

RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS, SCIENCES, LITERATURE, NOTES, ROMANCE AND GENERAL REFORM.

\$3.00 PER YEAR IN ADVANCE.]

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

[SINGLE COPIES EIGHT CENTS.]

S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, JULY 8, 1871.

VOL. X.—NO. 16.

Phenomenal.

From the People, Indianapolis, Ind.
LISETTE.

The Musical Somnambulist.

"There are more things in Heaven and Earth, Horatio, Than are dreamed of in your philosophy."

MR. EDITOR.—You have often asked me to write you a short account of Lisette Bernard—the wonderful girl who died at our house last winter—and concerning whom so many strange stories have been told, and especially of her wonderful performances on the piano when apparently asleep. She was one of a class of orphan, homeless children, sent west from New York by the Children's Aid Society there, to find homes. My husband had spoken to Mr. Frieden the Agent of the Society, brother of the shoe merchant on Washington street, to bring him a little nurse girl the next car load he should conduct to the West. This was in the winter of 1864. That spring, in April, he brought us Lisette, stating that he knew nothing of her parentage and that he selected her on account of her gentle disposition, from a number of favorites at the Orphan Asylum, on Randall's Island, near New York, where she had then been for four years. She was eight years of age when she came to our home, and she was so mild and withal so womanly that after a few days I felt our babe was entirely safe in her charge. Time passed—Lisette and baby grew together—the former being an apt scholar at school which she was regular in attending, and quite a lover of books suited to her age. There was nothing remarkable about her but her very mild ways and dreary, weary look from her deep set, blue eyes. Last summer my husband presented me with a piano. I found myself much out of practice, not having had the use of this favorite instrument of mine since I left my father's roof, some years before, but in a few weeks my fingers learned their ways, and I noticed Lisette manifested a peculiar and intense interest whenever I played selections from any of the old operas and master-pieces. At such times I would frequently find her sitting in the adjoining room utterly oblivious to everything but the music; from the effects of which she seemed to recover only when spoken to, and would then rouse herself as if from asleep. This absorption of hers was the subject of frequent remark in our family. One night last November, about one o'clock, my husband and I were aroused from our slumbers by hearing the sweetest of music, coming apparently from our parlor. Our bed-room was off the sitting room—all on the same floor, and of course we were frightened. The doors from our room to the sitting room and thence to the parlor were all open—the gas by our bedside burning dimly but the parlor was dark. We lay a moment listening to the perfect concord of sounds from the piano, which we perceived was under the fingers of a master hand. The music was from Bach—one of grand and majestic movements—but not one that I had played on that piano, for I had not the notes in the house. The playing ceased a moment or two and then began with one of Lisette's Fantasies—one so difficult of execution that none but the highest professors of the art ever attempt it. I had heard it the summer before at Crosby's in Chicago, but had never tried it myself. Mr. J. and I hastily dressed ourselves, for by this time we supposed some of our friends had taken this rather novel method of serenading us. But who was the performer then touching the instrument with a skill possessed by none of my acquaintances was the puzzling question. We passed noiselessly to the parlor door—the light from our room by reflection made everything in the parlor visible. You may imagine our surprise when I tell you that the performer at the piano was none other than Lisette—dressed in her gayest suit with her abundance of hair put up in a style I never saw before on any one, but very neat and tasty. Her face was from us, and Mr. J. motioning me to keep silence, lighted the gas, and we both went to Lisette's side just as she concluded the Fantasia. Her eyes were closed and her face, usually pale, was now deathly white. I sank into a chair thoroughly frightened, for a somnambulist is one of my horrors. At the same time Lisette turning her head toward me, and bowing politely said in a lady like voice—not natural to her—"This is Lisette's own favorite when I knew him—beautiful, isn't it? But here is something I like better," and turning to the piano—her eyes still closed—she gave with exquisite skill one of Bach's Counter Fugues, which is perhaps the most difficult of all compositions to render, but when well delivered as this was carried the hearer from earth to heaven. If I could render a Counter Fugue, as a musician I should be content. I was so absorbed in her theme that I forgot who was the performer. As it closed, Lisette rose gracefully and bowing said:

"That is sufficient for this child to-night, she must now rest. Please, kind friends, do not waken her in the morning, I will arouse her at the proper time," and bowing again with a womanly grace Lisette had never attained she passed to her room.

