

# RELIGIO PHILOSOPHICAL JOURNAL

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

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## The Rostrum.

### 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 received. I look on the "Reformation" as the beginning, humanly speaking, of the downfall of Christianity. And if I am asked why I state such a startling idea—my answer is, "The Reformation has put a 'great gulf' between the visible and the invisible world." Christians, as a body, have since the "Reformation" ceased to believe in the "supernatural."

I am ready calmly to prove that those who say that miracles have ceased, that supernatural appearances in the present day—that power of communicating with the departed—in over, I am ready, I say, to prove that people who assert 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 consider what is the full value of that word "believe"?

Now, in the first place, the majority of Christians 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 Christ ere 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 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 xiv., 27. "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 the spirits to appear, but He adds, "for a spirit hath not flesh and bones as ye see me have." Read also St. Matthew xvii., 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 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 stomach is out of order; do take a blue pill—your liver must be slugged!"

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 forth 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.'

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; he casts out devils by aid of devils." So said the Jews: so ought Christians now to say, and so they do actually say, when any later-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 Jesus said: 'Forbid him not; for there is no man which shall do a miracle 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 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 features 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 paralleled by the opponents of modern Spiritualism. The 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 self-evident as 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 xiv., 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 Scripture by itself, would not prove the Godhead of Jesus Christ we may well believe 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 Scripture 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 viii., 30 and 31: "And Philip ran thither to him, and heard him read the prophet Esaias, 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 TRANSMON. 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 Jesus 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 gentlemen 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 ARE NOT ALLEGED, I do not see that the progress of a religion is a better argument of its truth than the prevalence of any system of opinions."

I conclude by asking my brother clergy to ponder ere throwing away the amount of evidence 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 dost always know our thoughts, and in thine own good time, thou provide for us all that is needful. Teach us to be forgiving, oh, 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 astounding 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 teachers: "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, however 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 madmen do this. The cable was at last laid under the green waves, and the man 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, yet 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 friends 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 soiled, 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

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 themselves, 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 keep silence in the churches."

To-day St. Paul is not a spiritual teacher, and a keeper of the consciences of the people, although 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. Spiritualism 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 women 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 wearing 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 church, and man treated her as a toy and a servant.

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 benefited 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 mountain 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-

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 less influenced 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 inspired 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 universal; but there are minds so darkened by ignorance 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 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 Methodists 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.

It has been a question among the Spiritualists whether they should have settled speakers. Our opinion is that settled speakers need each 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 boatman—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 mind, keeps you from taking one idea as a gospel and winning 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 tapped 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 awells, 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 beautiful 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.

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 supplied. The artificial ones are unlimited, and enslave him who attempts to satisfy them.—S. A. Merrill.

—Most men spell their God with an I in the middle of it. The transition is easy. They elevate 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 distinctly what you want.

MINNESOTA.

Semi-Annual Convention of State Association.

The Semi-Annual Convention of the State Association of Spiritualists of Minnesota, met at Farmington, Dakota Co., Minn., June 2d, 3d, 4th, and 5th, at half past ten o'clock, A. M. As the President was absent, J. H. Soule, of Stillwater, was elected President, and a conference 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 Association, 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. Fall Spiritualists were as wide awake in the cause as Father Pratt, Spiritualism would prosper in spite of all opposition. On motion, E. M. Jenkens, G. P. C. H. Mrs. E. M. Welch, Mrs. Douglas, and Mr. Dwyer, were appointed a committee of arrangements, to conduct the business of the Convention, select speakers etc. Adjourned with music, and a song by J. L. Potter.

AFTERNOON SESSION.

Called to order by President Soule, music, then a lecture by Isaac Pope of Morristown, under which a conference of one hour was held. Good feeling seemed to prevail, yet when some new idea was broached, it was discussed candidly, in fact handled without gloves. The hours spent in conference in our convention 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 o'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 description of the process of spirit development in pictures. 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 Bircham Prairie, travel speaker, followed by J. L. Potter, State Agent. Adjourned with music.

EVENING SESSION.

After being 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 o'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 be 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. He is a new beginner in the cause, but one of which the Ass. cannot justly be proud.

AFTERNOON SESSION.

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 pried 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 are appointed: St. Jenkins, Cortright, Achley, Farmington; Truman, Andrus, D. Birdsell, Faribault; Geo. Walker, J. H. Soule, Stillwater; Wm. Marshall, Mr. Nettleton, Minneapolis; E. H. Banda, Mr. Savage, Mankato; Mr. and Mrs. Ings, Chicago; F. O. Rice, Mrs. Thorpe, Northfield; Messrs. Rider and Dennison, St. Paul; Mr. and Mrs. Douglas, Winona; Mr. Dwyer, Lake City; Mr. Masters, Waterford; Rachel Michener, Eden Prairie; Clark Ellsworth, H. H. Smith, Osseo; Wm. Wakefield, Eden Prairie; Mrs. Mary Cole, John Candfield, Pawelmin and Wabshaw; Mr. Howard Wilton, Smith Johnson, Medford; 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

HARRIET E. POPE.

