broad scale, by appropriating the unmarried women of a large army of captives (the record cays 82,000) to the use of a licentious soldiery, with other statements, that to Spiritualists at least, do not seem entirely amiable or virtuous. The revelations of modern Spiritualism, which we are told are evil and only evil, declare God to be a loving Father, humanity one great brother-hood, God perfect in love and wisdom, therefore unchangeable, and never angry. The revelations it brings in regard to the solut world are consoling to mourners, and all sorrowing hearts. It assures them that their loved ones still live, still love them, can still commune and sympathize with them. It is charged that Spiritualism is a prolific source of insanity. Statistics of insane asylums do not so show it to be. States prison convicts are, almost without excep tion, belièvers in Orthodoxy. Among all classes of depraved and debased humanity you will scarcely find a Spiritualist. They strenuously believe in the orthodox devil and hell, and will hold up their ands in holy horror if you intimate that there is any other salvation save by the blood of an inno-cent Jesus. They believe they may commit every sin in the calender during a lifetime, and a' the last hour, by a cowardly cry for mercy, have their sins washed away, and their souls ushered into the immediate presence of God, holinees, and purity. The invariable testimony of spirits is that viola tion of any law brings its certain punishment. The consequence of wrong doing is suffering. There is no forgiveness, no possible escape. It must be met either here or hereafter. And invariably, as far as my experience, observation and knowledge go, these spirits, that we are told are to wicked, ear nestly exhort us to lead pure lives, deal justly each with the other, aspire for higher and still higher rights. and diviner attainments. it is a historical fact that the moral sentiments uttered by Jesus had been taught by heathens centuries before his advent upon the earth, uttered by these heathens who we are told consulted familiar wicked spirits, and were taught by them. The signs were also with them that were with Jesus, and his principles, and with modern Spiritualists, and that Jesus told his disciples should follow those that believed. The sick are healed by laying on of hande, the eyes of the blind are opened, the deaf made to hear, the lame to walk. Suffering in all forms relieved by direct spirit agency. What can be said of this as evil and only evil? Spiritualism tells us it is knowledge we need. We need to know that we injure ourselves by wrong doing, and not God. That the consequences of our actions must be borne by ourselves, that eternity is far too short to erase the scars made by sin. is there spything immoral in this? Theology says to humanity, "You are totally depraved, there is no good in you. You can do nothing commendable. You deserve nothing but God's wrath and displeasure, and it is infinite condescension in him to permit you to live out of the flames of eternal torments." Spiritualism, in accents of pity and compassion, carnestly tells us, "Within your nature are powers folded away that are divine. Within you dwell the elements of your salvation ' You are placed here to unfold these powers. It is possible for you to become noble men and wo men, every earnest effort advances you. Step by step you go forward and God and angels approve. It is your privilege to approximate nearer and nearer to the high standard of a Godlike perfection. It also bids you look beyond this condition of life, and assures you that on the other shore await bright Spiritual beings, with white hands, loving hearts, and sympathizing and encouraging words, to aid and enlighten you on your onward Now which system lays the greater necessity upon us? Which demands the greater effort? Which is easier? Which offers the higher premium for sin, the one that tells you, "Even at the eleventh hour, though your sins are as scarlet they shall be made as wool, white and pure, if you will but believe," or that which says, "if your life has been wile, your practices such as to degrade and debase your nature, then you must meet the legitimate and inevitable consequences of your own acts-there is no other way save for you to work out your own salvation through great suffering." It has been urged here as an evidence of the immorality of Spiritualism, that it disfellowshipped none on account of their conduct. I answer in the words of another: "Spiritualism came not to call the righteons, but sinners to repentance." It says, never was there a person so vile but there is some good in him; such need our help. It is a reform school, and all that need reforming, either doctrinally or morally, need Spiritualism. Let it live, then, to bless those who are out of the reach of those who say, "Sit thes here, or stand thou there, for I am holler than thou."

Written for the Religio-Philosophical Journal. SPIRITUAL DEVELOPMENT.

### By J. M. Garat.

To JASON STRELE :- The power of holding communion with the Spirit World depends, mainly, upon these considerations :

1. Cerebral developments.

2. Physical conditions.

3. Atmospherical conditions, or electrical influences.

4. Cultivation of the spiritual powers of the mind.

Man is an epitome of the universe, and is related to all below him in the animal and the physical worlds, and to all above him in the Spirit World. The medium by which this relation is sustained, is the human brain. Different portions of the brain relate man to difterent departments of the physical world; and different portions of the brain relate him to different departments of the Spirit World. Different powers, whether they be animal, physical, intellectual, moral, spiritual, or mediumistic, are capendent upon different developments of the brain,

The development of the lungs, and the energy with which they perform their functions, depend upon the development and condition of a certain portion of the brain; and so with every other other physical organ of the animal organism. The power of eloquence depends upon the development of a certain portion of the brain, and so with every other faculty of themind. Here is a case in poirt:

My friend A. aspired to become a great orator, and after many years of study under the best teachers, making but little progress, he despaired of his favorite object of life. After this, however, he turned his attention to the study of medicine, and soon became a great physician.

Now, the same laws that govern man's physiological and intellectual powers also govern his spiritual powers. Some men are great natural mediums, simply because they have those orpans of the brain that relate man to the Spirit World, in a high state of development and activity. Such persons require no instructions, and no one to develop their powers. Like the elequence of Patrick Henry, their powers burst form without a teacher and without a guide.

There are also many persons who have the spiritual organs of the brain materially developed, who, by a well directed course of training, will make very fair mediums. But the kind of mediumship in every case, will depend upon the relative development of the spiritual organs. But there are also very many good persons, who, though they have great faith in spiritual communications, and superior telents in other respects, yet they can never become mediums of any kind, simply because they are not in possesion of the necessary developments of the brain.

Those who profess to be able to develop any person, are either ignorant of this law or intentionally deceive.

But natural spiritual powers are greatly modified by the conditions mentioned above, of which we will treat in a future article.

### Address by Dr. W. M. Stephens, before the Mass Convention at Decatur, 111.

The lesson of all lessons for the world to learn, is that no man or state has the right to ake the belief or creed of another ; that the most sacred right of every individual, is the right to think for himself in all questions of conduct, government, and religion. The world has yet to learn, that it can not deny, this right to man, without establishing the most wicked of all slaveries ; without taking away the most preclous of all human rights-the right to think. Yet in the wickell cause of suppressing thought and declaring what men might believe, has both Church and State been engaged in all past time. In this cause they piled high the faggots, and made broad the scaffold. In this cause, they employed the Inquisition, the rack, and the dungeon. It has made the martyrs of all ages, caused innumerable wars, filled the earth with blood, and hung across the heavens a scroll of darkness; and yet the human mind would think. They could crush the spirit of Galileo, but the earth would move. They could by early education and promises of great rewards, secure the adherence of many, but in all ages, there have been souls loyal to God and, man, who claimed free thought and free speech as their birthright, and would suffer at the stake, and be tortured by all the aris that priests could invent, rather than give up these most precious

wrath, malice. These are but various forms of expressing the same sentiment.

Do these bigots who endeavor to put their creed in the constitution of the land, love their fellow men? Are they not seeking their own private selfish aims, and putting burthens upon others which they themselves would not bear? These two Commandments make the only creed upon which all humanity can stand. It is as broad as the earth, includes the truth of creeds, —the wisdom of all ages. With it we can say unto all men that love God and man, 'Come ye with us, and we will do you good." We ask of you no test. Believe what you can. R crive that for which you have the mind and the evidence. God himself can ask no more. But he who loveth not his feliow cannot work with us in any good cause; but we reject him not, for if he can do a road oat we can be done being.

he can do a good act, we can learn to love him. On these two points there can be no difference of opinion. They are anxioms in morals and religion, and require no proof. They are received by the better natures of all men as by intuition. So much have men been under the rule of hate and passion in all past ages, that few have ever been found to act upon these axioms. But a few higher and better natures, that have shone glimmering through the darkness around them, have received these great principles whilst the mass of men were absorbed in sense and passion.

They have been omitted in the creeds of all past ages, although taught by Jesus himself in the strongest terms man can use, and in their place have been put such dogmas as election, free grace, predestination, trinity, etc.,—dcgmas about which all men may and will differ, and which men have received, and at the same time hated both God and man.

"On these two communications hang all the law and the prophets." These words but show their comprehensive meaning. He whose heart bcats with love to his tellow-men can never stray far from the path of right and duty. He doeth justice to all men and oppresseth none. He delights not in strife and war. Scenes of bloodshed and carnage are far from his houghts, and he would do all in his power to prevent these terrible scourges of the human race. He rejoices in free institutions as the most precious of all legacies. He has charity for all, Whilst he claims freedom for himself, he grants it to all others. Having charity for all he can work with all for the good of all; and as far as in him lies the power, he has confidence in the justice, goodness, and righteousness of God's government, and reposes in screnity and hope, that he will ultimately work out all things for the good of nan.

Let me, then, in all due modesty, commend to you, as the basis of free organization, upon which all can meet and work, and sustain each other in that work, these two commandments: Love to God, and Love to Man.

### From the Medium and Daybreak. Incredible Phenomena.

To the Editor of the Medium and Daybreak :

"SIE :--Roally the statement made in last number of the *Medium* as to Mr. Herne being "carried two miles by spirits" may be said to pass one's comprehension of belief. Is it really true? This matter is looked upon here by many of the most carnest thinkers as too absurd to be beheved, and certainly, even if true, ought not to have been made public without the fullest authentication, and all the proof that could be possibly given to it."

sibly given to it.<sup>3</sup> "The statement hasmade a sensation here, and has done very much to bring these inquiries in-

## Voices from the People.

WASHINGTON, D. C.—George White writes.— It is not reasonable to suppose that a belief in a self existent infinite intelligence admitted to exist, with an unanimity of belief upparalleled am my all nations, in every age of the world, by saint, by cavage and sage, except here and there an unforthmate athelst, acknowledged by the ablest minds and free thinkers in the great army of Spiri mallats, acknowledged by spirits that have long since been denizens of the spirit world. I say it is unreasonable to suppose that a contradictory spirit of the other world should have light on this subject superior to Demosthenes, Flato, Confucius, dot, or that Bro, Francis should have superior light to Davis, Foster, Howe, Flabbough, Mrs. Hardinge, and a thousand other shining lights who have broken loose from autority and exercised an independent judgment. I do not intimate that they should inruleh our belief, but the reasons they admit in the formation of their judgment should not be discarded until overcome by weightler ones, and especially on a point so vital to the permanent hones of humanity as the one under consideration.

Remarks:--We 'tenderly sympathize with our good brother. If he prefers the philosophy of Demosthenes, Plato, Confucius, Davis, Fishbough, or Mrs. Hardinge, we are perfectly willing. Why, we aspire to no leadership-none whatever. Brother White is welcome to his theory, and tenaciously adheres to it, and that he should do until he finds something better; and in so doing he will be true to himself. Among Spiritualists there will be true sands who positively deny the existence of a God, in the sense now used. Our articles have created a wide spread interest among all classes on this subject. They are presented to the world as given to us by our spirit guide.

ST. JOSEPH, LA.--A. N. Gould writes.--Some three weeks since I mailed a letter to your address in which there was inclosed \$5 for renewal of subscription to the JOURNAL, from Dec. 29 h, 1869 to Dec 29 h, 1870 Since that time I have not received a copy of your valuable paper. We miss it wery much indeed. The last copy received was No. 8, ot Vol X. May 13 h, 1870. Please correct, this delay, and write me whether you received the money as above meniloned or not. I put the letter on one of our Vicksburg packets. They carry our letters to that city and there mail them to their destination. We can't afford to do without "Search after God." Down here we need light, and your paper is a great comfort to my family.

Remarks:-Mistakes are occasionally made, and will be cheerfully corrected by us when informed of the fact.

ATLANTA, GA.-J. M. Ellis writes.- As soon as the "Starch after God" is published in book form please send me a copy and 1 will remit the price by return mail. Please say to Bro. Francis that as he has argued an infinite intelligent God out of existence, banished the God of Moses into a myth, and as I am compelled to worship something pure and perfect, I have consequently been bowing down at the shrine of love, and paying all my adoration to my little red-headed sweethearts. I had ceased to worship the God of Moses before the search was commenced, but was endeavoring to pay my religious devotions to, and at the same time comprehend, the infinite God of the universe. It is hard to get this idea entirely out of the mind.

EASTVILLE, VA.-F. W. Smith writes.-Here I am, quietly fixed in my new home, where I expect to end my days, for already the climste shows its heneficial effects upon my health. I informed you of my intention to leave Baltimore, and requested you to direct my paper as above. I have just been reading Nos. 34 and 35 of "A Search after God," and am struck with its description of the spirit world and the condition of spirits there, so like that given through me in those remarkable communications, some of which were published in

every listener. Subject: Why I am a Spiritualist. He is a new beginner in the cause, but one of which the Ass ciation may justly be pronded.

AFTERNOON BRESION.

Weather very sultry, and it seemed almost impossible to concentrate the minds of the large audience, but the feeling was deep, and warm as it was, all listened anxiously and respectfully. Lecture by H. H. Smith, followed by a short speech by Isaac Pope. Adjourned with music.

#### EVENING SESSION HALF PAST SEVEN.

Called to order. Lecture by J. L. Potter, who gave one of his best lectures, followed by Wm. Wakefield, who spoke of the way mankind had been priest ridden, and the future glorious prospect, when mankind should be free from religious bigotry. The Executive Board met and disposed of what little business there was to do. On motion, it. was voted to draw an order on the Treasurer for \$2.00 to pay for printing return certificates.

On motion, it was voted to pay Mrs. H. E. Pope, \$25.00 for services and expenses, as Secretary of the Association. On motion, in the afternoon session, the President appointed one or two, from the various localities, to collect money, to pay the expense of Fall Convention, and to secure some good able speaker from a distance. The following were appointed :

distance. The following were appointed: S. Jenkins, Cartwright Ackley, Farmington; Trumar Avdrus, D. Birdshall, Faribault; Geo., Walker, J. H. Soule, Stillwater ; Wm. Marshal Mr. Nettleton, Munneapolis; E. H. Bands, Mr. Savage, Munkato; Mr. and Mrs. Inga ls, Chisago Co; F. O. Rice Mrs. Thorp. Northfield ; Messrs Rider and Dennison, St. Paul ; Mr. and Mrs. Douglas, Winona; Mr. Dwelle, Like City; Mr. Masters Waterford; Ruchel Michener, Etna, Filmer Co; Clark Ellsworth, H. H. Smith, Osseo; Wm. Wak field, Eden Prairie; Mrs. Mary Cole, John Canfield, Pawselim and Wabashaw; Mr. Howard Wilton, Smith Johnson, Medfora; Zell Sargent, Plainview; and a request that all Spiritualists in the State unite, in raising a fund for the Association and Fall Convention. On motion, the members of the above committee are instructed to report to the Secretary in July, 1871, how much they can raise, or the amount they can get subscribed, to be paid at Fall Convention.