"I am surely dreaming," said I.
"She is the first somnambulist I ever saw," said my husband, "but where did she learn to play, and where did she ever hear that music, for you never played it, and then how strangely she talked about herself, she never knew Lisette, I don't understand it at all." We retired and talked the matter over, but could make the facts fit no theory of which we had any knowledge.

The next morning Lisette, usually an early riser, slept until ten o'clock. We said nothing to her of what we had witnessed, nor told it to any one else that day. On the second night

after, we were awakened about the same hour by a similar performance in the parlor—we went in again. The pieces played were all classic, mostly from Handel—one or two from Beethoven—and their execution perfect; only one of which I had ever played in my hearing. Between each she made remarks and criticisms as naturally as if she were some accomplished performer presiding at the piano and not our little nurse girl. As she closed this performance she astonished us more than ever by saying:

"Good friends, I much thank you for your kindness to this child; I am her mother, and I am training her unconsciously to herself. Please do not tell her of this practice, for I fear she will not remain long with you, as she is very delicate," and bowed herself out as before.

These performances being repeated every alternate night after, became somewhat annoying—especially since Lisette seemed to be declining rapidly. The physician prescribed for her but never seemed to understand her case. He witnessed her musical performances. He said she was undoubtedly asleep the whole time at the piano. On one occasion she turned to him and said: "Oh, Doctor, I see you don't understand this, Lisette is not before you except in body. I am her mother. I can use her body. My name is Therese Bernard. I was reared in Lorraine, and married in Paris. I taught music in Paris—it was my grand passion. My husband died on board ship as we came to America. I died in New York a few months afterward. I have watched Lisette ever since—you need not give her medicine—she will soon be with me and Louis."

She lingered till January last and died a painless death. It was a gradual fading away. Her performance ceased in December. After her death Mr. J. wrote to the Asylum whence she came, to know what the record showed concerning her. The answer so far as applicable is as follows:

"Bernard, Lisette—entered January 20, 1861, from Bleeker street tenement house. Supposed to be four years old; mother died of starvation; said to be French music teacher. Lisette sent to Indianapolis, April, 1865."

Now, Mr. Editor, I have made this as short as I can, and yet have not told the half that this curious girl said at her musical performances. She never touched the piano when awake, but said she would like to learn to play it. Nor did she with but two exceptions play any pieces that were played in our house by any other person.

STRANGE BUT TRUE.

A Watch Found by Spirit Direction.

The spirit world is constantly at work in giving tests of the presence of loved ones, through various mediums, and the good accomplished thereby to humanity cannot be over-estimated.

The Potts family, to whom we have often alluded, are constantly convincing the skeptic of the truthfulness of spirit communion. The following, from the pen of Wm. Barr, contains a wonderful test of spirit presence and power: We clip it from the Harrisburg (Penn.) Telegraph.

In my reply to the communication that appeared in the State Journal some time ago, referring to the spirit drawings of Mr. Potts, I then stated that Spiritualism was not dead, as the writer of the article supposed, but that our meetings were increasingly interesting, and we were receiving tests constantly of the most undoubted character, some of which I would publish soon to interest your numerous readers. Passing over, for the present, a great number received, I will now relate one received within a few days past.

On Wednesday of last week, Mr. Henry Breneman, of this city, formerly of Mechanicsburg, received a letter or communication from the spirit land, from our good and reliable test spirit, Patrick Ocer, in which the spirit stated that a friend of his, by the name of Wm. Martin, now in the spirit land, wished him to direct us to the secret spot where he had hid his watch to secure it from the rebels, during the raid in the Cumberland valley; said that we would find it near Fairview; that we should fix our own time, and he would accompany us to the spot, where we would find it securely cemented in a rubber covering. The watch we would find between 11 and 12 o'clock (time on the watch), in good condition. When found, it must be given to a little girl named Mary Fannie Merriman, to encourage her to labor for the spirits—she being Patrick's second medium.