The Calamity at Pitson—A Strange Phenomenon.

The Scranton (Pa.) Republican tells the following sad story of one of the victims of the late Pitson 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 laid 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 set the table 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, and that he would be late as the bell had rung. He started to his feet, and gazing upon

her for a moment with a look full of tenderness and alighted, said to her, 'If I should not come back alive, would you be in such a hurry setting me out?' The wife answered 'No, but she remarked that 'if he was going at all, it was time he was gone.' He lifted his pall 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 more with great fervency. His wife noticed that he was the victim of gloomy forebodings, and as he turned away she was about to entreat him not to go to work if he apprehended any danger. But hope and courage and the necessities of their family overcame her intention, and she let him go. She stood 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 advised Josephus and others to prove that the heathen nations had always had their "familiar 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 tempt us to sin, and lead them astray. Truthful when it suits their purpose better, when thereby they can more effectively deceive some truth-loving soul. To these the Rev. Daniels adds wicked human spirits, and declares that God permits none but these deceiving spirits from the pit of destruction to walk the earth, while he forbids good spirits and angels 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 power residing in Heaven, God and holy angels his associates, no outside influence 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 theological error is correct, it is just as much a sin 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, even, 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 the spirits are changeable, repent, avenges himself, gets angry, sends out living 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 says \$2,000) to be used as concubines, and 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 brotherhood, God perfect in love and wisdom, unchangeable, and never angry. The revelations it brings in regard to the spirit world are consoling to mourners, and all sorrowing hearts. It assures them that their loved ones still live, still love them, can still comfort and sympathize with them. It is charged that Spiritualism is a source of insanity. Statistics of insane asylums do not so show it to be.

States prison convicts are, almost without exception, believers in Orthodoxy. Among all classes of depraved and debased men you can scarcely find a Spiritualist. They strenuously believe in the orthodox devil and hell, and will hold up their hands in holy horror if you intimate that there is any other salvation save by the blood of an innocent Jesus. They believe they may commit every sin in the calendar, and then, at the last hour, by a cowardly or merciful God, their sins washed away, and their souls ushered into the immediate presence of God, holiness, and purity. The invariable testimony of spirits is that violation of any law brings its certain punishment. The consequence of wrong doing is suffering. There is no forgiveness, no possible escape, if done, whether either here or hereafter. And invariably, as far as my experience, observation and knowledge go, these spirits, that we are told are so wicked, earnestly exhort us to lead pure lives, deal justly each with the other, aspire for higher and still higher and diviner attainments.

It is a historical fact that the moral sentiments uttered by Jesus had been taught by heathen 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, as 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 hands, 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 eternally is far too short a time for the crimes made by sin. Is there anything 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 condemnation in him to permit you to live out of the flames of eternal torments." Spiritualism, in accents of pity and compassion, earnestly 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 women, 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 the condition of life, and assures you that on the other shore await bright spiritual beings, with white heads, loving hearts, and sympathizing and encouraging words, to aid and enlighten you on your onward course.

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 wide, 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 arduous suffering." It has been urged here as an evidence of the immorality of Spiritualism, that it disallows any reward on account of their conduct. A answer in the words of another: "Spiritualism came not to call the righteous, 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, let it doctrinally or morally, need Spiritualism. Let it live, then, to bless those who are out of the reach of those who say, "Sit thee here, or stand thou there, for I am holier than thou." Omaha, June 12, 1871.

Written for the Religio-Philosophical Journal. SPIRITUAL DEVELOPMENT.

By J. M. Garret.

To JASON STEELE.—The power of holding communion with the Spirit World depends, mainly, upon these considerations:

- 1. Cerebral developments.
2. Physical conditions.
3. Atmospheric 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 world, 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 different 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 dependent 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 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 the mind. Here is a case in point:

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 physical and intellectual powers also govern his spiritual powers. Some men are great natural mediums, simply because they have those organs 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 eloquence of Patrick Henry, their powers burst forth 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 talents in other respects, yet they can never become mediums of any kind, simply because they are not in possession 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, Ill.

The lesson of all lessons for the world to learn, is that no man or state has the right to make 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 precious of all human rights—the right to think. Yet in the wicked 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 fagots, 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 free thought and free speech as their birthright, and would suffer at the stake, and be tortured by all the arts that priests could invent, rather than give up these most precious rights.

This lesson 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 history 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 commenced 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 reason, or he would not wish to trench 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 experience; 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 manhood to think for themselves, and in so doing reject the creed.