On motion, the Annual Convention will be held at Faribault, Rice Co., Minn., some time in October. Time to be hereafter designated.

On motion; Certificates of Fellowship were voted to be given to Wm. Wakefield, and Mrs. M. J. Fuller.

The thanks of the Convention, are due to the various R. R. Companies, for return tickets free to the delegates, and to the friends in Farmington, who so kindly entertained so many attending the meeting. Our Convention was a decided success, and we would say to all Spiritualists at home, and abroad, that there is no such word as fail, among the Spiritualists of Minnesota.

June 11th, 1871 HABRIET E. POPE.

#### The Calemity at Pit son-A Strange Presentiment.

The Scrauton (Pa.) Republican tells the following sad story of one of the victims of the late Pittson disaster:

"William James expired about 3 o'clock on the afternoon of the Tuesday following the catastrophe, and was the last added to the list of those upon whom the death angel faid his hand in that awful havoc. He was a Welsh man, and had been in this country about seven months. On the morning of the dreadful day in question he had taken his breakfast and his wife had made ready his dinner and tet the pail beside him. For some time he sat wrapped in thought, his arms folded, his eyes fixed vacantly upon the stove, and a deep melancholy apparently brooding over him. He was aroused from his reverie by his wife telling him that his dinner was ready, ard that he would be late as the bell had rung. He started to his feet, and gazing upon This lessson of freedom the world has never learned, altho' God has written it in the nature of man, and traced it in blood and fire across the bistory of the ages. The pilgrim had hardly landed upon the coast of New England, a fugitive from the religious persecution of the Old World, ere he commences to hang Quakers, burn witches, and banish Baptists.

This inherent spirit is inherent in the nature of all creeds. It is their nature to put chains upon thought, to say to man. "Stop here—dare not to advance further!" The more baseless the creed, the more intolerant the believer. Could he trust his creed to evidence and the reason of man, he would not appeal to ignorance, to force, and to law, to sustain it. He knows and feels that the tissue of his creed is baseless as the fabric of a dream, and will not stand the daylight of human reson, or he would not wish to intrench it behind the ramparts of law, and compel men to accept it or suffer persecution.

Creeds have had their day with all free minds, and may be considered as passing away with all men. No human mind can make barriers to bind another, because no two minds are alike in structure, knowledge, and exportence; because man is progressive, and the truth of today may become the error of to-morrow; because it enslaves the mind, and distorts the mental vision; because it teaches men to hate, to persecute, to cast out and despise those who have the manbood to think for thenselves, and in so doing reject the creed.

If these things are so, what basis can we make tor union, for common work, for organization? Is there no common platform upon which we can all stand, and work for the cause of G d and the good of humanity? We answer, There is.

When Jesus was asked, which is the greatest Commandment of the Law, he replied, "Thou shalt love the Lord thy God with thy whole heart, soul, and mind. This is the first, and the second is like unto it: Thou shalt love thy neighbor as thyself." From these two Commandments can be deduced the whole duty of man. They are the burden of the teachings of the New Testament, and repeated over and over again in every manner of expression. "He that loveth God, loveth also his brother " " He that sayeth he loyeth God and hateth his brother is a liar." And this Commandment we have from God, that ye love one another. Do good unto all men. Never do evil that good may come. Avenge not yourselves. Live your enemies, bless them that curse you, and do good to them that hate. Have peace one with another. Follow peace with all men. Put off anger,

to disrepute. Let us hear particulars at your convenience. Yours in haste. J. N. OGDEN." The very first spiritual manifestation that ever was reported, like the one referred to above, was "too absurd to be believed." The truth is, all the spiritual phenomena transcend the practical experiences of human life, but as we have got accustomed to some of them, we tolerate them; not because we understand why or how they do take place, but simply because we can not contradict the fact of their occurrence. What reason can our correspondent give why Mr. Herne could not be carried, while he will admit that a table may be levitated, or even tipped? If he can explain away the carrying of Mr. Herne, then another objector may explain away the moving of tables, till the whole of the facts of Spiritualism be argued into thin air. We have often been assailed for publishing facts that were beyond "one's comprehension of belief." and in so doing we take the credit of rendering most important services to phenomenal Spiritualism. It seems that now we must have orthodox phenomena as well as orthodox doctrines, and respectable manifestations, while we must avoid such as are disreputable. This would be an unfortunate limitation, and place Spiritualists on the same plane as skeptics. We see nothing more absurd in the carrying of Mr. Herne than in the carrying of other objects-a feat which is well known to be accomplished by spirits, and to much greater distances than Mr. Herne was carried, as recent numbers of our paper clearly attest.

It is also settled beyond dispute, that spirits have the power of taking objects into rooms when doors and windows are securely fastened, and we see nothing absurd or particularly extracrdinary in Mr. Herne's case, other than that he was carried rather a long distance, and precipitated into the room by unknown means. Such cases are not unfrequent in the history of Spiritualism.

Mrs. Har linge, in her great work now coming out in numbers, gives accounts of levitations at d carryings of a very extraordinary kind. A very remarkable case was also reported to us during a visit to Halifax, as having occurred in that part of the country.

Andrew Jackson Davis, in the second volume of the "Great Harmonia," and also in his "Magic Staff," gives the particulars of a remarkable journey which he performed, aided by psychologoical means. So that instead of discrediting this phenomenon, we may accept it as corrobo rative testimony to others of the same kind that have been already recorded. It also further illustrates the power of spirits to move objects and control the conditions of matter. It may be that Mr. Herne walked in the trance, and was merely passed into the room by the spirit. At any rate, no other additional facts have, as yet transpired.

We have questioned Mr. Herne and published his statement. We have also questioned Mrs. Guppy narrowly, and the results are in our paragraph of last week, so that we are at a loss to add any thing to our previous statement. The window to the room was fixed down by special appliances, and all means of ingress to the house were securely guarded, as the doors and gate were bolted and locked. These were examined as soon as Mr. Herne was discovered in the room, and the bolts and locks were tound secure. It is considered impossible that Mr. Herne could have entered the house in the roual way, and he can prove that he was in Caledonian Road a short time before he found himselt in Mr. Guppy's house.

We are aware that this remarkable case has caused a great amount of discussion amongst our readers, and we thank Mr. Ogden for giving us the opportunity of saving a few words' further on the subject. We are not at liberty, at prevent, to give publicity to some other cases of which the public may hear something soon.

communications, some of which were pholished in the JOURNAL. Now what I want to know is this: is the "aprit" one of the characters-a mere nom de plume-or a reality? an "individualized intelligence" in the summer land, and throughwhat medium was it received. This is an important question to me, for if the latter supposition be correct, then it stands beyond doubt the truthfulness of those communications.

Remarks: - Most assuredly there is a spirit dictating these series of articles. He gives his own views in regard to God, but is desirous that all shall think for themselves. He aspires to no leadership. He is stating many things that are new, that are awakening thought all over the country. He tells us that the existence of a God is a question in dispute now in the spirit world. We have seen this spirit, talked with him as one person converses with another, and know that he is not a myth. In earth life he was a bigoted Catholic, but of vast bearing, and it took him sometime to overcome his prejudices.

PORT JEFFERSON, N. Y. - V. W. Smith writes.—Inclosed you will find a money order for three dollars for the JOURNAL the present year. Your search after God pleases me very much.

WHATELY, MASS.—Lathrop Smith, M. D., writes —When I see that radical fearlessness in the advocacy of truth manifested in yoar RELIGIO-PHILOSOPHICAL JOURNAL, I feel assured you are one of the few workers who may be called "worldmakers," for you surely are doing very much to perfect what has been commenced of our world, and I know high and intelligent spirite have you in their care and keeping. Go on, Brother, success is yours.

ATLANTA, ILL.-C. H. Burrows writes.-When Francis finds God we will have a grand jubilee He has not been around in these parts for a great many years.

BARRE, VT.-D. Britain writes.-My paper failed to come to hand last week. 1 do not like to lose one paper, the search after God is becoming so interesting.

SPANISH RANCH, OA L.--J. W. Snyder writes. I book all my JOURNALS especially on account of those articles, "A Search after God." They are invaluable to me.

DAVENPORT, IOWA. - W. W. Hathaway writes - A question for Brother Francis : If, as he says, the inger of nature points to man as the author and creator of all things, can undeveloped or wicked spirits produce the same results that the far advanced or more experienced of the higher life can? Q Nr. 3. – Do spirits of the most extreme high development conceivable, produce or cause the existence of animal or insect life that are naturally antagonistic to the good of man? If he will a-k No. 8: What miserable devil in the name of God, or anybody else, created potato bugs? If it was the ola Orthodox God, then the quicker we undo the devilish act the better it will be for all those afflicted as I have been. So please pub-li-h this for the benefit of his victime, one lb. of Paris green, six lbs. of flour ; mix thoroughly, and sprinkle lightly when the vines are dry, with a common flour dredge, or other convenient utensil. I have prepared it for several of my neighbors, and in every case it has been thoroughly effective, producing the painter's choic and death to every bug in hom three to five hours. Do not mix it with lime, plaster or ashes, as the bugs will not eat it. I find it to be a complete thing for all kirds of bugs that destroy vines. Now, Bro Fran is, it you and I never do find God perhaps we may benefit mortals just as much by undoing some of the unprincipled acts of the unknown at least Bv publishing this you will confer a favor on thousands that can comprehend and appreciate the favor that cannot follow you in your more ethereal and airy flights.

RUDD, IO WA.-Wm. Dean writes - Your search after God is creating some inquiry into the matter by the Church members, but to me I found him a long time ago. He is the quickening power of all existing bodies.

OAKFIELD, WIS.-Mrs. 5. A. Burleton writes. --inclosed find two dollars for your valuable paper. The JOURNAL is really valuable indeed; thank you for your kindness in continuing to send it after the time expired. Its teachings are grand indeed. The search after God rends to elevate man and encourage him to do right.



### JIM BLUDSO.

### (OF THE PRAIRIE BELLE.)

Wai, no! I can't tell where he lives, Way, not a can term where a more, Because he don't live, you see: Leastways, he's got out of the habit Of living like you and me. Where have you been for the last three year. That you haven't heard to is tell How Jimmy B udso passed in his checks The night of the Prairie Balle?

He weren't no saint- them engineers Is all pretty much alike -One wife in Natches-under-the-Hill, And snother one here in Pike. A k- erless man in his taik was Jim, And an awkward man in a row-But he never flunked, and he never lied, I reckon he never knowed how.

And this was all the religion he had-Till the last soul got ashore.

All hoats has their day on the Mississip', And her day come at last;---The Movaster was a better boat, But the B ite she wouldn't be passed. And so she come tearin' along that night— The oldest craft on the line, With a nigger squaton her safety valve, And her farnace crammed, rosin and pine.

The fire bust out as the cleared the bar, And burst a hole in the night; And quick as a fase she turned and made For the willer-bank on the right. There was running and cursing, but Jim yelled

Over a 1 the infernal roar, "I'll hold her nozzle agin the bank, "Till hold her szzle agin the bank, "Till the last galoot's ashore !"

Through the hot, black breath of the burnin' boat Jim Bludso's voice was heard, And they all had trust in his cussednees, And knowed he would keep his word. And, sure 's you're born, 'hey all got off Afore the smokestacks fell, And Bludso's ghost went up alone In the smoke of the Prairie Belle.

He weren't no saint, but at judgment I'd run my chances with Jim, 'Long side of some pions gentlemen That wouldn't shook hands with him. He seen his duty, a dead sure thing, And went for it thar and then; And Christ ain't goin' to be too hard On a man that died for men.

-John Hay.

Written for the Religio-Philosophical Journal. SINGULAR COINCIDENCE IN DREAMS

### -SOMNAMBULISM.

### By Wm. C. Bennett.

BROTHER JONES :-- In No. 11 of the JOUR-NAL, June 3rd, is an article from Dr. Fahnestock, to which I feel impelled to say a few words. He says: "As no one has ever demon-strated or proved that animal magnetism has ever hed an existence in nature, I deny that it does exist, and again state, that because some susceptible persons imagine that they feel heat proceeding from a hand that has been held upon ice, or to a hard held two or more feet above a so called operators head, is no proof that a strong current of any kind is passing from the head to the hand."

Out of the many experiences which I have had that satisfy me of the existence of animal magnetism, and that thought can be, and is, often transmitted by one person in the form to another, I will mention a circumstance that occurred with myself and a younger brother during the summer of 1853, while we were both boys, away from home, trying to make our fortunes in California, and as a natural consequence often got homesick, and in our dreams often found ourselves back among old associates, re-enacting the scenes that we participated in before leaving, and being at the time keeping bachelors's hall alone by ourselves, it was quite natural we should be free and famillar in our conversation, and being both good dreamers (and I will also admit, good somnam-bulists), it was quite natural,—and with my brother quite a passion, to relate to me at breakfast his dream of the night before, after having had one of peculiar interest, on account of its regime home scone of its reviving home scenes. And now I come to the singular fact connected with it, which is, that he, in relating his dreams, always mentioned me as being with him, and he invariably related the same that I dreamed, and after he had concluded, I would remark that it was just what I dreamed, and supply a portion he had left untold. This occurred several times during as many weeks, and I noticed he was very particular and emphatic in his demand of me to know if I did positively dream his dream as I said I did, to which I gave him positive assurance, but al-though he had the fullest confidence in my word when pledged in good faith, yet he thought it very strange if he could not dream of home and former scenes, including dancing parties, etc., without I had to know all about it, and so hit upon the following plan to satisfy himself, as he afterward told me, whether I was making game of him or not, and I noticed after he had repeated to me three or four dreams. and rolled up his large black eyes in wonder when I assured him I had the same dream, that he stopped, and on the first morning after he had experienced another, he took especial pains to ask me what I dreamed the night previous, and which I stated as naturally, and straight-forward as it occurred to me; at the conclusion of which, I noticed his eyes fixed on me in wonder, and simply said, "Did you dream that?" A few days subsequently he asked me again what I dreamed the night before, and after I had repeated it to him, he simply remarked that it was very strange, and invariably asked me if I so dreamed, but kept his own counsel till a third trial, and on the conclusion of my recital, laid down his knife and tork, looked me square in the eye, and said he was satisfied I had been truthful, "For," said he, "when I first began telling you my dreams, and you insisted you had the same one, I did not feel like doubting your word, but concluded I would prove and satisfy myself, whether you were making game of me or not, and accordingly concluded to have you tell your dreams, and see how they corresponded with mine, and I am satisfied ; you have every time but repeated what I dreamed, and I did not intend to let you know what I was up to till I had satisfied my own mind of the correctness of your assertions." Now, these are the facts, and can be substantiated by affidavits, if necessary, as my brother is yet living at Flint, in this State, although the circumstances may have passed out of his mind, as it has never been reverted to between us since it occurred, that I now recollect of. I will state further, that the cabin we occu-pied had but one room, and my brother's bunk was in the South-east corner, with his head to the East, and my bunk was in the North-east corner, with my head to the North, my feet on a direct line with his head, three feet or more from it, both bunks being against the wall. Will the Doctor explain the phenomena, on the theory of no magnetic currents? It seems to me the only rational explanation is, that the thoughts were carried from one brain to the other, on those currents, and if so, is not thought transmissible, and is three factfor any number of feet, the limit ?. Again, if we dreamed alike by being in magnetic rapport, whence comes the magnetism? The Doctor denies the existence of animal mag-

netism in nature; and although we were both somnambulists, and quite mediumistic, it could hardly be supposed one was operating on the other, when both were tired out with hard toil and seeking rest, and both locked in sleep. If animal magnetism has no existence, how

do sensitive persons often feel the presence of others, so as to identify them before they get within speaking distance, and before they have a view of their faces or persons?