It would, no doubt, be interesting were I to publish the letter in full as he received it, with the names of several gentlemen whom the spirits wished to accompany us on our search for the watch, including that of Dr. Orr, a highly educated and much respected gentleman who has always doubted the truth of physical tests. None of us knew the little girl, or where her father resided; the spirit said near Fairview.

At an appointed hour, we agreed to go over to Mr. Merriman's. I had my horse harnessed, and took Mr. Breneman and Dr. Orr with me. Mr. Bangel took his horse and wagon. His wife and others crossed the river in a boat.

After arriving at Fairview we inquired for Mr. Merriman's, and were told where to find his house. We rather took them by surprise, they not knowing what we were all after. Soon the news spread, and quite a number gathered to his house.

It was not long until our medium became entranced. The spirit of Patrick Ocer controlling, led him away from the house to a very steep, high bank near the creek, above M'Corrick's mill factory. Not less than twelve followed him, when he suddenly stopped, and then went more than half way down the hill, to an oak stump.

Mr. B. said, "Patrick, is it there?" He answered, "Yes." I then said that there were persons there who were in doubt, I requested that they should examine the stump and ground,—see whether it looked as though any person had been there before us. All being satisfied, Dr. Orr was requested to remove the contents out of the oak stump. Finding it rather a difficult task, I proposed overturning the stump, which we did.

After examining it, and the loose dirt, the gum containing the watch was found in a hollow root covered with dirt, as described by the spirit of the man that hid it away.

We all returned to the house, where we found a number of others waiting to hear what success we met with. I had the pleasure of opening the sealed gum cover, and therein found a beautiful watch, in perfect order. When wound, it moved as if it had never been laid away, and had run down, when found, after eleven o'clock, as the spirit said in the letter. We presented the watch to the little girl. I was allowed to take the gum or rubber cover, and have it in my possession. It can be seen at any time. The name of T. Hatzen is engraved on the inside of the watch.

This may seem strange and hard to be believed by many, but I would like any man to tell me where the intelligence comes from or by what means it is produced, if they think it comes not direct from our departed friends. We have, in addition to the above, been directed to different places where articles have been found that have been buried or hid away for many years, such as cannon-balls, jewelry, diamonds, ancient and modern coin, as well as paper money, and many other articles—unmistakable evidences of spirits power to return.

We find many persons anxious and willing to believe the heavenly truths of Spiritualism if spirits will tell them where they can find gold and silver buried. Our large circle meets every Sabbath evening in the hall, corner of Locust and Second streets, where all anxious seekers after truth are invited, free, without money, without price. Come, then, and see for yourselves! None but members of the circle admitted after 8 o'clock.

From the (Michigan) Seagwian. A SPIRIT PORTRAIT.

How it Was Procured—How it Affected John Tryan.

Patent insiders or outsiders as well as all other matters, has ceased to be of any occupation and enjoyment as of yore, but when some strange and unaccountable occurrence interrupts the regular order of events, I take to ink like a duck to water.

It is a strange story, and it is true, and if not unaccountable, is at least plunged farther into mystery than I can penetrate. Some learned scientist or metaphysician might be able to ornament it with polysyllabic adjectives sufficient to make it "clear as mud," but the "plain, unvarnished tale" is all that is here proposed. Seventeen years ago the parents of John Tryan and Amanda Green were neighbors in and out-of-the-way corner of Ohio, and their children attended the same school. The sunny blue eyes of Amanda wrought untold devices on the tender heart of John, and with all the ardor of youth he laid his peg-top and marbles in her lap in token of his unconditional surrender. Whether the lovely Amanda bowed in meek submission to her fate does not appear; for while yet she was a child, death, the destroyer, remorselessly stayed the proceeding. John wept bitterly over her grave, and mourned as one that would not be comforted. Unceasing and tireless as the wandering Jew, he has roamed up and down, mourning always. No lovely daughter of man has been able to beguile his affection, and all their beauties are to him as "flowers with fragrance overpast."