If these things are so, what basis can we make for union, for common work, for organization which we can all stand, and work for the cause of God 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 saith he loveth 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. Avenger not yourselves. Love 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,

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 burdens 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." "Come of you no test. Believe what you can. We ask that for which you have the mind and the evidence. God himself can ask no more. But he who loveth not his fellow cannot work with us in any good cause; but we reject him not, for if he can do a good act, we learn to love him.

On these two points there can be no difference of opinion. They are axioms 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.,—dogmas 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 beats with love to his fellow-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 thoughts, 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 others. Having charity for all he can walk 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 serenity and hope, that he will ultimately work out all things for the good of man.

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: "Sir:—Really 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 earnest thinkers as too absurd to be believed, 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."

The statement has made a sensation here, and has done very much to bring these inquiries into 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 Spiritualism on the same plane as skeptics. We see nothing more absurd in the carrying of Mr. Herne than in the carrying of other objects—feet 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 extraordinary 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 un-frequent in the history of Spiritualism.

Mrs. Harlinge, in her great work now coming out in numbers, gives accounts of levitations and carryings of a very extraordinary kind. A very remarkable case was also reported to me during a visit to H. Hills, as having occurred in that part of the country.

Andrew Jackson Davis, in the second volume of the "Great Harmonies," and also in his "Magic Staff," gives the particulars of a remarkable journey which he performed, aided by psychological means. So that instead of discrediting this phenomenon, we may accept it as corroborative 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 pressed 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 anything to our previous statement. The window to the room was fired down by special appliances, and all means of ingress to the house were securely guarded, and the doors and gates were bolted and locked. These were examined as soon as Mr. Herne was discovered in the room, and the bolts and locks were found secure. It is considered impossible that Mr. Herne could have entered the house in the usual way, and he can prove that he was in Caldonian Road a short time before he found himself in Mrs. Guppy's house.

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 unwillingly of belief, surpassed among all nations, in every age of the world, by spirit, by savage and sage, except here and there an unfortunate atheist, acknowledged by the wisest minds, and free thinkers in the great army of Spiritualists, 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, Plato, Confucius, Cicero, or that Bro. Francis should have superior light to Davis, Foster, Howe, Fishbough, Mrs. Hardinge, a thousand other illustrious lights who have broken loose from authority and exercised an independent judgment. I do not intimate that they should furnish our belief, but the reasons they admit in the formation of their judgment should not be discarded until we come to weightier ones, and especially on a point so vital to the permanent hopes 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 are thousands 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, IA.—A. N. Goid writes.—Some three weeks since I mailed a letter to your address in which there was inclosed \$3 for renewal of subscription to the JOURNAL, from Dec. 20, 1869, to Dec. 20, 1870. Since that time I have not received a copy of your valuable paper. It may be very much needed. The last copy received was No. 8, of Vol. X, May 13th, 1870. Please correct this delay, and write me whether you received the money as above mentioned or not. I put the letter on one of my Vicksburg packets. They carry our letters to that city, and send 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 you receive the JOURNAL, I published a book form please send me a copy and I 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 some deity and perform his duties, consequently being bowed down at the shrine of love and paying all my adoration to my little red-headed sweet heart, 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, and perform the duties of 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, feeling that the climate shows its beneficial 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 No. 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 these remarkable communications, some of which were published in the JOURNAL. Now what I want to know is this: Is the "spirit" one of the characters—a mere *non-de-primis*—or a really an individualized intelligence in the spirit world, and if so, what 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.

WHALEY, MASS.—Lathrop Smith, M. D., writes.—When I see that radical fearlessness in the advocacy of truth manifested in your RELIGIO-PHILOSOPHICAL JOURNAL, I feel assured you are one of the few workers who make belief "world makers," for you surely are doing very much to perfect what has been commenced of our world, and I know high and intelligent spirits 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. I do not like to lose one paper, the search after God is becoming so interesting.

SPANISH RANCH, O. A. 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: It has been said, the danger of nature points to man as the author and creator of all things, can undeveloped or wicked spirits produce the same results that the free advanced, or more experienced of the higher life can? Q. No. 2.—Do spirits of the most extreme high development, conversive, produce or cause the existence of animal or insect life that are naturally antagonistic to the good of man? If he answers No. 1 and No. 2 in the negative, then I will ask No. 3: What miserable devil in the name of God, or any other else, created potato bugs? If it was the old Orthodox God, then the quicker we undo the devilish act the better it will be for those afflicted as I have been. So please publish this for the benefit of his victims. 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 planter's cholera and death to every bug in from 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 kinds of bugs that destroy vines. Now, Bro. Francis, if 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. By 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, IOWA.—Wm. Dean writes.—Your search after God is creating some inquiries 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.

OKAFIELD, WIS.—Mrs. S. A. Burlington 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 tends to elevate man and encourage him to do right.

JIM BLUDDO. (OF THE PRAIRIE BELLE.)