I will say in conclusion, that I have a copy of the D cotor's work on Somnambulism, and And it highly interesting. Lansing, Mich., June 11, 1871.

Written for the Religio-Philosophical Journal. "THE SEARCH AFTER GOD."

### The Agitation of Thought is the Beginning of Wisdom.

BROTHER JONES: I have been much interested with the "Search after God," From the many communicatians published in the Jour-NAL, it seems that the same interest is widespread, and is taking deep hold upon the minds of those who dare think for themselves. Of course to the bigot and slave to old theology, it is a "stumbling-block, a rock of offense."

We may congratulate ourselves that it is happily our lot to live in the nineteenth century, in which the tree of knowledge of good and evil is scattering its fruit broadcast, without any longer subjecting the partakers thereof to theological thumbscrews and fagots.

It is true there are yet benighted localities and priest-ridden communities, even in this boasted land of liberty, where liberal senti-ments are not tolerated. But the car of pro-gress is being rapidly rolled through the land by giant minds, and these places, too, will ere long ask riddance from priestly power and influence.

The good time is coming when no man will be imprisoned for honest liberal sentiments. The good time is coming when no man already in his dotage will be entrusted with the admin-istration of the laws.

The "Search after God" will hasten that time. It already has done much in that direction, because it has set thousands of persons to thinking, and has elicited many important questions.

"Who made the first earth ?" is the last query put forth. The inquiry presupposes that time had a beginning, and that space has bounds, two predicates that are impossibilities. There can be no bounds to space. This proposition is self-evident. Suppose, for instance, that the universe to which our solar system belongs is centillions of miles in diameter—a space large enough to contain ten thousand millions of solar systems like our own-could the space thus occupied by these innumerable worlds bear any proportion to boundless space? Evidently, no; because that which has limits can express no ratio to that which is boundless.

We then sisk, can unlimited space have bounds? Reason answers, No.

We ask, when did the first moment of time commence? Eternity answers, time always was. I am time past, present and future.

We ask, how long since the first earth was made? Time answers, There never was a time, when worlds and systems of worlds did not exist, with individualized intelligences developing thereon.

We ask, how are worlds made ? Intelligence answers. I evolve worlds and put them in motion through law and matter.

Weask, what is the difference between the finite and the infinite? Reason answers, the

diff-rence is in degree only. Thus we might question indefinitely, and yet forever be unable to comprehend infinity. Progression, therefore, is an eternal principle, through which infinite possibilities may be It is not unreasonable to suppose that finite spirits may arrive to a degree of knowledge which will enable them to build worlds from nebulous matter. Mau here on earth has begun to learn how to control the silent and imponderable forces in nature, and to make them contribute to his needs, comforts, and pleasures. What may he not accomplish in the immeasureable cycles of eternity? Surely, such ideas tend to ennoble the human intellect and to inspire an aspiration for knowledge and wisdom. Go on, Brother Francis, in your Search, and when you have brought it to a termination, please embody it in book form. Consider me a subscriber for one copy, at least.

### MEDIUMS' DIRECTORY.

The Beligio - Phil sophical Journal being an especia friend to all true mediums, will hereafter publish a com friend to all true meaning, will hereafter publicat a con-plete b: ory giving the place of all professional medi-ums, so a. as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patron age. Mediums will do well to advise us from time to time that we may keep their place of residence correctly regi-tered. tered.

This a laments le fact that some mediums so far It is a laments le fact that some mediums so far forget their solf respect as to speak evil of other medi-ums, not un requently even of Loss who are far their su-per irs. The names of such persons will be dr pped from this Register so soon as we have evidence conclusive of their indulging in such unkindness. It should be boree in mind that "Islands visiting mediums carry conditions with "Lasselves—to to speak-which aid or destroy the ...wer of spirits to control the medium visited; her cold is that one medium visited; her cold is that one medium visites and fact in to certain persons, another better to others-all having their vienes, and justly so, too, and all equally honest and useful in their place.

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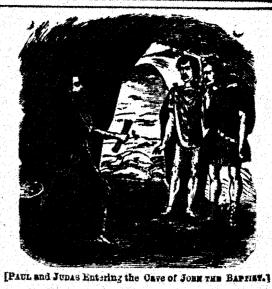
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The author of a "New Theory of Population," has called attention to a remarkable feature of this law of Demand and Supply; namely, that the forces destructive and the forces preservative perpetually tend toward equilibrium, and vary inversely. That is, the lower the organism and the less capable of providing the means of subsistence, the greater the power of reproduction. This he amply illustrates from the vege-table and animal kingdoms. Beginning with the microscopic Infusoria in which the rate of multiplication is beyond compute, we find a constant ratio of decrease as we ascend in the animal world, till we come to man and the elephant, in which it is the least. From this law he concludes that eventually the rate of multiplication. will be just equal to the rate of mortality. That is, the approach to equilibrium will never cease until on the average, each pair bring to maturity but two children. This is a view which all perfectionists must take. Those who believe that a perfect law can be given to man and that he will eventually be enabled to obey it, are logically driven to the above conclusion. But the question arises right here: Can man ever have the power on earth to prevent all the accidents to matter and man, or will he ever acquire sufficient knowledge to shun them by mental contrivance? It is quite obvious he must not only so perfect himself in science that he can foretell the "falling of lightning," or a meteoric stone, or else have power to control them; but also this knowledge or power must be made universal among mankind, even down to the suck-ing infant; for how is the young child to shun them but by knowledge acquired? or is the universal knowledge to be born with the child? Will the young child unborn be assured of the fact that it will live out its tull number of years, and that it is so provided for in wisdom that it is impossible for it to die till the day, hour and second are fulfilled? Shall there be no quarrel among men, no predaceous animal, no drouth or treshet, no railroad accident, no lost mariner of sea or air, no earthquake or volcanic eruption, no "strong wind," no lion to lie down with the lamb in this world? No rattlesnake, mosquito or fly; no hunger or pain ? It would have to result in this and far greater perfection.

Now, what would be the result of all this perfection? Perfect satisfaction, the greatest catastrophe to man that could happen. As well open the earth at every spot on which a being stood, and let the central fire lick him in at once. The only difference would be in the means employed to extinguish him. It would be the embrace of death in inaction to make man perfectly satisfied. It is dissatisfaction which drives every wheel of industry, provides every mouthful of food, adds to the head every increment of knowledge; and it is disectionatian which keeps it there.

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## Keligio-Philosophical Journal.

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Whether he has subscribed of hot-is responsible for his payment. 3. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it. autil payment is made, and collect the whole amount,-whether the paper is taken from the office or not. 3. The courts have decided that refusing to take news-capers and periodicals from the post-office, or removing and leaving them uncalled for, is FRIMA WAGES evidence of michical fraud.

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Thosesending money to this office for the Journal, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

CHICAGO, JULY 1, 1871.

### A SEARCH AFTER GOD.

### NUMBER XLV.

How true it is that the world to-day is illy prepared to acknowledge the agency of spirits in the various departments of this life. All are willing to admit that spirits now do what at one stage of the existence of the human family, was ignorantly attributed to a God. The Lord spoken of in the Bible, was merely a spirit interested in the affairs of earth; and through his instrumentality, many wonderful things have been accomplished and unfolded.

Connected with the life of Jesus, we recognize no God,-only a spirit circle who were his meetal guardians. Through their instrumentality, he was developed in such a manner that his mind would be susceptible to certain spirital influ

whose vision is clear and conceptions comprehensive, can not fail to recognize the utter absurdity of supposing that God is manifested in man in the way indicated. Being the stronger power he would rule; being present in each individual, would imply a purpose, hence he could either prevent or cause crime. If he would do neither, how could he be manifested in each individual; or, being within each one. would he refuse to exert his influence when the dagger was raised to strike down some defenseless person? Such a theory as is adopted by some learned scientists, that man is a part of God, is certainly not tenable.

Would it not present a strange condition of affairs, when one part of God progresses more rapidly than another part?

In this position, then, that all are parts of God, we beg leave to differ, in so far as an Infinite Intelligence is concerned. The God-part of each individual would rule, being the stronger, in whatever condition a human being might be placed.

WHICH POWER IS WRITING?

In this question, then, we find much food for thought. The world in the past has thought to little purpose, and still to-day there 'are those who are afraid we will succeed in inculcating atheistical views to such an extent that God will be banished like the Devil. We are not depriving the world of a God. If we are a part of God, then he is writing, and we are not responsible therefor. If we are composed of matter and its properties, and God his properties, it would be difficult to decide which power was giving expression to this series of articles.-the God part or matter part,-but we would have a right to conclude that the God part would have the greater power, and it must be himself that is lost, and who has in consequence instituted this grand Search. In dividing himself into so many different parts, and being manifested in so many different individuals, we would really like to know which part you are addressing when you pray. If God is manifested in nature, animals, and finally in man, each distinct within itself, please explain to me the condition of the remainder of this infinite intelligent entity after being divided up into Indians, Negroes, Chinese, Yankees, French, and Germans. If God is manifested in each individual, it must be for a purpose, and he, being the Creator, would naturally maintain the supremacy. If he used certain portions of matter, and a certain portion of himself, he would naturally so combine the two, that he would retain the supremacy, and would rule, making the God part responsible for what each individual done.

In whatever light you consider this grand question, one must eventually come to the conclusion that there is no infinite God manifested in man. To suppose that such is the case would destroy the individuality of each one. the God part only ruling.

\* Thus step by step we shall proceed in our investigation, each week presenting such facts in connection with this grand question, that cannot fail to attract attention. The human mind, acistomed to travel in old, hard-beaten paths that have been thoroughly baptized by the influence of old theology, is slow to grasp new truths, or start forth in a direction where its observation has not extended. But gradually the chains that have held it down will be loosened, its aspirations allowed free play in the wide spread universe, and enjoying the fullest liberty, it moves upward in the scale of existence, appreciating the fact that it is a living entity, eternal as matter and its properties, and destined to live forever.

ing, young Mr. Tyng proceed to preach, and may be figuratively described as saying to the bishop, in paraphrase of the irreverent Sunday scholar's remark on the bears of the Old Testament story, 'Now fetch on your martyrdom.' It remains to be seen whether the bishop will gratify young Mr. Tyng by making a martyr of him. Should the desire of his heart be satisfied, his evangelical congregation in New York would be more crowded than ever, and it would be necessary to pull down the chapel and build a greater." This revolution or rebellion now going on

in the Episcopal church, is of the most harmless and innocent kind. No bones have been broken, no blood shed, no olfactory organs smashed-nothing of that kind occurs. A fe w long robed gentry congregate together, and with an air of authority, arraign their prisoner before their bar, quote from the canons of their church, and judge from them and the testimony whether the prisoner is guilty or not. While being tried, the prisoner looks serious, assumes a sanctimonious appearance, and defends himself the best he can. The fact is, when a man enters the ministry, he is compelled to put on a harness,-a collar to draw with, a breeching to prevent him from going too rapidly toward liberalism, and a check, to hold his head up to the proper standard of morals,-thus dressed, he "crucifies Christ" for sinners, dips sinners in water for Christ,-in fact he is compelled to pursue a circuitous route to heaven, using blood to save the wayward, water to purify them, and fire to frighten them, while he prays regularly for the whole world. Mr. Cheney could not endure the theological harness. It galled him, and he resolved to brank therefrom. But the National Baptist don't like his audacity in defying the church, and, indeed, there is some truth in its remarks, which are as follows:

"If the most solemn religious vows, deliberately assumed, may be deliberately and persistently broken, then the conclusion is easily reached by many winds, that no promises, in church or state, social or private, can be very sacred, if conscience, or expediency may be urged against them. Mr. Cheney may be giving to young men an example of independence, but he is certainly learning them to violate their pledges-and the influence of the last lesson wil go quite as far as the first. We can respect his motives, and we can heartily approve his dislikes, but we can not disguise the fact that the effect of his course is to bring contempt upon law, and to make the rejection of openly-assumed obligations seem a trivial concern. Nor can we, with our present understanding of the case, attach any importance to the plea that he is persecuted. He made his vows and promises with his eyes open. If the yoke has become too heavy, no one compels him to wear it. He is as free to go as he was to come. If the service which he promised to render is now obnoxious, there is a way in which he may preserve his conscience and his freedom without sacrificing his truthfulness or his honor."

### Mediums.

By reference to our Medium's Register the names and residence of many good mediums will be found.

developed daily to a greater degree of perfection in the art.

We hope to induce some other good spirit artist to make Chicago a permanent home. Will such artists write us upon the subject. Address S. S. Jones, 189 S. Clark street, Chicago.

### " The Voice of Prayer."

There is a voice in prayer, whether uttered with the lips, or expressed by the aspirations of the soul. That voice is significant of something,-yes, it teaches an important lesson, which has been beautifully unfolded by one of Nature's poets, Warren Sumner Barlow. In his "Voices," a poem of superior excellence, his nature has flashed lightning, but the thunder did not follow until the "Voice of Prayer" was presented to the world. His soul imbued with the love of truth, he goes forth, attacking error wherever found, and giving no quarter to those who may oppose him. His mission is of a two-fold nature: first en-lightning the mind, and then through the thunders of applause that follow, to awaken the theological world from the stupor in which it is now resting. The " Voice of Prayer" is accomplishing the design of its author most beautifully. Its mission is to eradicate false notions, banish superstition, ignorance and error, and in place thereof to build a structure in which it alone can be heard interpreting the true nature of the aspirations of the soul. In his prelude he says:

> "The aspirations of the soul ascend "The aspirations of the foul ascend On wings of hope to scenes divinely fair; Nor bar+ nor boits can hold the silent power That seeks the elements of light and love ! Then cherish every longing of the soul. Lot thoughtful prayer dispel all slavish fear, Let radiant hope extend her full-fledged wings; For all our prayers and hopes but, dimly paint The lofty heights to which we will attain."

In the following he defines prayer, and in a very satisfactory manner, too:

"Trne praver is a boon to the sorrowing scul, An d brings many blessings within its control; A larder that lifts every chi'd of the sod In closer communion with Nature and God. It opens within every channel of love, And brings us in union with angels above. But God ever changeless in laws and decrees, Is ever unbending, regardless of pleas: But prayer aids the soul that aspiringly prays-Not only resolving but mending its ways."