Daily he mourns for his Amanda, and prays fervently to be released from this earthly tabernacle, that he may join her "on the other shore." He indeed boasts of holding daily converse with her disembodied spirit, whose ghostly consolation is the one bliss left to life. His faith and loyalty to earth love have been productive of the following:

Knowing how eagerly John sought for every memento of his love, and how fully he believed in the spirit manifestations, the writer determined at once to test his memory and his faith.

Unknown to Tryan, a medium wholly unacquainted with all the circumstances of the case was procured, who succeeded after many futile sittings, in obtaining the presence of the spirit of the loved and lost Amanda. The desire of John to secure a faithful portrait of his boyish love was stated, and this plan was agreed upon. A man named Starr, of Port Huron, Mich., was named as the spirit painter to whom she would appear as Stella, at any time he should call upon her. This looked business-like, and the prospect of having a bill to pay for a worthless daub was imminent. There was a chance that the spirit would never move the artist, and so a letter was written detailing the plan and object. Return mail brought from the man Starr—known to me only through the medium and a newspaper advertisement—a full acceptance of the commission, and appointed a time for the first ghostly interview.

A month passed by, and the picture of the

impalpable spirit was not yet received, and I began to believe that the contract would never come to maturity. But one bright morning when the first blue birds were essaying their gayest spring song, the express wagon stopped at my door, and an equilateral flat box was turned upon the side-walk, duly labeled with flashy hands. C. O. D. There was a large chance of getting nothing for something, with only a ghost of a chance for an indorser, but curiosity could not be balked. The bill was paid, the box delivered, and, not without trepidation, the cover removed. A picture, and not a bad one, outlining a beautiful landscape, and in the foreground a young girl dressed in the style of years ago. Any young man might be excused for loving her blue eyes, rosy cheeks, chestnut curls, and pouting lips. He would be a fool who did not.

Without betraying the origin of the picture to any one, it was taken to the house of a mutual friend, where Tryan was a frequent visitor, there to await results. A few days passed, when one evening, while we sat contemplating the picture, and speculating on the probable amount of cash it would bring at auction, the door opened and John Tryan, wholly unannounced as was his wont, walked into the room, gave a rapid glance at the portrait, threw out his arms, as if to embrace it, cried, "Amanda darling," and fell fainting to the floor. For two days he lay unconscious of all around him, but all the time talking rapturously with his "Amanda darling."

There is no romance or fiction in this narration, and, to me, no known opportunity for deception. The man Starr never saw John Tryan nor Amanda Green, nor heard her named, except as Stella, and yet John Tryan declares the likeness perfect, even to the pattern of her dress. To the knowledge of the writer, "spirits," other than alcoholic, have had nothing to do with his mundane affairs, and he remains sceptical, but will thank some enlightened soul to tell him what he called John Tryan.

N. B. Starr is a well-known spirit artist. We have two beautiful oil paintings—one an angelic woman, ministering to "spirits in prison," the other, "My home in Spirit-life,"—contrasted with earth-life, and separated from it by the river—Death. Our friends will find a welcome at our reception rooms, where these and other spirit paintings are on exhibition.—[Ed. JOURNAL.]

Letter from Dr. Duke.

BRO. JONES:—For several weeks past my field of labor has been Dixon, Ill. Nature has, with a bountiful hand, poured out its richest blessings on this beautiful place. The surrounding country is not only beautiful also, but its farms are very productive, and after sojourning therein, we are led to exclaim with a favorite author, "Nature, like a gift from God, thro' art a throb from the Deific heart, a pledge from the soul of supreme truth."

But the devil himself could never have conceived of a more bigoted set of religious fanatics than this place abounds. This is owing, no doubt, to the absurd doctrine taught by men claiming to be vicegerents of God Almighty, whose inspiration has gone glimmering, if peradventure they ever had any, and who moreover being joined to their idol, like their heathen, must grow out of their stupidity before they can do humanity any good whatever. Orthodox Doctors, D. D.'s and M. D.'s, run Dixon.