Wal, no I can't tell where he lives, 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 of 'er tell How Jimmie B. has been along in his checks The night of the Prairie Belle?

He weren't no saint—them engineers As all the world knows as well; One wife in Natchez under the Mill, And another one here in Pike.

And this was all the religion he had— To treat his engine well; Never be cased on the river; To mind the pilot's bell;

As if ever the Prairie Belle took fire— A thousand times he swore, He'd hold her nozzle agin the bank Till the last coal got ashore.

All boats has their day on the Mississippi, And her day come at last;— The Mover was a better boat, But the B. Belle wouldn't be passed.

And she come in the night— The oldest craft on the line, With a nigger squat on her safety-valve, And her furnace crammed, rosin and pine.

The fire bust out as she cleared the bar, And burnt a hole in the night; And quick as a flash she turned and made For the willow-bank on the right.

There was running and cursing, but Jim yelled out, Over 'a the infernal roar, "Till the last galoot's ashore!"

Through the hot, black breath of the burnin' boat Jim Bluddo's voice was heard, And they all had trust in his goodness, And knowed he would keep his word.

And sure 's you're born, 'they all got off afore the smoke of the Prairie Belle, And Bluddo's ghost went up alone In the smoke of the Prairie Belle.

He weren't no saint, but at judgment I'd run my chance;— Long side of some pious gentlemen That wouldn't shook hands with him. He seen his duty, a dead sure thing, And went for it, and that.

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 Doctor's work on Somnambulism, and find 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 communications published in the JOURNAL, it seems that the same interest is widespread, and is taking deep hold upon the minds of those who dare think for themselves.

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 thumbcrews and fagots.

It is true there are yet benighted localities and priest-ridden communities, even in this boasted land of liberty, where liberal sentiments are not tolerated. But the progress is being rapidly rolled through the land by giant minds, and these places, too, will ere long skid down 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 administration 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.

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

We ask, what is the difference between the finite and the infinite? Reason answers, the difference is in degree only.

Perfection not Desirable. 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.

MEDIUMS' DIRECTORY.

The Religio-Philosophical Journal being an acceptable medium for all true mediums, will hereafter publish a complete list of all mediums, giving the place of all professional mediums, so as to advise upon the subject.

CHICAGO. Bangs children, 227 S. Morgan St. + Mrs. Anne Brown, 125 W. Washington St. + Mrs. W. C. Brown, 125 W. Washington St. + Mrs. A. Crooker, 179 W. Madison St. +

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PHILADELPHIA. Mrs. E. A. Anthony, S. E. Cor. of 7th and Catharine Sts. Dr. G. Swallow, 1015 Race St. Mrs. H. J. Smith, 1223 Ridge Ave. + Mrs. A. Goodfellow, 412 Waterfront St. +

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BAYONNE CITY, N. J. Mrs. M. W. Grover. Mrs. Helen Grover. Mrs. M. E. Getchell, 413 N. Main St. +

MILWAUKEE, WIS. A. B. Severance and Mrs. J. H. S. Severance, M. D. 407 Milwaukee street, Milwaukee, Wis. + W. W. Herring, 233 Spring street, Milwaukee, Wis. +

ROCKFORD, ILL. Samuel Smith, Box 123, Rockford, Ill. + Mrs. M. J. Colson, 8 Rockford, Ill. +

RICHMOND, IND. E. Francis S. Haswell, 20 N. Marion street. Dr. Samuel Mearns, 20 N. Marion street. +

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SAN JOSE, CAL. Mrs. Mary E. Beach. WHITEWATER, WIS. Mrs. A. B. Severance. + MISCELLANEOUS. Mrs. Orrin Abbott, Minneapolis, Minnesota. + Little Anita, Cedar Rapids, Iowa. +

Speaker's Register.

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

J. Madison Allen, Ancora, N. J. + J. Francis Allen, Stockton, Mass. + Adelle L. Bailey, Address Chicago, care of RELIGIO-PHILOSOPHICAL JOURNAL. +

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THE PHILOSOPHY OF ITS CURATIVE POWERS; How to develop a good Clairvoyant THE PHILOSOPHY OF SEEING WITHOUT EYES.

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[PAUL and JUDAS Entering the Cave of JOHN THE BAPTIST.]

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Religio-Philosophical Journal.

S. S. JONES, Editor, Publisher and Proprietor. J. E. FRANCO, Associate Editor.

Office 187 and 189 So. Clark Street.

Religio-Philosophical Publishing House.

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Those sending money to this office for the JOURNAL, should be careful to state whether it is a renewal, or a new subscription, and write 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.

Connected with the life of Jesus, we recognize no God,—only a spirit circle who were his special guardians.

IS MAN A PART OF GOD?

In the various ages of the world, all phenomena, 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.

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.

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.

IF MAN IS A PART OF GOD, WHICH RULES?