But in the following he gives utterance to a ublime truth :

"Our faith, like our prayers, must have reason and

sense, Or man shows his folly in every pretense. Ever pray with the law, so shall harmony reign, And your prayers shall not mock you as utterly vain.<sup>29</sup>

Prayer must be in obedience to law, or of no avail whatever ; yet thousands are being uttered daily by the orthodox churches that are contrary thereto in every particular. His illustration of the Negro's prayer is really mirth-provoking.

"An honest old negro most ardent in provoring, With reason and faith not developed with care, In asking God's blessing on each frugal meal For what he most needed made earnest appeal. A wag who perceived his potatoes were gone, With basket brim-fell, at the earliest dawn, Scoreted himself in the cabin o'erhead. Where the negro below him yet slumbered in bed; Who soon roused to cooking the best he was able, And under the hatchway spread ont his pine table. And under the hatchway spread out his pine table, Mithout a potato to grace any plate, He scatted himself, yet bewailing his fate, Exclaimed, 'O my Fader in merciful love, Give Cuffy some 'taters from bounties above,' It once the potatocs came showering down, "Upsetting his dishes and pelting his crown, "U them's um, them's um, bless de Lord, oh, my

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### Mrs. M. J. Wilcoxson.

Cephas B. Lynn, in the Banner of Light of June 4th, writing from Louisville, pays the following merited compliment to Mrs. M. J. Wilcoxeon :

"LECTURE ON MEDIUMSHIP.

By Mrs. M. J. Wilcoxson. This good sister lectured for the Spiritualists during the month of March, giving universal satisfaction. Her dis-course on 'Mediumship' called out a very respectable audience.

"Mrs. Wilcoxson affirmed, at the outset, that mediumship was fundamental to Spiritualism. She then went on to say that she owed everything to her spirit friends; they had blessed her and made her what she was. She said she had implicit faith in them; not that they were infallible, but that, through experience, she had always found them truthful, and so she should ever heed their admonitions, and seek to carry out their plans.

"Our sister also averred that she considered that true inspiration would only come to those who by prayer and meditation, and pure and holy lives, proved themselves worthy of standing before the world as evangels of a new the-

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ology. "Listening to Sister Wilcoxson, we ceased to wonder either as to the cause of her continued fidelity to Spiritualism, or her moral heroism, or the secret of those beautiful and practical inspirations that have fallen from her lips during the years of her public ministry, blessing the people and resurrecting them into the delightful ways of spiritual life and light.

"Our good sister is humble. She is not full of egotism. Believing in the spirits, she subjects herself, in a certain sense, to them; consequently she is inspired, and preaches a living gospel, not a cold, hard, dry, crispy, combative system-no, not at all.

'The doctrine of individualism has so inflated a certain class, that, were it in the economy of things for them to be presented to the highest archangels of the celestial world, they would not take off their hats to the exalted ones. Their minds, full of conceit and pomposity, affect contempt when one talks of an abiding faith in the spirits, and they say, ' Really, we have outgrown all that."

"Now, we detest fanaticism : science is one of our saviors; but still, at the same time, we do feel that faith in the power of the spirit-world to do for us, is the groundwork of our religion. And he who is prayerful and full of a spirit of trust, who is humble, who is self-abnegating, who says,-if a speaker,- 'Dear spirit friends, may words of wisdom and inspirational power be given me to-day. I ask this not for my own glory, not that I may be petted and flattered, no, not that; but, on the contrary, that the great gospel of angel presence and rational religion may be presented in the best manner to the people. For the sake of principle may I be successful to-day,'-he who can occupy this position, may feel sure that victory awaits him, and also that his power for good will increase day by day. 'He that humbleth himself shall be exalted.' That's it! there is true theology in that statement.

"Reader, let us seek this humility. We can be humble and prayerful, and all that sort of thing, and yet be strong in our individual power.

"Mrs. Wilcoxson concluded her lecture by referring to the scientific aspect of mediumship. She hoped the time would soon come when media could could possess the knowledge requisite to an harmonious development of their powers."

### Lyceum Hall Festival.

We call attention to the fact that the Prosive Lyceum and pociety of Chicago nov have a home of their own,-having secured a lease of the Hall heretofore known as Rice & Jackson's Hall, situated on West Randolph street. This beautiful hall has an entrance at each end by barely one broad, easy flight of stairs leading from the sidewalk, and is sunny, airy, and cheerful. The sessions of the Lyceum are held each Sunday, commencing at 11 o'clock, A. M. All citizens and strangers are cordially invited to attend. As an opening and "house warming" of the new hall, a festival will be held there on the evening of Wednesday, the 28th of June. inst., to which all are invited. The admission to the hall will be free. There will be a short programme of speaking and singing, after which the affair will take the form of a social reunion, in which the only "coldness" permissible will be that afforded by the ice creams that will be provided for all who may desire them. Let all friends, both resident and abroad, note the time and place and come. and "whosoever will, let him come" to the social reunion. Rally around the hearthstone. children, big and little, and see what a sweet spirit of concord and sympathy will be found where two or three thousand are gathered together.

### IS MAN A PART OF GOD?

In the various ages of the world, all phenomens, the nature of which could not be understood, were ignorantly ascribed to a God, especially the origin, growth, and development of the human mind and physical organism. So far as the growth and development of each individual is concerned, he must be independent of any God-if not, no one would be able to tell when man was acting, or when the two were acting together. To suppose that God is manifested in man, would really be an untenable position, for his division into innumerable finite bodies, would place him in curious relations to himself. If God and each individualized entity are united, there must be a dividing line between the two. If God is manifested in animals, nature, or man, when did he first manifest himself, and when will he cease his work?

The idea of the commencement of a work. would imply its completion, if power were sufficient for the purpose. Now, if God made man, if through his instrumentality he was constructed, having finished his task, he would leave it, just as the mechanic would a house or a machine that he had built. If, however, he is still connected with each human being, he, being the stronger, must rule, and for every act which man does, the stronger power could prevent, or cause it; hence God, not man, would he responsible for every thing. If, God, however, through his own knowledge of himself and matter and its laws made each human being, and if he completed his work, he undoubtedly has left each one to take care of himself.

DID GOD USE HIMSELF IN MAKING MAN? Please to examine this question critically. There must be a time that man is finished, fully completed, and if God in his works used any material besides matter and its properties, he

must, as we have said before, have used himself. Can we reasonably conclude that he appropriated any part of his organic structure? If he did, of course the part which he used must in all cases rule, and when man acts, it is in obedience to that part of God's nature, which he impregnated in the organism of man.

IF MAN IS A PART OF GOD, WHICH BULES?

Theologians, and even learned spiritual lecturers, will tell their audiences that God is manifested in man, hence, being the superior power, the God part of each one must govern the mind and body in all things. Matter and its laws have certain properties. God, possersing all power and infinite wisdom, you say constructed therefrom a human being; and can we reasonably infer that he used himself in the work? If there is a God manifested in man, he must have used himself,-and we will leave it to the skill of some learned scientist to tellsuch being the case-when he would be entirely used up, and his Lordship cease to exist at all, only as he is divided among the Africans, Abysinlans, Mongolians, and other races of people. To the mind that reasons carefully, he Paying no attention to the Episcopal warn-

## (To be continued.)

## Cheney, the Episcopal Divine,

The great ecclesiastical sensation, in which the central figure was that remarkable personage, Mr. Cheney, has at last been disposed of by the degradation of that eminent clergyman from the ministry of the Episcopal church, yet a calm does not follow. Mr. Cheney occupied a prominent position in this church—was quite independent and iconoclastic in his actions and doctrines, and on account of which he was arraigned before an ecclesiastical court, and finally expelled from the desk which he has for a long time very ably and satisfactorily filled in this city. Now, out in the pure air, his theological collar taken from him, harness and all disposed of, he undoubtedly feels like a caged bird suddenly made free. Mr. Cheney the free man, unhampered by theological - straps, will now make rapid strides in liberal views, and finally will become a devoted Spiritualist. Tyng, of New York City, another distinguished clergyman, rather sympathizes with his expelled brother, and he, too, seems to be courting martyrdom. In reference to this sprightly young divine, and the notoriety he apparently is seeking, the Brooklyn (N. Y.) Eagle says : "Martyrdom now is not what it once was. There are no wild beasts and consequent tearing of limb from lumb, no flames, and stake, and chains, no torture and starvation in dark and loathsome cells. On the contrary, martyrdom in this day is decidedly a comfortable and profitable thing. It implies a wider reputation and a larger salary, a great deal of sympathy, and a positive present reward. It is, therefore, not so surprising that young Mr. Tyng confronts martyrdom with calm cheerfulness, that he puts himself in regard to it in a receptive attitude, that he indeed courts the soft, pleasant, and valuable martyr's crown. There is not in the land a bishop of the Protestant Episcopal church of North America whom young Mr. Tyng will not boldly approach and defy to make him a martyr. His latest challenge was issued to Bishop Whitehouse, of Illinois. Cheney having been deposed for insubordination. young Mr. Tyng was at once anxious to preach for Cheney, and caused his purpose of so doing to be announced. The bishop remonstrated with young Mr. Tyng, and called his attention to the canon in such case made and provided.

Well wouched for mediums throughout the world will have their names registered in the JOURNAL, free of charge, on application by letter to this office.

IN CHICAGO are to be found some of the very bset mediums in the world.

MRS MAUD LORD, a medium for physical manifestations, resides at 2511/2 Park avenue. She continues to hold seances, to the admiration and consolation of all who attend them. Loved ones in spirit-life unmistakably manifest themselves to relatives and friends who attend her seances.

MRS. A. H. ROBINSON, SO widely known as a healing and business medium, is doing a world-wide business in healing the sick of the various ills flesh is heir to. Old chronic diseases yield, as a general thing, to one prescription given by the wise spirits who control her. The principles adopted for such cures, as we are advised by the spirits controlling her while she is deeply entranced, are the positive and negative forces in Nature ; when either preponderates to an undue degree, disease is the result. Through her mediumship, skillful physicians in spirit-life gain access to the sick person, and by medicines administered, and proper magnetic manipulation by such spirits, an equilibrium is restored, and health ensues as a matter of necessity.

The foregoing facts are vouched for by letters innumerable from patients thus cured in all parts of the country, many of whom have seen, talked with, and been palpably manipulated by the spirits controlling Mrs. Robinson. They are, as they avow, brought en rapport with the sick persons by the magnetized paper sent to them through the mail.

CHARLES H. READ continues to hold seances in Chicago and vicinity, to the admiration and astonishment of all who witness the manifestations. The most wonderful feats are performed by spirits through his mediumship, in two seconds of time.

The manifestations are performed in the darkened room, and yet there is only darkness for barely time to extinguish and re-light the gas. The marvelous feats performed through this man's mediumship, must be seen to be fully realized.

The BANGS CHILDREN (the wonderful feats performed through their mediumship was reported at length not long since in this JOURNAL) are still located at No. 227 South Morgan street. They are giving most convincing proof of man's immortality-and the practicability of spirit life as an adjunct or continuation of this with all the love for the dear ones they leave behind, that is common for one kind, loving relative to minifest, one toward another, in the hour of darkness and sorrow.

All persons visiting this city should avail themselves of the opportunity to see these children, and attend one of their scances.

WILLIS, the Spirit Photographer, has gone home to Crawfordsville, Indians.

His last spirit likenesses were the best he engaged with the a took, showing from the first, that he is being of the road itself."

Throughout this little work there is a vein of charity and love that gives it a tender expression that the sympathetic cannot fail to admire. In reference to kind acts and deeds the author 88V8 :

"A word kindly spoken the right time and place, "A word kindly spoken the right time and place, May lift some dark soul from the depths of disgrace; May waken a prayer on the altar of love, That ends in fruition with angels above: We thus build a ladder,—each deed is a round,— That raches to heaven while touching the ground; For in aiding the least is involved the reward— 'Well done! enter into the joy of thy Lord.'\*

"Then pray with your purse, with kind words and O pray that our churches may think less of creeds, That ever the poor may be welcomed within, Though garments are tattered—souls blotted with

And that love pure, unselfish, each heart may ex-And peace with its blessings pervade every land."

\* Mat. 25 : 21, 23.

This little work is really a grad production, and no library is complete witnout it. The lessons it teaches in regard to prayer are invaluable to those who desire to understand its, true meaning as explained by one of nature's poets. While it encourages prayer, it points out the groove in which it must be conducted in order to receive an answer. The selfish, bigoted orthodox should read it, for it would send gleams of sunshine into his soul, and awaken a train of thought that would bring him in closer communion with the angel world. When the prayer is not systematically directed in a proper channel, it is sure to wreck or injure the one who utters it, for it is expressed in violation of law, and a severe penalty must follow. How necessary, then, that all should know how to pray.

This production from Mr. Barlow's pen should be the elementary religious work in all theological seminaries, in fact a knowledge of its contents is just as essential to the student, in order to progress in his theological studies, as a thorough understanding of the multiplication table is to the scholar who wishes to become proficient in mathematics.

You, then, who are accustomed to praying, we advise you to cease your devotion, until you can procure and thoroughly study this "Voice of Prayer." We are confident that after having perused its scintillating pages, you could indulge in prayer with a firm belief implanted within your mind that it would be answered.

### A Fact for Travelers.

G. L. C., the New York correspondent of the Toledo Commercial, writes of the Erie Railway in a recent letter, thus:

"Trains run regularly on time, full of passengers, and the new coaches recently put upon the road are marvels of elegance and comfort. The Erie was never in such splendid working order as it is to-day-and people are beginning to appreciate its comforts, notwithstanding the efforts of its rivals to mingle the litigation in which its managers are engaged with the actual business and operation

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### The Progressive Spiritualists.

Under the above heading, the Troy (N. Y.) Daily Times of June 9th, says : "This Society, organized under the general State law for religions and scientific associations, has elected the following trustees for the ensuing year : Benjamin Starbuck, Elisha Waters, Alexander McCoy, Charles Kelsey, J. Skinner, J. M. Brophy, B. G. Barto, W. K. Lews, E. F. Rodgers, Wm. H. Tibblts, H. L. Barnes, Mrs. J. J. McGowan, Mrs. J. Brown. At a meeting of the trustees, B. Starbuck was elected President, Alex. McCoy, Vice-President, B. G. Barto, Secretary, and Charles Kelsey, Treasurer.

The lecture course arranged by the Children's Progressive Lyceum, beginning Sunday, September 3d, was approved and adopted by the trustees, and is as follows. For September, Anna M. Middle. brook ; October, November and December, Mrs. Nellie J. T. Brigham; February and March, Hon. J. M. Peebles ; April, May and June, Thos. Gales Forster.

The Society have rented W. D. Van Arnum's new hall-now being built on the site of the) old Griswold Opera House-and will move into their new quarters about the 1st of August.