Before our visit to this place, we were informed that two traveling physicians this spring had been persecuted—in fact run out of the city—and that the city council issued a law charging all itinerant doctors fifteen dollars per day. This class legislation comes from pusillanimous Orthodox Doctors. In Freeport, Ill., they also have a tax of ten dollars per day. Hillsdale, Mich., two dollars per day. Louisville, Ky., three hundred dollars. Having failed in State legislation, they are now centering all their forces on the cities.

This crusade is from the Orthodox, Allopathic-regular schooled physicians, in every instance. Spiritualists, freemen, will you support them? A Dr. Law, of Dixon, was the first to act in this matter in that city, manipulating the city council. I was so informed by one of the aldermen whom I treated. Our visit was profitable and pleasant, notwithstanding puny man's endeavors to the contrary. When the spirit moves me I shall surely visit Louisville, and give them an opportunity to enforce their law. To-day I have several patients who are now under my treatment in Louisville, and if the court knows herself, I have the right to visit them—and prescribe for others—if I choose.

I am sorry to say that at this time, Spiritualism in Dixon, is smothered. Orthodoxy, cruel Orthodoxy, holds full sway. At one time Spiritualism had a strong foothold. It is only a matter of time, when freedom of thought shall again spread its broad, ample folds over this beautiful place, as well as over every household in America. False men may prove recreant to his high calling, and hide his light, but the dawning of a new era is upon us—and the great light from angels' homes shed down upon the habitation of man, shall quicken his thoughts and hasten to reburge his lost manhood—now held in durance vile by the High Priests, ministers, Doctor, P. popularity, Greenbacks.

Mr. Morrel and wife are wide awake, fearless, outspoken, loyal hearted Spiritualists, and stand high in the community as worthy citizens,—respected and esteemed by all who know them. There are several other staunch Spiritualists in Dixon and vicinity—among them John Lord, who is a veteran in the cause. The JOURNAL has several warm friends and earnest readers here. The Machusa House, Dixon, is one of the

finest and best kept hotels in the West, and we owe many thanks to both its proprietor, and Mr. Sampson, the clerk, who are wide awake, whole-souled, and progressive men—just as all hotel keepers should be.

Della has not forgotten the JOURNAL. Soon she will again pay her respects. During the heated term I shall only visit Chicago once in two weeks. I shall remain here in Elgin for a few weeks, then to Waukegan, and up into Wisconsin.

Elgin, Ill., June 20, 1871.

Great Excitement in Frankfort, Illinois.

BROTHER JONES:—Enclosed please find a communication taken from the Du Quoin Republican, of June 24th. I learn from other sources that the excitement is still increasing; that hundreds are visiting that locality daily, for the purpose of witnessing the performance of these girls. If anything new transpires in regard to them, I will endeavor to apprise you of it.

Yours truly,
DANIEL WHITE.

EDITOR REPUBLICAN:—Two young ladies, daughters of James Williams, living about eight miles from here, have been attacked in a singular manner by what is said to be witchcraft.

Witchcraft or whatever craft it may be, puzzles the best physicians. The young ladies were first affected about the 1st of April. I think that it was known among the neighbors that there was something wrong with them, but any strangeness in their actions was generally imputed to insanity. Matters remained thus until last Wednesday, when their father called upon a physician of this place, and got him to visit them.

Since that time their actions have become generally known, and both men and women have gone to see them. Some fifty or a hundred persons are there every night, and they say it is quite entertaining to witness their performances. They are perfectly sane during the day, but at the approach of night they become frenzied and uncontrollable, performing feats that the best acrobats could hardly perform. Sealing the house, they dance upon the comb of the building, apparently with perfect ease and impunity, uttering, at the same time, the most hideous and frenzied screams.

Very frequently they take something like fits, or spasms, and fall perfectly stiff; but, if they chance to be on the house-top, they never fall off, however near the eave they may be.

They are aged, respectively, sixteen and eighteen years, and are both rather small, both being below the medium height. During the day, at which time they are perfectly sane, they seem to be rather modest and reserved, but will converse freely with any one. They are very fond of music and play upon the dulcimer.