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.

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.

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.

In whatever light you consider this grand question, one must eventually come to the conclusion that there is no infinite God manifested in man.

This 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.

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.

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.

ing, young Mr. Tyng proceed to preach, and may be figuratively described as saying to the bishop, in paraphrase of the irreverent Sunday school's remark on the bears of the Old Testament story, 'Now fetch on your martyrdom!'

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.

"If the most solemn religious vows, deliberately assumed, may be deliberately and purposefully broken, then the conclusion is easily reached by many minds, that no promises, in church or state, social or private, can be very sacred, if conscience, or expediency may be urged against them.

By reference to our Medium's Register the names and residence of many good mediums will be found. Well vouched for mediums throughout the world will have their names registered in the JOURNAL, free of charge, on application by letter to this office.

Mediums.

IN CHICAGO are to be found some of the very best mediums in the world. Mrs. MAUD LORD, a medium for physical manifestations, resides at 251 1/2 Park avenue.

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 ill flesh is heir to.

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.

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. 237 South Morgan street.

All persons visiting this city should avail themselves of the opportunity to see these children, and attend one of their seances. WILLIS, the Spirit Photographer, has gone home to Crawfordsville, Indiana.

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.

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

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

"True prayer is a boon to the sorrowing soul, And brings many blessings within its control; A ladder that lifts every child of the sod In closer communion with Nature and God. It opens within every chamber of love, And brings us in union with angels above. But God ever changes in laws and decrees, Is ever unending, regardless of pleas; But prayer aids the soul that aspiringly prays— Not only resolving, but making its ways."

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

"Our faith, like our prayers, must have reason and sense. Or man shows his folly in every pretense. Let radiant hope extend her full-extended wings; And your prayers shall not mock you as utterly vain."

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 prayer, 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 mistake earnestly rose, With basket brim-full, at the earliest dawn, Secreted himself in the cabin overhead. Where the negro below him yet slumbered in bed; Who soon roused to cooking the best he was able, And under the hatchway spread out his pine table. Without a potato to grace any plate, He seated himself, yet bewailing his fate. Exclaimed, 'O my Father in merciful love, Give Cuffy some 'aters from bounties above.' At once the potatoes came showering down, Spitting his dishes and pelting his crown. 'O them's um, them's um, bless de Lord, oh, my soul! Who cares for de coffee, de pitcher and bowl? De shower of big 'aters, O Lord, am sublime,— But I pray dat you let 'em down easy next time.'"

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

"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 in its fruition with angels above. We thus build a ladder,—each deed is a round,— That reaches to heaven while touching the ground; In aiding the least is involved the reward— 'We do not enter into the joy of thy Lord.'"

"Then pray with your pure, 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 expand, And peace with its blessings pervade every land."

This little work is really a grand production, and no library is complete without 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 of the road itself."

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. Wilcoxson:

"LECTURE ON MEDIUMSHIP, By Mrs. M. J. Wilcoxson. This good sister lectured for the Spiritualists during the month of March, giving universal satisfaction. Her discourse 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 evangelists of a new theology."

"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,—'I am 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 humbly 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 Progressive Lyceum and Society of Chicago now 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 29th 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 "whoever 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.

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 religious and scientific associations, has elected the following trustees for the ensuing year: Benjamin Starbuck, Eliza Waters, Alexander McCoy, Charles Kelsey, J. Skinner, J. M. Brophy, B. G. Barto, W. K. Lewis, E. F. Rodgers, Wm. H. Tibbitts, 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. Middlebrook; October, November and December, Mrs. Nellie J. T. Brigham; February and March, Hon. J. M. Peabody; April, May and June, Thos. Gales Forster.

The Society have rented W. D. Van Arman'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-Philosophical 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 Local.

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

Philadelphia Department.

BY HENRY T. CHILD, M. D. Subscriptions will be received, and papers may be obtained at wholesale or retail, at 634 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 age.

MEDIUMS.

MRS. A. H. ROBINSON, Healing, Psychometric and Business Medium. 148 Fourth Avenue, Chicago. Mrs. Robinson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy.

NEW ADVERTISEMENTS.

ATTRACTIVE NEW BOOKS. ERNEST RENAN'S WORKS. THE LIFE OF JESUS.—THE LIFE OF SAINT PAUL.—AND THE LIVES OF THE APOSTLES. THE BIBLE IN INDIA. HABITS OF GOOD SOCIETY. THE ART OF CONVERSATION. THE ARTS OF WRITING, READING, AND SPEAKING.

THE AIR WE BREATHE.

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

Obituary.

Passed on to her home in the Summer Land, from Los Angeles, Cal., Louise A., consort of Rodney Montague, in her 68th year.

MRS. C. H. LELAND.