### Fellowship and Ordination.

On the 21st inst., the RELIGIO-PHILOSOPH-ICAL SOCIETY granted a Letter of Fellowship and Ordination to Mrs. E. E. Gibson, No. 12 Burroughs Place, Boston, Mass., constituting her a "Regular Minister of the Gospel," in due and legal form, and authorizing her to solemnize marriages according to law.

Bible in India and Hindoo New Testament.

We will send the above-named rare books, free of postage, on receipt of \$3.50.

## Personal and Tocal.

-O. L. Ray, of Lake Mills, Wis., sends a testimonial of the ability of Mrs. L. Atwood, of same place, giving evidence of her power as a healing medium. He was cured of catarrh through her BEUI.

-We are glad to see so many ladies commencing the practice of medicine. We notice by the Chicago Dally Tribune, Mrs. L. A. Hooker, M. D., (mother of Mrs. Maud Lord, the medium,) has located in this city, at 2511/2 Park Avenue, where she will devote herself to her professional duties. She is a graduate of a medical college, and is thoroughly skilled in the treatment of chronic and nervous diseases, employing in part the hydropathic and electropathic treatment. She can furnish a pleasant home for ladies during sickness and confinement.

-Wm. F. Tolles, of Hebren, Ind., who had been a member of a church for S7 years, writes that he has been reading the JOURNAL for three years, and gained therefrom more soul-satisfying truth than during his whole life before.

-To all our readers who may want light, pleasant and profitable employment for themselves or friends, we would say read the advertisement of C. E. Wooley & Co., in another column, headed-"Wanted Agents." We know this firm to be relia-

-Dr. Samuel Underhill gives an account of his doings in several pages of manuscript, the most of which has appeared in the JOUBNAL before this date from correspondents. He had a debate with Elder Bancman on the following subject :

"Resolved, That the phenomena of Modern Spiritualism is true, and in harmony with all truth."

The debate elicited considerable attention, and was listened to with marked interest.

-Ananiah Dods, of Stanwood, Kansas, wants come test medium to give that place a visit.

-There is difficulty occasionally even in Christian Sabbath Schools. John Bolton is Superintendent of one at Bourbon, Ind. Not exactly liking the character of one of his teachers. Mrs. Hunt. he dispensed with her services. Next day she captured him in a hardware store and he not making a satisfactory explanation, she cowhided him. He then closed in and threw her down, but she got away. and picking up a'chunk of iron put a countenance on him that resembled a prize fighter's after the eeventy-ninth round. The assistant superintendent will appear at Sunday school for a few weeks.

-The alarm for missions in China, growing out of the recent proclamation forbidding everything contrary to Confucius, fordidding the presence of female missionaries, etc., has been gradually subsiding.

-Dr. J. Stolz, of Chicago, will lecture at, Rensalear, Jasper county, Ind., on his next visit to that place, of which due notice will be given. Subject, Is Man a Free Moral Agent, or is he the Crea ture of Circumstances, subject to a power over which he has no control, and is therefore not free in any sense ?

-Thomas Loyd, of Grass Valley, Cal., writes : "Mrs. Benjamin Todd has been giving us some

lectures here. She speaks well, and is a good worker in the cause, and is truly an estimable iady."

He also speaks as follows of Prof. Holmes : "He has been speaking for us here for six months past, and is doing a great good work."

Philadelphia Department.

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 034 Race street, Philadelphia.

IN MEMORIAM.

### Mary K. Noble.

Passed on to the home of the angels, MARY K., daughter of Dr. Charles and Adaline Noble, in the 30th year of her sge.

We give below the substance of our remarks on the occasion of the funeral :

Death is always a solemn and impressive teacher, and when, as in the present instance, it has crossed the threshold twice within a very brief period, its lesson seems still more impressive, not only as calling our attention to the fact itself, but to the more important inquiry, what is life? Death, which is but an incident in life, has been pictured in sombre hues and shrouded in gloom, while it is a most beautiful and loving angel, often coming to set the soul free from the chains of a terrible bondsge, opening to the human soul life's flower-en-circled door, and setting it at liberty to go forth into the broad fields of the inner life. It may be the most solemn and impressive lesson in life itself, or which death is but a mere incident. In times past some men have said death was the end of life, they have supposed that the world beyond was one of impenetrable gloom to mortals, and it has been spoken of as "That bourne from which no traveler returns." of which death is but a mere incident. In times

Now we know that that life and this are all one. The experience of every human life, even the best, the fullest and most perfect, always leaves its possessor with feelings that all has not been accomplished. How many of our hopes, desires and as-pirations are unfulfilled even by those souls that have had the fullest opportunities here, and there is a universal demand in the souls of men that they may have the opportunity to fill out into perfectly rounded and beautifully barmonious proportions all that belongs to life, and we know that our loving Father will not mock us, but in the future of this life that is ours now, we shall continue our la-bors and fulfill our destinies.

This life, even when carried out to the fullest extent, is but a very brief introduction to the great volume of the book of life which is to be written by each of us throughout the endless cycles of eternity.

This being the case with those whose opportuni. ties for usefulness and labor are extended through a long life on earth, how much more will this beautiful and loving compensation be given to such as this dear child, who for two thirds of her brief life on earth has been held in the thraldom of a sad and fearful disease, so that it may almost be said to have been a failure. She has gone forth into the angel world as a

mere child, to enter there upon the great work of life, and the words of consolation that come to this kind and affectionate father and the loving and devoted mother, whose constant and carnest efforts never falled her, are that she will have this beautiful compensation that all your faithful and tender care has been treasured up, and will be com-prehended by her in the unfolding future, and there are those now in the inner life who are ready to take this tender plant of yours under their guardianship and kindly care.

She is so frail that she may not be able to stand alone, but there are those who will sustain her in her weakness, and train her in all the ways of life, so that she will grow up to the full stature of womanhood, and when in a few brief years we shall meet her there, we shall rejoice to find that she has grown into the loving and attractive conditions of an unfolded life, the germs of which have lain dormant here.

The inner nature, which is always pure, will be freed from the thraidom of the past, and be ena-bled to express itself through her spiritual form.

In view, then, of this great law of compensa-tion, there is consolation for all, at the same time this solemn and impressive lesson calls upon us to consider well the responsibilities of life, knowing that each day has its appropriate work, for which we are responsible in accordance with the talents bestowed upon us and the means within our reach for their cultivation. On such occasions as this, when we assemble to pay the last tribute to the casket which has held the spirit of a loved one, and to mingle our sympathies with those who have parted with such, there is a tender and loving influence comes over our souls which brings us nearer to each other; the little differences which may have risen between us are melted away by this heavenly. fire, and we realize more truly the sacred duties of life, not only to one another here, but to all the brotherhood of man. Let us, therefore, treasure up these lessons, and endeavor to be prepared to fulfill all life's duties as we move onward towards

the country, where the air is pure, is another evi-dence of the necessity of reform in this matter. We have not room to quote all we should like to present. He says :

sent. He says: "The influence of fresh air increasing the appe-tite is well illustrated by the following fact, from the Philosophy of Manufactures, p. 380: In a weaving mill, near Manchester, where the ventila-tion was had, the proprietor caused a fan to be mounted. The consequence soon became apparent in a curious manner. The operatives, little re-markable for olfactory refinement, instead of thank-ing their employer for his attention to their comfort and health, made a formal complaint to him that the ventilator had increased their appetites, and therefore entitled them to a corresponding increase of wages. By stopping the fan a part of the day, the ventilation and voracity of the establishment were brought to a medium standard, and complaint ceased.

It is estimated that from forty to fifty per cent. of all deaths are attributable to the morbific influ-ences of foul air. Infancy is the period when the foul destroyer makes his greatest onslaughts. This is not due alone to the greater susceptibility of the infantile constitution to injurious influences, but mainly to erroneous notions and practices of moththeir tender charges to breathe the pure, free air of the out-door world, and too careless or ignorant as to the quality of that within the nursery."

Various means are suggested for remedying the evils resulting from impure air, but our space will not permit us to quote further than the following, from George Catlin, in his "Notes of Travel among the North American Indians," entitled, "The Breath of Life." Its sole sim is to enforce the doctrine that the natural and proper mode of breath-ing is through the nostrils, which cavities, he rea-sons, are constructed by the creator with especial reference to the filtration and purification of the inspired air. The savage races, he teaches, owe their physical superiority to the custom of breath-ing through the nose, which is universal among them

We have long known that the mass of mankind, especially in large citles, suffer for proper expan-sion of the chest. Many persons have depressions over the upper lobes of the lungs, as a result of in-dolent habits of breathing. Nature has provided that about one-third of the ordinary expansion of the chest will supply air for the human body in a state of rest, thus leaving a reserved force of two-thirds, for speaking and exertion of any kind. If every person, especially those who have a tendency to disease of the langs would voluntarily use the remaining capacity of their lungs, and frequently remaining capacity of their lungs, and frequently through the day expand the chest to its utmost ca-pacity, particularly when they are in fresh, pure air, they would find both an increase of strength and an exhilaration of spirits. The desire, amounting almost to a necessity, on

the part of dwellers in large cities to leave their homes during the warm season, is a demand of the system for pure air, and increased appetite and vig-

or results from the supply of this. In order to attain to the highest health, it is nec-essary to avoid, as far as possible, all impurities in our dwellings and upon our persons; to take persistent care in expanding the chest by aid of the will, so that the best condition of blood may be attained.

We would recommend the essay of Mr. Church-man, and hope to see it entensively circulated.

### Photography.

The annual meeting of the National Association of Photographers, which was held in Philadelphia from the 7th to the 10th of June, brought together a large body of men distinguished in the nost beautiful and spiritual of all the arts.

It was the third annual exhibition, and an opnortunity was offered our citizens to witness a large collection of the finest specimens of this wonderful art, which is progressing rapidly. In addition to the regular meetings of the Association, which were largely attended, very enthusiastic and harmonious, and the exhibition, which occupied one of our largest halls, the Association made arrangements for two lectures, by Prof. Morton, of this city, on Light, which were given in the Academy of Music, to large and appreciative audiences, and were brilliantly illustrated. We shall of the illustrations in our article on healing. There was also a grand exhibition of sterescopic views given by Mr. Black, of Boston, presenting scenes in various parts of the world. Polar and Tropical regions were painted before us, and it was much more pleasant to witness these scenes from the easy seats of our Academy, than to endure the toils and privations incident to travel in either of these places. The leebergs viewed in a warm and pleasant hall could be much better studied than in the frosty atmosphere which surrounds them in their natural conditions. The greasy and stupid looking E-quimaux were quite as agreeable on the canvass as in the bleak and dreary wilds of their frozen land. The scenery upon the White Moun-taine, as well as that of various parts of our country, and the streets of some of our large cities. were very interesting. Through the kindness of our friend, P. B. Jones, of Davenport, Iowa, we were introduced to a number of the distinguished lights of this beautiful science of light, men whose souls were fascinated with the brilliant and attractive profession. There were a number of Spiritualists in the Association, but we regret that there were no specimens of spirit pictures in the exhibition. We trust next year our friends will see to have some of these on hand.

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ture of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essen tial object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair. a brief statement of the sex, age, leading symptoms and duration of the disease of the sick person, when she will without delay return's most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of hersel she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and NEGATIVE forces latent in the system and in nature, This prescription is sen by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be : remember it is not the quantity of the compound, but the chemical effect that s produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. ROBINSON also, through her mediumship, diagnoses the diseases of any one who calls upon her at her residence. The facility with which the spirits controling her accomplish the same, is done as well when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium.

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## Spiritualism.

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They invite all who wish the benefit of their mediumistic powers, to call and see them. They hold developing enclos, diagnose disease without any previous knowledge of the pa-tient, tell of the past, present and future, give news from absent and departed friends, etc. They also explain the laws of life and death, good and evil, the cause and cure of inharmony, etc., thereby enabling persons to be a law to themselves, -to be their own thinkers, teachers, doctors, and preachers. ALL MEDIUMS AND INVIED TO ATTEND FIRE OF CHARGE. The contradictions of the lible, lying spirits, and file communications philosophically explained. Sitand false communications philosophically explained. Sit-tings for the examination of discass, and private communi-cations, from S A. M. to 5 P.M. Circles each evening; Sur-

verts-e.g., in China. To leave work that day in many cases causes dismissal from employment, and the loss, to human view, of all chance for even a livelihood. Industrial laws and habits in China are not adjusted to the Sabbath, as here.

-Brother Samuel Clegg, of Dodgeville, Iows Co., Wis., asks the following pertinent question :

"How is it that lows county, Wis., is a well settled county, and there has never been a lecturer or medium anywhere in it? J. O. Barret travels through Grant county, goes to places not half so important as Dodgeville, Mineral Point, and nu-merons places around. Grant county is next west, but he does not come within thirty county miles of Dodgeville."

[Will those referred to reply ?-ED. JOUBNAL.] -A Roman Catholic journal, the St. Peter, has just delivered a sharp but pithy homily to Mr. James Gorden Bennett. It reminds him that he was born, baptized and brought up in the Catholic Church. Further, that he is now an old man and should be making his peace with God. But this, it tells him, cannot be done merely by giving a few thousand dollars now and then to a Catholic Church, and occasionally (saying a good word for the Pope in his paper. He must do a great deal more than this. He must ut/erly change the character of the Herald, which has been "most sinfully managed." He must discharge the "infidels" who now write his editorials. Does he object that to do this would ruin his paper? "We think it would," replies St. Peter, "but it is better for all eternity to ruin an evil newspaper than to suffer for all eternity in the burning lake. The success of an evil newspaper can be balanced only by Satan with the loss of the imperishable soul."

-Mrs. Harriet E. Pope writes from Minnesota :

"There seems to be more of a union of purpose among Spiritualists in our State than ever before, and our cause is gaining ground."

-Thomas Res thinks Humboldt, Tenn., would be a good place for a test medium.

-Mrs. Sarah A. Brynes lectures at Stoneham, Mass. July 2d.

-The Spiritualists of Carthage, Mo., will have a picnic celebration on the Fourth of July, st which E. V. Wilson and other speakers will be present.

-Miss Lottle Fowler, the Clairvoyant Test Medium, is at the St. James Hotel, Washington.

-J. H. Powell, who gained so much notoriety as a philosopher in discovering the recantation of A. J. Davis, soon returns to England.

-The Valparaiso (Ind.) Messenger says a minister of the gospel relused to preach the funeral sermon of a man who died of delirum tremens in that town, a few days since, saying to the widow of the deceased that "the soul of her husband had gone to hell, and he wouldn't preach the funeral sermon."

-The Protestant Churchman Sava :

"It is becoming more and more probable that deplore it. We have labored and prayed against it. But if one party in the church is to crush ont another under the forms of law, how car revolu-tion he prevented ?"

--A Salem, Oregon, paper of a recent date says : "We were shown, yesterday, a letter from a man np the valley,' addressed to one of our liquor dealers, from which we make the following extracts : ers, from which we make the following extracts: 'Church members have got to drinking here: send me \$5 worth of whicky, but don't answer this letter, as some of them may get hold of it." "

-Levi Dinkelspell, who attended the Sturgis convention, has returned to this city.