Wonderful Psychometrist, Soul Reader, and Business Medium, will, upon receipt of photograph, look of hair, whether married or single, send to any person a correct delineation of character.

WANTED AGENTS.

In every Town and City, to sell an article needed in every household. SELLS RAPIDLY. LARGE PROFITS TO AGENTS.

THE SCIENCE OF EVIL.

THE SCIENCE OF EVIL is a book of radical and startling thought. It gives a connected and logical statement of the FIRST PRINCIPLES OF HUMAN ACTION.

Original Essays.

Written for the Religio-Philosophical Journal. ROSICRUCIAN MUSINGS.

By E. 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.

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 pre-arranged line one, if I am any judge—and then sat down again, to as suddenly arise and deliver another on some other subject, in a totally different style and voice.

This 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 other, 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?"

"Not 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.

It 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 appearance weak and low mentally, will hold investigating circles in this place, at Washington Hall, South West corner of Eleventh and Spring-Garden streets, every Sunday at 3 and 7 1/2 o'clock 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 unprepossessing met the pitying eyes of our crowded streets. Nevertheless, within that subject person lay strange endowments. 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, blind 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 lot 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 sages 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 Ira Le Barron Richardson, a Methodist minister. My mother's name before marriage, was 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 cancer-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. Fulton—lived 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, 1853, 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, 1855, it was supposed by those who had charge of him that he died. His aunt was sent for by telegram, but did not arrive till after the funeral ceremonies had commenced. It was held in the Congregational church officiated."

"Do you know his name?" I inquired.

"Rev. J. F."

"Had he no living kindred except this aunt?"

"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 George Howard, a clergyman of the Metho-

dist Episcopal church. We were then living in Springfield, Mass. About seven o'clock in the morning of the 27th of May, 1859, I received a notice by telegram that Frank was dead, and that his funeral would take place in the Congregational meeting-house, in the centre of the town, at one o'clock on the 29th day of May. I arrived a few 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 coffin. I noticed that a steam or vapor had collected on the glass, and I tried to wipe it off with my handkerchief. I then found it had gathered on the inside of the glass, and I beckoned to Dr. B. and told 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 pressed, lay 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 he dress himself?" I asked.

"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 asked.

"A species of accordion," 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 diligent 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, fifteen 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 Danby," says Dr. Harvey, "I first became associated with his hand, and have ever since taken cognizance of all his movements. I remark that he seems to have been fed like Elijah, by ravens, and repeat a little ballad illustrating a similar providence. The spirit exclaims, 'That is very good, but a little Indian maiden has composed a poem about this blind boy better still. 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 Saratoga, 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 needle."

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 philosophy 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 hand 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

have concentrated upon him a great deal of magnetism."

"But," I inquired, "do you mean to say, doctor, that his disease was really consumption?"

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

"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 protruding above the sidewalk, Logan would be there 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 ease and security that perfect 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 hand 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.

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 awfully stupid, 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?"

May not Fahnstock be right after all, and the idea of the ego, or of those present, so impressed itself upon mind or nervous system (either before or at the time) as to make him personate other individuals, living or dead, forget himself? 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 pre-conceived? or shall we say they, the dead, spirits, demons, angels, nagas, yakas, or devas, came, and entering in total possession? If it is the latter, then indeed is the Bible idea of "obsession" true, and he a public benefactor whose cases he must cure; for what is of real value; if it be not our power of self-hood—our will, control and responsibility?

THE LAWS OF SPIRIT COMMUNION.

By D. F. Kayner M. D.

NUMBER FOUR.

We have now arrived at a period in our investigations where the physical, as such, ceases, and the spirit out 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 life—is 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 human spirit, and opens 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 unmistakable evidence of their identity?

What are the facts? In the fall of 1850, while residing in the city of Syracuse, N. Y., I received a visit from Daniel Hitchens, 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 assumed me to be, 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 letter 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 fol-

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

This was in my mother's 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 room 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 Church, the idea of investigating and exposing the humbug, to which he readily assented. On visiting the medium, he cheerfully accorded us a sitting, and, after some hesitation on the part of my friend, we took seats and placed our hands on the table, which soon commenced moving; and on asking 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 of 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?" His answer was—"It is as true as God. I had a brother George, who went to camp 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 1857 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 intense and being increased by the 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 was 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 is evident that nerves—rather not employed in the passing conversation, were unconsciously controlled, and the motory nerves of the arm and hand employed to write the sentence, while these centres withheld from the conscious individual intelligence the knowledge of what were transpiring.

In the case of the table, it had become surrounded with enough of the vital magnetism of the circle to enable the spirit hand to hold complete control of its motions, and use it, as the telegraph operator uses the key of his apparatus to communicate the message intelligently 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.

St. Charles, Ill., June 14th, 1871.

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 his own soul.

That sage, like so many others, so long looking outward for God, will never find him until he be said of him as the angel said of Paul, "BEHOLD HIM PRAYING!" 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 outlive the many storms of earth-trials to which we of this planet are subjected.

Where could that placid sage have had his first experience? 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 reason sometimes greater and more to be dreaded than their former degradation was cruel.

The time has arrived when "the mystery of God (or of gods), 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 five more within. The first look outwardly 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.

Now, from my standpoint of the instruction, let me say, take not away the belief and trust of the world in God, while there is so much need of a power and goodness superior to man's feeble arm which can 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 voices telling us not to weep, and feel 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 comprehend 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-revolving 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 the world? 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.

THE BOOK OF NATURE.

By Mrs. Maria M. King.

What a backneyed 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 wonderful volume, the handwork of God. Nature, to many, is a very indefinite term, or signifies 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 "spoke all things into existence," must, of course, exist independent of all things; and nature can be no more to him than an accidental creation, with which he can dispense as easily as he can the laws of the laws governing in it than can man, or any inferior form. The originator of the order eternal in nature, God, 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 certain fixed and immutable principles that form the basis of the plan of the whole work, and these principles, once understood, there can be no difficulty in deciphering the lessons, one by one, as they present themselves to the attention, awaiting explanation. Man is an exemplification of nature. In him is revealed the plan of universal action; and to be truly wise, man only needs to know himself 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 quality, and the laws governing his progressive development from his first lowly state to the infinitely glorified condition that awaits him in the infinitude of nature.

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 intricately compounded sentences, and which he must learn sooner or later, and learning is his own expounder of nature's principles.

Man cannot fall of learning of nature's economy as he experiments with its forces, it's great variety of elements, substances and forms, define the purposes of life. Lessons will come home to him, and he will find 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, excepting the law and the will of God through phenomena that can be "seen, 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 truth, and in experimenting in the various ways that necessity points out. The intellect, as the world has received it, is mostly puritan 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 sees 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 be taken the generous rewards that await well-doing, and mankind are called upon to contract 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 revealed 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.

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THE LAW OF MARRIAGE, BY C. L. JAMES. An exhaustive argument in favor of liberal divorce legislation. For sale by the author, Louisiana, Mo. Post paid for 35 cents.

BLACK LIST. BILL PAUL. Of Indianapolis, Ind., uses \$4.50 for the JOURNAL, as he confesses, but he has to use his money by buying postage, physician's bills, etc., and sets it at defiance, and ridicules the paper he has taken on credit for eighteen months.

Frontier Department.

These Communications Written by a Spirit Hand.

These communications are very remarkable. The language 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.

Question. What constitutes the immortal soul of man, and what are its natural tendencies? Answer. By Samuel Swedborg: 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 abiding lineaments of the divine spark, the immortal germ of life, composing to their antenatal tendencies, with the character of the substances they locate respectively, in their unconscious and insensible conditions.

Second-Resolved: That these immortal atomical living souls (according to their sex) gravitate, and are constantly blended with a series of physical formations with their living and immortal elements, until their various powers of locomotion are gained in their various plains and spheres of sensitive physical life; commencing its first appearance with the most minute and lowest scale of visible animalcules to their soul, yet feeling degrees of immortal consciousness in the temporal formations and the various plains of the diverse species of human life, which embrace all the pre-qualified immortal essences of earthly dress and ponderable elements in divers proportions, according to the constitutional index of the diverse human characters and colorings.

A Ruined Family.

In 1860, the daughter of a Presbyterian clergyman in the center of this State who had been reared in a strict and rigid manner, proceeded to New Haven, Conn., to spend a month with friends during the college commencement season. While there, taking advantage of the freedom from restraint afforded her, she carried on extensive flirtations with the students, and was ruined by a member of the senior class. He persuaded her to leave her friends and return with him to New York, in stead of going home. Bitter and cruel she appeared almost from choice to enter upon city dissipation and excesses until becoming thoroughly hardened and depraved, a sister came on to visit her and persuade her to go back to her father's home. Instead of doing so, however, the visiting sister was also persuaded to remain and enter upon the same terrible life which her sister was leading.

A more melancholy instance of the power of older upon younger members of a family never came to notice. Parents unquestionably sometimes commit a mistake in bringing up their children under too rigorous regulations, especially if they be above strong positive natures.

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, titrated 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 what 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. Bates 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 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 homage as a queen mother about to bring forth an immortal being.

Correspondence of the Washington Capitol. A MAGDALEEN'S DEATH.

Thrilling Scene on a Fall River Steamer.

"Flak's is the Fall River line, is it not?" "Yes; and the way he tries to beat everybody else, and make his only line to Boston is astonishing. Why, I'll tell you something about Flak. 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 around it, and about the most bewildering foot I ever saw on 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 rollicking manner, and became quiet for a few minutes, while she looked far out at sea. She turned round to the captain, and putting up her small white hands and taking 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 disappeared. 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 MAGDALEEN'S DEATH." "I can no longer endure this pollution, This festering breath; Gladly I try to the refuge that's left me— Not sadly, tearfully, But gladly, cheerfully, Go to my death.