"The pale realms of shade,"

Where we shall meet the loved ones who have gone before us, thus shall we not only be prepared to fulfill life's duties here, but to go on with its unfin-ished labors in the mansions of the Father's house beyond this earth-life.

THE AIR WE BREATHE.

An Essay by W. H. Churchman, A. M. (Superintendent of the Indiana Institute for the Educ tion of the Blind), Read Before the Western Social Science Association, at Chicago.

This is a very able essay, and does great credit to Brother Churchman, for his patient perseverence in elaborating it. He quotes numerous authorities and refers to many sources of impurity or contamination of the air we breathe. The arts, chemistry, morasses, grave-yards, filthy premises, wall papers, perfumery, and a number of other things, some of which we shall refer to, he says :

Vitiated air produces deformity, imbecility, and idiocy. It encourages intemperance in the use of intoxicating drinks. A habit is thus established, which is at best a delusion, fatal to the health and morals, and which not only deleats its own object, but aggravates the evil it is intended to remove, the ultimate effect of every fit of intoxication, or even exhibitration of mind brought on by alcoholic drinks being to precipitate the mind and habits to a point still lower in the scale of demoralization and degeneracy. Even children, whose nervous systems have been worked up into a state of chronic excitability by the impure air of a dark, ill-ven-tilated cellar, are often dosed with spirits, when laudanum is not at hand, to put them to sleep and

abridge the trouble of nurses and mothers. Impure air encourages vice. The inhabitants of low, equalid, ill-ventilated basements and cellars are often not only indisposed, but by incessantly breathing an impure atmosphere, are actually una-ble to labor for their due support.

The combined testimony of those who have taken the pains to investigate the causes of vice and prostitution, leaves no doubt that a low condi-tion of body and mind has no inconsiderable share in their ageravation and production, and ample evidence has been adduced to show that the impure air of factories, theatres, over-crowded lodging-houses, &c., is tally adequate to induce this state. Upon the subject of wall papers, Dr. Taylor

eavs: "A square foot of paper may yield from twenty to eighty seven grains of the arsenical pigment. Dr. Hinds, of Birmingham, noticed that in occupy ing a room covered with a wall paper of this kind. [he does not mention the color, we believe it is al-ways green, H. T. C.] he suffered from severe de-pression, nancea, pain in the abdomen, and great depression of strength. These symptoms appeared on every evening that he sat in this room. This led him to suspect that they were connected with the room, and on examining the paper he found in It a quantity of arsenic."

In another case it is stated that a Dr. Helley was prostrated and threatened with paralysis. "He removed the paper, and since then has re-covered his health."

The statistics in regard to the fearful mortality of children in large cities, as compared with that of

### Obituary.

Passed onward, May 26th, to her home in the Summer Land, from Los Angelos, Cal., Louise A., consort of Rodney Montague, in her 58th year. Our beloved hister bore her long and exhausting illness with a forsitude and patience scarce ever witnessed. The faith) aye, knowledge, of the after life, served to soothe and comfort her in her last moments.

Our sister could truly exclaim,

1871. Mr. M. C. Bent, formerly from Cavendish. Vermont.

oined the celestial band in their home of love and joy.

May 10th, at, Laporte, Lud. He was a true and devoted Spiritualist.

Kents, Ind., daughter of Manliff Jones, aged 12 years; accidentally shot by John Spencer.

Died at Moline, Ill., May 12th, 1871, of whoopingcough, Charles H., infant son of C. W. and P. L. Reed. aged 3 months and 4 days.

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v10 n10 tf

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Jefferson Co., Wis. v10 n1 ff.

0

### The writer, by her request, officiated at the funeral. Healing Medium. "O Death, where is thy sting I O Grave, where is thy victory !" Thos. A. GAREY.

Passed to higher life, from Almond, Wis., May 19th, Thus another bright star has left the terrestrial and O. W. FELKER. Eastern papers please copy. Mr. Clark S. Cox, aged 55 years, passed to spirit life. Passed to the Summer Land, in the neighborhood of

## Original Essays.

Written for the Religio Philosophical Journal. ROSIORUCIAN MUSINGS.

By F. B. Dowd.

OBSESSION! What is it? These were my thoughts as I stood in the presence of B. F. Richardson, the blind medium of Vermont, at Washington Hall, Philadelphia, and witnessed some of his strange doings. Richardson is an inferior-locking man; one would scarcely take him to be of ordinary intelligence.

When I entered the hall, he was delivering a speech, which, it seems, was nearly done, for soon he sat down.

Scarcely had he got fairly seated when he again sprang to his feet and delivered a prema really fine one, if I am any judge—and then fat down again, to as suddenly arise and deliver another on some other subj.ct, in a totally different style and voice.

Thus he continued for some time, sitting down at the conclusion of each poem or subject. People deposited sealed letters on the table before him, which he answered, one after the ot her, without touching them.

At the conclusion he said he would give some general tests, and went around describing the appearance, dress, etc., of different ones. I said, "Why, my dear sir! that is no test at all, for I

can do that as well as you." He retorted, "Are you blind, Sir?"

"Nof are you?"

"Yes: I never saw a ray of light in my life."

"As a further test,—there is a man in this crowd who has on a shawl (only one), will you please point him out to the audience ?"

"Certainly, sir." And then groping his way around, at last, in a remote corner of the room, he found the man with the shawl.

R. is a total stranger to me, as I presume he is to most of my readers, and for an introduction, I here give his hand-bill or circular which a friend gave me:

The "Blind Medium," B. F. Richardson, of Vermont, who is totally destitute of sight and uneducated, and in his ordinary state of apparent weak and low mentality, will hold investigating circles in this place, at Washington Hall, South West corner of Eighth and Spring-Garden sts., every Sunday at 3 and 71% o'cl ck P M. Will also hold circles at his house, 633 North Eleventh st., on Monday, Tuesday, and Friday evenings.

He will improvise a poem, in different voices, on any subject selected by the audience. He is a phenomena, speaking with readiness on any topic,—delivering a sermon, or a discourse in science, as fluently and readily as practiced speakers. He will detail the wonderful experience of his apparent death, when he was four days in a coffin awaiting burial. The audience will be permitted to question him after each discourse.

Read his wonderful history, from the pen of a well known legal gentleman, which can be relied on as correct:

Of the varied spiritual manifestations which have fallen under my observation, none seem calculated to excite more profound psychological interest, than the phenomena exhibited in the person of the subject of this notice, Benjamin Franklin Richardson.

On the twenty-fifth day of March, 1871, there arrived in Boston by rail. from a distant mountain town in the state of Vermont, unattended, a blind, forlorn youth. Rarely indeed has a form more upprepossessing met the pitying eyes of our crowded streets. Nevertheless, within that abject person lay strange endow-ments. Who, that beheld on that day that sad wan, sightless face-that small, undeveloped brain, indicating, if not idiocy, the possibility only of the feeblest intellect, that attenuated form, from which nearly all vitality seemed long since to have departed; who that knew that this forlorn being was from his birth doubly orphaned by the loss of both his parents, b'ind from infancy, shut up by utter poverty, and the sad conditions of his life from the possibilities of education and culture, could have imagined that this poor orphan was endowed beyond the ordinary capacities of men-that lo! there stood the teacher of a new psychology, with power to demonstrate through his person, beyond a peradventure, by the voices of unseen intelligences. by the speaking presence of historic rages of all ages, as well as of familiar departed friends of yesterday-the amazing facts of immortal life. and the sublimest truths ever revealed to mankind. Soon after his arrival in the city, I was invited to meet him at the house of Dr. D., and the following are the incidents of that interview. Their psychological value depends much in bringing the precise diction of the intelligence purporting to speak within the reach of rational criticism. I therefore preserve, as near as possible, the form of expression: "I was twenty-six years old," says Richardson, "the twenty-third day of January last. My father was Ita Le Barron Richardson, a Methodist minister. My mother's name before marriage, Calista Lovejoy. My father, they say, died two months before I was born, my mother at my birth. which was in Vershire. Orange County, Vermont. When I was seven months old, I lost my eyes by canker-rash. I never saw any thing on the earth that I can remember. I was taken care of by the town, and kept in families that were willing to have me. When about six years old I went to live with Mr. Fultonlived with him several years till he died. After his death I went back to Vershire.» I had five dollars given me by a friend, and then I went about peddling small articles, till all I had was burned up, and I went back to the poor farm in Vershire, where I was taken sick with consumption." Thus far in answer to my inquiries had he related, apparently in his normal condition, the incidents of his life, when another voice speaks in tones firm and positive, purporting to be that of Dr. William Harvey, formerly of Oxford, England, a celebrated surgeon, and discoverer of the circulation of blood. "He began to be sick in August, 1858, and continued to decline. As early as February following, he was reduced to a condition of extreme weakness, showing scarcely any indications of life. On the twenty-fifth day of May. 1859, it was supposed by those who had charge of him that he died. His sunt was sent for by telegram, but did not arrive till after the funeral ceremonies had commenced. It was held in the Congregational meeting-house, and the Congregational clergyman officiated.' "Do you know his name ? " I inquired.

Springfield, Mass. About seven o'clock in the morning of the 27th of May, 1859, I received a notice by telegraph that Frank was dead, and that his funeral would take place in the Corgregational meeting-house, in the centre of the town, at one o'clock on the 29th day of May. I arrived a tew moments after the funeral had commenced. A hymn had been sung, and the clergyman was making the prayer. After the discourse, as I had not seen my nephew for five or six years, I desired to see him, and they opened the outer lid of the c fila. I noticed that a steam or vapor had colle c ed on the glass, and I tried to wipe it off with my handkerchief. I then found it had gathered on the inside of the glase, and I beckoned to Ur. B., and to'd him I thought there was something singular about it. He said, 'The man is not dead !' We then took him across the road to Dr. B's, house, and wrapped him in a warm flannel blanket We then let him lie awhile, and then rubbed him with salt and vinegar, as hot as our hands could bear. In about half an hour he showed signs of life. He awoke suddenly with a scream and said, 'Light! oh, light! you are all gone now.' Those were the very words he used. I said to him, 'Frank, you are not dead, are you ?' He replied, 'Oh, aunt, why did you bring me back to this world so dark, so drear? There is nothing for me here. You have taken me from my father, my mother.' We all then distinctly heard a voice—not of any one present, say, 'Stay, stay; not yet, not yet.' He then presently rose from the bed and said, 'Bring me the clothes of the machine.' I did not know their meaning. Some clothes were brought, and he

put them on." "Did be dress himself ?" I ask.

"Entirely, without any assistance." "Did he appear strong?" "Stronger than any of us."

"Do you recollect the names of any who were present ?"

"Yes; I recollect Dr. B., Mrs. B., Mrs. P., M., Mrs. D., and Rev. J. F."

Frank then ran into an adjoining room, and took down a flutina. "What's that?" I ask. "A species of accordeon," she proceeds,

"which belonged to a little daughter of Dr. B. On this instrument Frank played several dancing tunes, and danced while he was playing. He then laid the instrument down, and preached as good a sermon as I ever heard in my life, and made just as good a prayer, and said his name was Hosea Ballou, a Universalist minister. During the remainder of the day and evening, Frank was quiet. He ate some water gruel, and was put to bed. Next morning he had disappeared. A dilligent search for several days was made for him. He had not been heard of when I returned to my home in Springfield, on the first of June. He was found in the woods, I was informed, filteen or twenty miles from the place, with a bow and arrow in his hands, and several birds which he had killed. I saw him the following August in Worcester, Vt. He was taken to Brattleborough for examination, but was pronounced not to be insane, but somewhat peculiar. My husband and I left the same fall for California, and both of us died of fever on

the passage." Such was the narrative of the spirit of Mary Howard.

The incisive voice of Dr. Harvey now proceeds to relate Richardson's subsequent career. He appears to have led a wandering life, visiting Hardwick, Greensboro, Wallingford, and other places, peddling and performing such incidental labor as lay within his power, accompanied by Mr. Spencer, the clerk of the band of his guardian spirits, and curing many of diseases by the laying on of hands. "At Dauby," says Dr. Harvey, "I first became

"At Dandy," says Dr. Harvey, "I first occame associated with his band, and have ever since taken cognizance of all his movements."

I remark that he seems to have been fed like Flijah by rayens and repeat a little ballad illus-

dist Eniscopal church. We were then living in have concentrated upon him a great deal of low Springfield, Mass. About seven o'clock in the magnetism."

magnetism." "But," I inquire, "do you mean to say, doctor, that his disease was really consumption ?" "Cortainly, I do. The lungs were ulcerated,

"Cortainly, I do. The lungs were ulcerated, and the functions of the liver and spleen, and the other viscera were all but destroyed To all ordinary intents, he then dicd. Since his resuscitation by the spirits, who then took charge of him, he has been kept slive only by the pabulum and magnetic stimulus which they supply. If you desire to see the effect that will follow our withdrawing, we will do so."

We express our assent. "We will now," continues Dr. Harvey, "for a few moments withdraw all our influence, and

leave him to himself." Scarcely had these words been spoken, when the medium sinks prostrate on the sofa. The countenance shrinks and assumes a ghastly look. The jaws fall, and the lips recede. The pulse flutters and becomes imperceptible. In a few moments he revives.

"It would be fatal," resumed the voice of Dr. Harvey, "to allow him to remain long in that state. He is never left alone. His immense band is organized so that each knows his allotted duty. Mine is that of his physician, having charge of his health. An Indian, named Logan, attends him with constant watchfulness, so that if, for instance, while walking in the street, there should be any obstruction, as of a stone projecting above the side-walk, Logan would be there ready to raise his foot over it. Day or night he is never alone. He can find his way anywhere, or thread any passage, however intricate."

This is confirmed by my observation. Richardson moves about with intelligent precision, avoiding obstructions, and adjusting his movements in relation to objects, with all the case and security that prfect vision could impart. To my inquiries on this point, he says, "I feel the hands of the spirits on my arm when I am walking, as plain as I now feel yours, sir, and I hear their voices telling me what to do just the same as yours."

The intelligences announce that his band comprises representatives in every department of science, and that they expect through the obviously feeble and undeveloped brain of this medium, to demonstrate by irrefragable evidence the fact of spirit life. J. S. L.

Now, after reading that, and seeing the man, who can help musing: what of the world's science, its boasted knowledge, and the power it brings? Are not the wise confounded by the babbling of fools and children? Is it really the dead who talk through this man, using him as a mere machine, as I use my hand? If so, he is literally swallowed up, and is not at all accountable for what he may say or do. But where does he himself cease to act, and these others take it up? In reply to my question, he said, "I never saw a ray of light in my life." If he meant himself—Richardson—then it is not R who sees at all; and yet it was the same voice which answered my question that gave the descriptions.