"Prayers 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 wildest gloom, Blessed is the name that's spoken of.

"Welcome, oh! sea, with thy breakings and dashing, That never shall cease; Down in thy angriest stormiest waters, Oh, hide me in peace. Say to the weary sailor, 'Come to thy resting place, Slumber in peace.'

Exeter Hall.

This admirable work, which is now passing through its second edition, has become a subject of such intense interest and inquiry, that the author has been unable to longer preserve his incognito. 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 author; so that now Mr. William McDonnell, of Lindsay, Ontario, Canada, stands confessed the author 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 direct and fascinating manner in which the author has conducted 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 is at times so pathetic that we pay a hidden tribute to his power, although again we wonder at the ferocity 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. 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 of Light.

We cordially endorse all our contemporary says of Exeter Hall. We regard it as one of the ablest works of the kind ever written, and as deserving a far larger and more rapid sale than it has had heretofore. We shall welcome with pleasure any further work from the able pen of Mr. McDonnell.

Victoria and Tennie.

Victoria Woodhull and Tennie C. Claffin publish a paper in the city of New York, called Woodhull and Claffin's Weekly. It is a sprightly sheet, is intensely reformatory, and is doing a work peculiar to itself. The two ladies who conduct it, have been charged by those who "cover up their dirty tracks," as tinged with free love, a fact they do not try to conceal. While all kinds of scandal are adroit in reference to them, they quietly pursue a course which they deem right, keeping their eyes open to gather items from the ranks of those who are ever ready to abuse them. They speak as follows in reference to one who "lives in a glass house:"

"At this very moment, awful and herculean efforts are being made to suppress the most terrific scandal, in a neighboring city, which has ever astonished and convulsed any community. Clergy, congregation, and community, will be alike hurled into more than all the consternation which the great explosion in Paris carried to that unfortunate city, if this effort at suppression fails. The respectability of the very high-toned magnates of this most hypocritical Sodom stands on a volcano. Civilization, rotten to the core and festering to the bursting point in our great cities, and notably in New York and Brooklyn, needs only to urge us by a little added outrage, to enact the part of a volunteer surgeon to puncture the sore spots and spirit the vile stuff into daylight."

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G. F. Fuller

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Fellowship and Ordination.

At the request of a great number of friends, the RELIGIO-PHILOSOPHICAL SOCIETY, on the 15th of June, granted Letters of Fellowship and Ordination to Bro. P. B. Lawrence, of Ottumwa, Iowa, constituting him in legal form a "Minister of the Gospel," and authorizing him to solemnize marriages.

Mrs. Laura Cuppy Smith.

The above-named lady, who is now lecturing in Chicago, will answer calls to lecture week-day evenings, Saturdays excepted, anywhere within one hundred miles of the city. Address her in care of this office.

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Prof. Wm. F. Lyon—Dear Friend: Your book, "The Hollow Globe," has been received and read with profound interest. It has "knocked me out" of this world, and out of the universe as well. It is indeed time that this element of fire, appealing only to the lowest faculty of mind, fear, should be removed, with its Devil, and all other demoralizing superstitions of the past ages of ignorance.

I feel as though I had been holding converse with the combined wisdom of eternal ages. I will act as agent for the book here, and wish to know where and of whom I can best procure the books for the subscribers. I have had an advertisement put in our county paper, and shall be able, I think, to sell quite a number of copies.

Wishing you every success in the up-hill work of lifting unthinking and prejudiced minds into the clear realm of principles, I remain,

Yours fraternally, LUNA HUTCHISON.

Bishop Creek, Inyo Co., Cal.

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We now have in press, and will be ready to fill orders before this notice reaches our readers a splendid new book, entitled THE SUNDAY QUESTION, and SELF-CONTRADICTIONS OF THE BIBLE. This work consists of 123 large, closely printed pages. It is an exhaustive review of the so-called Sunday question, and self-contradictions of the Bible. The work shows the so-called divine authority for the supposed holy day, to be the cunning device of deigning priests rather than the inspiration of an Infinite God! This work, which we sell for the low price of fifty cents, and send the same free of postage on the receipt of the money, we will send to any old subscriber on receipt of seventy-five cents, together with the RELIGIO-PHILOSOPHICAL JOURNAL to any new subscriber on trial for three months; or, we will send the same work and the JOURNAL for three months on trial direct to a new subscriber, on the receipt of seventy-five cents. For one dollar, we will send for a new subscriber, the JOURNAL three months and the above-named book, together with that very remarkable book called LIFE'S UNFOLDINGS, or The Wonders of the Universe Revealed to Man.

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