Were the dead *really present*, and at times in absolute control of his organism? or was it not a power formed upon him, which he, spongelike drank in and embodied by reason of a vacant condition, and by reason of which his whole nervous and brain system became luminous, sensitive and seeing? Was not the poetry poured into him, as water into a vessel—the same as music into "Blind Tom i"

May not Fahnestock be right after all, and the idea of the age, or of those present, so impress itself upon his mind or nervous system (either before or at the time) as to make him personate other individuals, living or dead, forgethimself? May not this forgetfulness of self be really the door to a superior condition, wherein individuality does not figure-or if it does, assumes any character, according to the idea preconceived ? or shall we say they, the dead, spircame, and entering in took possession? If it is the latter, then indeed is the Bible idea of "obsession" true, and he a public benefactor who cas's them out; for what is of real value; if it be not our power of self-hood—our will, control and responsibility ?

### lowing: "My son, do good and I will aid you." MINERVIA KAYNER.

This was in my mothers own hand writing, and signed with her own signature, and had been written there without my knowledge. There was no possible chance for deception, as I had placed the clean paper on the table myself, had held the pencil which had been used unconsciously to myself, and know that I was consciously conversing upon some other subject, and that no one else in the form came near the table. I had here unmistakable evidence of my mother's presence and identity.

In the fall of 1854, I was stopping for a time in Milford, Conn., where a medium for physical manifestations came to the place. One evening I suggested to James Graham, a friend of mine. and a member of the First Congregational Churc's, the idea of investigating and exposing the humbug, to which he readily ascented. On visiting the medium, he cheerfully accorded us a sitting, and, after some hesitation on the part of my fri nd, we took seats and placed our hands on the table, which soon commenced moving; and on esking if there were any spirits present who wished to communicate, it rapidly moved three times for yes, and then five times for the alphabet to be called. The result of which was the spelling the name of G-e-o-r-g-e G-r-a-h-a-m. I asked James what this meant, if he was doing this, when he asked me to remain quiet and see what there was of it. The spirit then stated, he was a brother of James Graham, had been in the spirit world eight and a half years, was twenty-eight when he passed away, that he left his body at Middlebury, and passed to spirit-life on account of disease of the brain after a six weeks illness, caused by religious excitement.

I then turned to James and said "Graham is this true f" His answer was—"It is as true as God. I had a brother George who went to a comp meeting eight years ago last Summer, became insane on the subject, and died in Middlebury from a brain fever caused by the excitement six weeks after he attended the meeting, that he was twenty-eight years old when he died; and, said he. "I know no one in this room or in this place but myself ever knew. I had a brother George. It is George himself and no one else.

In 1867 while examining, clairvoyantly, Mrs. S. Childs, of Westfield, N. Y., a spirit child about nine years old, came to my side, robed in a blue dress and smiling said :--- "Tell mamma Anna is here." The lady started with surprise and exclaimed "What is she here for?' when the child spirit once, now the spirit woman answered she had come to assure her mother she was not dead, but living in a land of surpassing loveliness, and when her mother came to that land, she would receive and show her that her child still lived, and still loved her with a love intensified with the increased joys of the spirit. On being asked how old she was, she answered-"I was nine years old when I passed away and am now twenty-six." The mother assured me, it was her own Anna, and the blue dress was the last she wore on earth," and that the age vas correct

The child had been buried in England before she left that country, and the entire facts were at the time unknown to me, until presented by the spirit.

Now, the spirit coming into the magnetic aura of the mother at the same time that I was passing into the clairvoyant state within the circle of the same magnetic influence, could manifest herself to my vision and control for the time, so as to make herself known and clearly establish her identity.

In the case of the writing before spoken of it s evident that nerve centres not employed in the passing conversation, were unconsciously controlled, and the motary nerves of the arm and hand employed to write the sentence, while those centres witheld from the conscious individual intelligence the knowledge of what were ranspiring. In the case of the table, it had become surrounded with enough of the vital magnetism of the circle to enable the spirit band to hold comolete control of its motions, and use it, as the telegraph operator uses the key of his apparatus to communicate the message intelligenily to some other mind, to give the message to James Graham, that would be so positive and so easily identified, as to leave no room to doubt the identity of the spirit communicating.

Now, from my standpoint of the instruction? let me say, take not away the belief and trus<sup>t</sup> of the world in God, while there is so much need of a power and goodness superior to man's feeble arm which c in do so little to make himself happy or to prevent his deepest griefs.

Not till mankind have acquired the knowledge and power to bid their loved ones live, or to follow their spirit forms by open vision to their homes above, and hear their sweet veices, telling us not to weep, and feal their soft hands wiping the tears from our eyes, can we live in this world of pain and disappointed hopes without faith in a God to hear and pity us, though we may fail to comprehead him who is invisible, but is known as well to a child as to a sage or divine.

In the vast eternities yet to come, the most aspiring and unfolded minds will doubtless still be searching after God and find him not, only by the revelations of his infinite expressions of love and wisdom, displayed in the ever-revolying worlds of space and their untold millions of sentient and intelligent inhabitants.

The question is, did we make ourselves? Did man plan the incomprehensible human mechanism of his body and soul, and the laws of reproduction ? and if so, why is there so much ignorance and misery in this world of ours ? You might reply that man might better be blamed for it than God, who will not or can not make things any better.

And thus the circuit of thought is completed, and the question, What and Where is God? remains unanswered.

Owens Valley, Cal.

Written for the Religio-Philosophical Journal, THE BOOK OF NATURE.

By Mrs. Maria M. King.

What a hackneyed phrase, and yet how replete with meaning! Book of books, bible above all other bibles, revelation above all other revelations, and by whose light all others are to be interpreted. nature is yet a neglected book by the mass of mankind, and even by some who prate much of this wonderous volume, the handiwork of God. Nature, to many, is a very indefinite term, or signifles simply what is seen with the physical eye, or what constitutes the realm in which physical man lives, and over which he is master. God is considered outside this realm, in the sense of being independent of the laws governing in it, and upon which life and action depend. He who "spake all things into existence," must, of course, exist indeperdent of all things ; and nature can be no more to him then an accidental creation, with which he can dispense as easily as he formed it.

What signifies Nature, in the light of the higher philosophy that professes to account for all things by law? It is all things, all space, all live, all law, all methods, all variety, all intelligence. It is a unity—an indissoluble whole. It is a frinity in unity it being perpetual through the action of three principles, which answer to body, soul, (or life-essences,) and spirit. It is also a duality in unity; its life resulting from the action of spirit upon physical substance, as from the action of spirit upon physical substance, as from the action of two distinct grades of substance upon each other. God is of nature, and can no more exist independent of the laws governing in it than can man, or any inferior form. The originator of the order eternal in nature, Go7, is yet dependent upon that order. Intelligence inherent in nature devises for its perpetuation, being the ever-active principle that co operates with outer nature for the continuation of the processes of life.

Whoever would read the book of nature to advantage must understand, first, that there are cer-tain fixed and immutable principles that form the basis of the plan of the whole work, and these comprehended, there can be no difficulty in deciphering the lessons, one by one, that perpetually present themselves to the attention, awaiting ex-planation. Man is an exemplification of nature, In him is revealed the pian of universal action : and to be truly wise, man only needs to know him-self thoroughly, to comprehend the laws through which he came into existence, and by which his being is maintained as a trinity of principles, interdependent and co operating for mutual support, the law of co-operation of his spiritual with his physical forces, which constitutes his duality, and the laws governing his progressive development from his first low state to the infultely glorified condition that awaits him in the infinite inture. By slow degrees, the best he can do, man learns to read the volume inscribed with the interpretation of his own being. He is the child that learns first the alphabet and then practices in arranging the characters to spell out the truths that experience teaches, and which he must learn sooner or later; and learning is his own expositor of nature's principles. Man cannot fail of learning of nature's economy as he experiments with its forces, its great variety of elements, substances and forms for the purposes of life. Lessons will come home to the understanding at length; and how often it happens that these contradict the lessons learned in books-bibles and text books. Great teachers-those whom the world have named such-have as often recorded their ignorance as their wisdom for the inspection and use of the generations of men ; and the more men study books, and compare their teachings with those of experience, the more are they convinced that books are lines in nature's volume. that must be studied with extreme caution lest their significance be misunderstood. Bibles, as the world has received them, are mixtures of truth and error. And science and the philosophy of nature are the touchstones by which their principles must all be ultimately tried. Authorities which theology and the schools have set up must all bow to the great authority which makes no mistakes, revealing the law and the will of God through phenomena that can be "known and read of all men," as they acquire skill to read it. All things are of nature, even the mistakes that men make in searching the labyrinths of science for truths, and in experimenting in the various ways that necessity points out. The inexperienced makes mistakes more naturally than they pursue the straight path, and their failures are prompters to more strenuous efforts to find the right. The monster wrongs that have resulted from the misdirection of the human faculties, stand as grim sentinels pointing the travelers to the horrors of the wrong way. And nature uses them for this purpose until she can rid human society of them. The beauty and glory of virtue are blazoned in living characters of light, in monuments that betaken the generous rewards that await well-doing, and mankind are called upon to contrast vice with virtue, shame with honor, depravity with purity; and they cannot avoid making the comparison. They are thus reading the book of nature per force, and its lessons engrave themselves on the being Man is to prove all truth by experience. He only is reading nature's book to advantage who studies his every day experiences with the view of learning something from them more than is re-vealed by casual observation. They who neglect to gather the lessons that nature is providing in the common experiences of all, are like careless children at play where diamonds lie scattered thickly about them, but which they utterly neglect, to chase butterflies, or watch glittering bubbles that delight for the moment and are gone, leaving their admirers empty-handed. The all-wise Father lays the obligation upon his children to gather the diamonds before they can arrive at manhood's estate. And those who would outgrow childishness and put on the strength and wisdom of manhood, must outgrow the childish way of thinking and acting so com-mon among men. They must learn from the small things of life as well as the great things, and treas-ure their experiences as of more worth than fine gold, for they are the treasures they carry with them through every stage of the journey of im-mortal life, which serve the spirit as guides to wisdom. Natures book furnishes no more important lessons than individual experiences for making men wise in all things. The great, the good, the wise of all ages have proved that of all books, all means farmlened for men's instruction, the book of life is that from which they have learned the

"Rev. J. F."

"Had he no living kindred except this sunt?" "None known to us, who cared any thing about him."

"And I am present, sir," are the words now uttered by a low, gentle, feminine voice, such as one might expect from a lady of culture and refinement.

"Who is now addressing us?" I asked.

"I am the aunt, sir, of this poor boy, who has been referred to, and as I was present, I can inform you precisely of all that occurred at his funeral. My name is Mary Howard."

"Your maiden name, madam ?" "Mary Lovejoy," she replied. "My husband was Geoge Howard, a clergyman of the Metho-

trating a similar providence. The spirit exclaims, "That is very good, but a little Indian maiden has composed a poem about this blind by better still, I think." I desire to hear it. The medium instantly rises, and in a plaintive voice recites a ballad, simple and pathetic. I concur with the criticism.

Dr. D. inquires if any poets are present. The answer is the affirmative, and that they will improvise a poem if desired. The medium rises from the sofa, and in a clear, low voice pronounces a stanza, the subject of which is the heroism of our soldiers in the late rebellion. Another and another voice succeeds, till seven coherent stanzas of a patriotic ode, which I never heard before, have been recited in as many distinct voices. On subsequent occasions. I have heard from him similar improvisations. upon subjects suggested at the moment, and under circumstances precluding the possibility of prior knowledge. The ideas and metrical expression I have always found varied. These performances, while not possessing high poetic

merit, are nevertheless extraordinary. I next propose to examine more particularly the physical condition of the medium. His height is five feet four inches. I suggest that his weight is probably eighty or ninety pounds. "More than that," says Dr. Harvey, "I can

get it exactly." Stepping to a pier table, he taps with his forefinger several times on the marble slab, and says, "Ninety-seven and a half pounds. He was weighed the day before he came down here."

"How did you obtain that?" I inquired. "I telegraphed to his guardian, who is now at

Saratogo, and he returned me a report of his weight."

"If it is proper, will you give us his name?" "It is J. W.," he replied. It is the name of an eminent reformer of the

last century. The head of the medium is small, but well formed, and indicating no organic deficiency. "It is the brain," I remark, "of a child of seven years." "More than that," says Dr. Harvey, "eight

years at least. There has been no growth or development since his early life. His vitality seems extremely low."

To my inquiry of the cause of this remarkable atrophy, and why his system, like that of other convalescents, had not recovered its tone, the intelligence replied, "The power of assimilation is so slight, that were his spirit guardians to leave him, he would not live an hour. They alone supply the vitality which, since his supposed death in 1859, holds his spirit in its tenement. Never upon the earth was the electric cord that connects the spirit to the physical body reduced to a thread so fine, without a total separation. It was finer than a cambric nee-

dle." At another interview a week later, I expressed my admiration at the marked improvement, apparent in the person of the medium. Dr. D. and Mr. S., who is also present, and who had previously seen Richardson, concur in my remark. He, or rather the controlling spirit, has been answering questions in philology and psychology, with a scientific precision that few indeed could equal. He is walking the room with a firm, elastic step. His homely face, less thin and angular than on my first visit, is lit up with a healthy color, and attractive with intelligence.

"This change of condition, which you remark," says Dr. Harvey, "is owing to the fact that since he has been here in Boston, a large number of his band have been present to supply the vital elements, which he can obtain only from sources outside himself, since the functional capacities of his body were destroyed by the consumption which he had, and so the spirits.

Written for the Religio-Philosophical Journal, THE LAWS OF SPIRIT COMMUNION.

### By D. P. Kayner M. D.

### NUMBER FOUR.

We have now arrived at a period in our investigations where the physical, as such, ceases, and the spirit cut loose from its earth form has taken one advanced step in its future progress. But we are not to understand that all its relations to its earth life are at once sundered. Its character has been formed here. Its robe made of the material thoughts, words, acts and deeds woven in the earthly, loom into the web of lifeis allied to the past; and through the magnetic law of compensation, connects the spirit with the minutest act thereof.

In these related influences of cause and effect, we discover the power of attraction which binds them for a time to the earth sphere, and holds them in certain relations thereto for all time. The mission of life unfulfilled, must needs be worked out, the labors of love left undone, must be completed, the errors of the earth life must be blotted out by unselfish acts of kindness -and the broken, tangled and disordered web of the earthly life must be made whole, and bright, and pure, by good deeds and noble efforts. And these works must needs be done among humanity and for humanity-for it was here the wrong was perpetrated-the error or neglect occurred, and here the wrong must be compensated for and obviated, the error corrected, the neglect atoned for.

This, then, binds and attracts them to earth; and the fact that the individual efforts of each, and the amount of good accomplished by those efforts, aids in the advancement and progress of the disembodied spirit, demonstrates the necessity for them to return and open the channels of communion between the two worlds.

Now, having proved the necessity for the spirits return, it devolves upon us to show that spirits do return, as a prelude to thorough investigation of the laws of spirit control.

Do spirits of departed human beings return, and hold intelligent communion with those still in the flesh, giving immistakable evidence of their identity?

What are the facts?

In the fall of 1950, while residing in the city, of Syracuse, N. Y., I received a visit from Daniel Hitchings, then of Richfield, N. Y., whom I had been informed had become a writing medium. In the evening I requested him to get me a communication, telling him I wanted to see the spirits write. He declined, saying "You are a writing medium yourself." I assured him I was not, when he again assurred me I was, and proposed that I should make the trial. After instructing me how to hold the pencil, I placed paper on the table, and lightly holding the pencil with the thumb and finger of my right hand with the point resting upon the paper, I asked if there were any spirits present that would write a communication ? Engaging in conversation, without looking at the paper or knowing that a single feiter had been formed, after a few moments had passed, he enquired what I had written. I replied, "Nothing" which was literally true. I had not written, but upon looking at the paper, I found beautifully written the folSt. Charles, Ill., June 14th, 1871.

### Written for the Religio-Philosophical Journal, THE "SEARCH AFTER GOD."

### By Luna Hutchison.

### "HE NEVER PRAYED."

This is said of the wise (?) ;sage that has been many centuries in the search after God !

Now, this searching for the Divine Mind in nature, through the reason and intellectual faculties alone, is like searching for the human soul by means of the scalpel and the crucible, in the physical body, or of trying to find what love is by dissecting the heart, or the wisdom principle by analyzing the substance of the brain.

Any sage, however bright the halo of wisdom might shine upon his brow, or the number of untold centuries he had been in spirit life, could not stultify the voice of God in my own soul.

That sage, like so many others, so long looking outward for God, will never find him until it be said of him as the angel said of Paul, "BEHOLD HE PRAYETH!" Then the dark scales will fall from his eyes, for it is a fact of human experience, that *prayer is a power*, not so much to control matter, but to calm the troubled sea of life—an anchor of faith that has enabled the sorrow-laden souls of earth to outride the many storms of earth-trials to which we of this planet are subjected.

Where could that placid sage have had his first existence? Not on our world, for then he must have prayed, either positively or negatively, as surely as waters roar when flowing over impediments or down declivities.

I would say to that sage: your mission is not to this sorrowing, error-teeming world, to tell them there is no God ! and no need of prayer ! Whatever grand possibilities there may be in the future for us, it is necessary that the mind shall ever have an Infinite Being to adore, with attributes of perfect love and wisdom.

The reason which has so long been held in bondage, like a people long oppressed by their rulers, has become so iconoclastic in its freedom, upsetting authority, both in church and state, that it is even becoming a "moral desperado," and thinks to dethrone the Almighty. This is ever the danger of perfect liberty of mind or body, that it will be misused or abused, and the re-action is sometimes greater and more to be dreaded than their former degradation was cruel.

The time has arrived, when "the mystery of God (or of 290d), shall be finished," and the world instructed in righteousness and the true God-idea, and of the legitimate expressions of praise and adoration by singing and prayer. The five external senses are duplicated by

The five external senses are duplicated by five more within. The first look outwardly into the realm of matter, the second look inwardly into the realm of mind. Without the proper use of both these powers man will never be fully unfolded or "rounded out," from irregularities of mind and its action, or his bodily angularities; and none other can grasp all sides of a truth.

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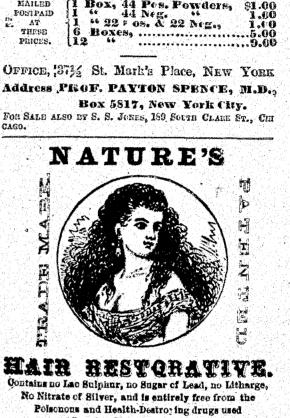
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Hand. [Continued.]

These communications are very remarkable. The Innguage is far above the common mind. We have taken the article, No. 4, and carefully examined every word, and find they have a genuine meaning, .and are in proper use.

You will fully understand that we publish them that the public may read and understand what is going on around us and in our midst. You will bear in mind that these were written in the dark. on ruled lines, t's crossed, i's dotted, and that the mediums are uneducated men and women, who could not qualify as third-rate school teachers; also, that they were written without human hands.

Question. What constitutes the immortal soul of map, and what are its natural tendencies ?

Answer. By Samuel Swedenborg: Resolved: That every atomical particle of matter in form and substance, in its primary unorganized condition, to this period and cycle of revolutions, were, and still are, the resident and bodily lineaments of the di-vine sparks of dormant immortal germs of life, comporting to their antenatal tendencies, with the comporting to their antenatal tendencies, with the character of the substances they locate respective-iy, in their unconscious and insensible conditions. Second. Resolved: That these immortal atomical living souls (according to their sexualistic gravita-fions) are constantly blended with a series of phys-ical formations with their living and immortal em-terilitations and constants constants and immortal embodiments, until their conscious powers of locomo-tion are gaused in the various plains and spheres of sensitive physical life; commencing its first appear-ance with the most minute and lowest scale of visible living animalcule to their soul, yet feeling de-grees of immortal consciousness in the temporeal formations and the various plains of the diverse species of human life, which embrace all the pre-qualified immortal essences of earthly dregs and ing to the constitutional index of the diverse huing to the constitutional index of the diverse in-man characters and colorings. Third-Resolved: That the carnal body of man is a sensative mass of physical essences, distilled from mouldering animal deposits, of which the living conglomerations are immortal souls. And if the tenement is constitu-tionally dwarfed, the immortal soul is adapted to its mental imbecilities; but if the tenement is phys-ically hale, the immortal soul will crown itself with durable and unfading spiritual honors.

Answer. By Socrates. Resolved: First-That sili-Sions hydrogen and carbonilerous oxygen are the two prime equi ponderste sexualistic feminate and masculate ponderable procreating and generating elementary extremes that develop fexual gravita-tions and seminal conditions for the composed contions and seminal conditions, for the corporeal con-ception and producton of sensative and conscious life, from its pristine state of dormancy, and that all other compounds, gaseous and concreted es-sences are their magnifying and animating aids and volatile auxiliaries.

Second-Resolved: That silicious hydrogen contains the elements of feminate ova-soils; and that carbonized oxygenated elements contain the pistiliferous masculine germinal principles of physical and spiritual life impregnating elements of the sire, and that the union of their mucilaginous conglomerations excite fatal action and conscious organic life.

Third-Resolved: That there is but one law of sexualistic procreation throughout the entire arca-num of material pature. Although it differs in its diverse external manifestations, beginning with the nucleus germinations and procreations of centri-petal and solar centers and centrifugal circumferences in the planetary kingdoms, throughout all the detailed ramifications of their involved plains aeri formations and life immortal manitestations that are involved between the two grand extremes of the centripetal points of physical gravitations and the centrifugal arches, spheres of the spiritual sublimitica.

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"Fisk's is the Fall River line, is it not?" "Yes; and the way be tries to best every-body else, and make his the only line to Boston body else, and make his the only line to Boston is astonishing. Why, I'll tell you something about Fisk. One day, just as we were starting from New York, a trim little girl stepped aboard and took a state-room, saying she was going through to Boston. She wasn't dressed loud, but mighty neat and rich, wearing a Turkish hat, velvet sack trimmed with lace, a dress with a lot of scallops and trimming abound it, and about the most bewildering foot I ever saw on a human. She was pretty easy, and called a human. She was pretty, sassy, and called me "old father" at supper, and carried on in a way that soon showed what she was, though she deceived me at first with her baby face and girlish manners,

"She was standing on deck about 7 o'clock, after having horrified the ladies and amused the gentlemen by her rolicking manner, and became quiet for a few minutes, while she looked far out at sea. She turned round to the captain, far out at sea. She turned round to the captain, and putting up her small white hands and tak-ing him by the whiskers on each side of his face, she looked up to him, and says she, very solemnly, 'Did you ever want to die, Captain?' 'Well, no,' says he, 'I don't think I ever did.' 'And if you did,' said she, 'what would you do?' 'Well, in that case,' said the captain, loosing her hands and turning away, 'I think, as I have plenty of opportunity, I should jump into the sound and drown myself.'

"The words were hardly out of his mouth before she turned round like a flash, and putting one hand on the railing, leaped overboard. She was gone before a person could stir to catch her, and a terrible scream arose from the passengers who saw it.

"I was standing aft when I heard the shouts, and looked out and saw her come to the surface. She had taken off her hat, and her splendid brown hair, which she wore loose down her back, floated in a mass on the water. I fancied she looked straight at me with her girlish face as she came up, and there was nothing wild or struggling about her, but she seemed to smile in the same jaunty way that she did when she was plaguing me half an hour before. In another moment she was swept rapidly astern and disap-peared. We put about and lowered the boats, but we never found her.

"It is strange how the women who had been so shocked (at her conduct before, now pitied and even wept for the little girl when they found what a load there must have been in the foolish child's heart while she was laughing the

loudest. "She had left a small reticule in the cabin, and when we opened it we found some verses, written in a little cramped hand, on a folded sheet of note paper. They ran about this way, and were headed :

> ""A MAGDALEN'S DEATH." "I can no longer endure this polluting, This festering breath; Gladly I fly to the refage that's left me-Merciful death; Not sadly, tearfully, But gudly, cheerfully, Go to my death.

" Priests may refuse to grant sanctified burial, There unto me. Father, I thank Thee! a blessing is always held

Over the sea. Aye, in its wildest foam, Aye, in its thickest gloom, Blessed is the sea i

"Welcome, oh ! ses, with thy breakings and dashings "Welcome, on 1 ses, with thy breaking That never shall cease; Down in thy angriest stormlest waters, Oh, hide me in peace. Say to the weary face, 'Come to thy resting place, Slumber in peace.'"

of such intense interest and inquiry, that the an

thor has been unable to longer preserve his incog-nito. We are scarcely astonished at this latter, as

the numerous readers of a production of such rare excellence could not fail to ferret out the name of

its anthor ; so that now Mr. William McDonnell, of

Lindsay, Ontario, Canada, stands confessed the au-

thor of one of the ablest and most conclusive

blows that has been struck at sectarianism and the

Old Theology in the present generation. The great success of this publication is due mainly to the adroit and fascinating manner in which the au-

thor has couched his arguments and massed his

logic. Some of his most destructive thunderbolts are hurled with the utmost jocoseness, while, in playing with the springs of human action, his touch

s at times so pathetic that we pay a hidden tribute

to its power, although again we wonder at the fierceness of the grasp that makes them groan and tremble to so fearful an extent. In a brief notice

like this, we cannot give even the faintest idea of

the admirable plot and coloring of this work, nor can we more than refer to its delightful romance.

its profound reasoning and large humanity. It

must be read to be appreciated, and such being the case, we recommend its perusal most cordially to

all those interested in the progress of liberal ideas

and scholarly attainments. Mr. McDonnell is, we understand, engaged in writing another volume of the same liberal character, which he intends to give shortly to the world, also. We are pleased

with this information, as we are well assured that a pen so profound, humane and facile, cannot but be ordained to accomplish a series of glorious

achievements in this day and generation.-Banner

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which they deem right, keeping their eyes

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speak as follows in reference to onelwho," lives

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consternation which the great explosion in

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mother in sending forth her children even to the utmost west has, in unfading testimony of our origin, bequeathed us the legacy of her language, her laws, her morals, her literature, and her religion.....

To religious despotism, imposing, speculative delusions, and class-legislation, may be attributed the decay of nations. ....

.....Aware of the resentment I am provoking, I yet burnt at the stake."

### ----0------

The above was written by a spirit hand, also those that preceded it on the same subject.

### A Ruined Family.

In 186-, the daughter of a Presbyterian clergyman in the center of this State who had been reared in a strict and rigid manuer, proceeded to New Haven, Conn., to spend a month with friends during the college commencement season. While there, taking advantage of the freedom from re-straint afforded her, she carried on extensive flirta. tions with the students, and was ruined by a member of the Senior class. He pursuaded her to leave ber of the Senior class. He pursuaded her to leave her friends and return with him to New York, in stead of going home. Singular to relate, she ap-peared almost from choice to enter upon city dissipations and excesses until becoming thoroughly hardened and depraved, a slater came on to visit har and persuade her to go back to her father's nome. Instead of doing so, however, the visiting eister was also persuaded to remain and enter upon the same terrible life which her sister was leading. Since then the two abandoned women have allured their two younger sisters away from the paternal roof, and the four are now keeping what is known as a "fashionable bagnio" between Twenty-fifth and Twenty-eighth streets, on the west side of the

A more melancholy instance of the power of older upon younger members of a family never came to notice. Parents unquestionably some times commit a mistake in bringing up their chil-dren under too rigorous regulations, especially if they be strong positive natures. - Rochester Ex-43Yess.

The above extract speaks for itself, and we shudder when we contemplate the results. The fall of three daughters, the fruits of a belief in total depravity, the antenatal life of both parents, triturated with its awful lesson, conceived under its baneful influences, born within the view of its fatal teachings, educated under its blighting lessons. they have gone down to its practical deductions.

Who sinned most, these girls, daughters of a Presbyterian clergyman, in their fall, or their parents, who taught the terrible lesson of total depravity? They are but carrying out in practice semant their father taught in precept.

What would the world have said of Spiritualism and its advocates, if these four girls had been the daughters of Dr. Childs, S. S. Jones, Moses' Hull,

J. M. Peebles, T. Gales Foster, or E. V. Wilson ? The hue and cry would have been, see the fearful fruits of Spiritualism. But, my Brothers, it is a warning to us, and we are bound to heed it. The lesson it contains is this: That the dominant system taught and believed in by parents will crop out in their children. Every child in the present and future should be—first, desired by the mother; second, conceived in love and joy. The minds of both parents should be pure and unalloyed by creed, hatred, or passion. There should be a preparation for conception, an education of the mind and body; joy should be the ruling element in the house, and the mother, instead of being ashamed of the evidence of maternity she carries with her, should be proud of it, and all true souls render her homsge as a queen mother about to bring forth an immortal being. Creeds, settled speaking, a house for God to dwell

in, with power to add to and expel from the church are eminently calculated to produce just such results as the one above related.

Who shall be responsible? Has the minister of-fended his God, and has God revenged himself on the offender by ruining his four daughters, or has the devil won another victory over God, and en-tered this modern Eden and beguiled four Eves instead of one?

"I make peace: I create the evil: I, the Lord thy God, do these things."-Isaiah 45:7.

"Father forgive them, for they know not what they do."-Juke 23:34. "Good Lord deliver us from the world, the fieth the bursting point in our great citics, and notably in New York and Brooklyn, needs

only to urge us by a little added outrage, to and the devil."-Episcopal Ritual. "Tis education forms the common mind. Just enact the part of a volunteer surgeon to puncthe sore spots and spirt the vile stuff into the as the twig is bent the tree inclines."-English daylight,"

ignorance I feel as though I had been holding converse Exeter Hall.

with the combined wisdom of eternal ages. I will act as agent for the book here, and This admirable work, which is now passing through its second edition, has become a subject wish to know where and of whom I can best procure the books for the subscribers.

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