The spell comes upon both at or near the same time, generally between sundown and dark, and first manifests itself by both of them breaking into a run. They always run North, in the direction of the house of an old lady, who, they say, has been practicing witchcraft upon them. They say she has recently put harder spells upon them, on account of their telling something that she forbade, and that she and a cat are with them in their household dance.

They have a language which they use in conversing with each other, and which they seem to understand; but it's "Comanche" to everybody else.

There are some strange things connected with them. They catch and eat all the flies they can get hold of until nausea is produced, when they both vomit at the same time. What one does, the other is also doing. Their gestures are alike and simultaneous. They seem to both be moved by one controlling power.

The foregoing is a statement of the facts as correct as I can learn them. You can imagine the excitement when I tell you that since I began to write, nearly fifty people have passed through our little village on their way to see the girls.

Frankfort, Ill., June 19, 1871.

Still Another Gone.

Our old and esteemed friend, N. E. Daggett, of Elgin, Ill., as we see by the RELIGIO-PHILOSOPHICAL JOURNAL, has lost his foothold on earth and gone up with the spirits. Many years ago we met this bold and faithful witness, who was brought out of the coldest and most negative condition of skepticism, by the invincible proofs he obtained in his own family while trying to detect the tricks and prove there were no spirits. Like our own case, Bro. Daggett had no evidence of life after death, until it came through mediumship, and when he got that evidence, he used it to the best advantage he could, as we did, fearless of the rabble or the persecutions of the churches, which we had both faced in the days of our infidelity to their authority. We had no thought of his going before us to the Summer Land, but since he has, we hope to get some word from him on subjects about which we have so often conversed. As we so often chronicle the departure of our co-laborers, we wait our own transition, and never mourn as our Christian brethren do, nor fear as they do the trial.—Hon. Warren Chase, in Banner of Light.

M. Lou Hopper has entered the lecture field. Her address is Stillwater, Minn.

Original Poetry.

PAT'S DREAM OF HEAVEN.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. WILHE.

I dreamed I went to Heaven one night,
And knoeked at the big white gate,
And the good St. Peter he opened it...

The Roadras, the Adetyas, the Vasos, and all
those beings the world esteemeth good;
Awaken and Komert, the Marots and the Oostumbar;

QUESTIONS ANSWERED.

By D. G. Mosher.

Wm. W. Campbell, in the JOURNAL of June 31, asks:

1st: "What is the difference between mind
and matter? If mind is not substance, what is it?"

Would it not be as philosophical to ask if
nothing is not something, what is it? Under
orthodoxy, in connection with the doctrine that
God made all things out of nothing, it might be
considered a fair question; but philosophically...

Our physical bodies are animated by a pervading
life-giving organized form, improperly
called the spiritual body, and this "spiritual"
body in proportion as it is more refined, is
even more substantial than the physical counterpart.

Second question. "What is heat, and is it not
the cause of all life and motion?"
Answer. Heat is but one of the numberless
forms of matter in existence, and subserves an
important part in the animal and mental economy.

Third question. "Is space a substance?"
The word space or void in "the celestial
philosophy" of the "second spiritual dispensation"
has no meaning. All space (?) is occupied
by all forms of matter in existence.

Fourth question. "If man came from the
lower animals, would that be any proof that he
has a spirit or soul?"
Answer. No animated being can exist without
an animating counterpart or soul.

Fifth question. "Is there any matter in the
universe different from the matter of this
earth?"
Answer. A grain of sand contains all forms
and degrees of forms of matter in existence.

In answering these questions, I have not
thought of books or the teachings of men.
Mosherville, Mich., June 6th, 1871.

Take Notice.

BROTHER JONES—Dear Sir:—I wish through
the columns of your weekly circulated JOURNAL,
to call the attention of those having in
charge the interests of Children's Progressive
Lyciums and Spiritual Association in the
State of New York, to the published call for
the Eight National Convention, to be held at
Troy, New York, on September 12th, and the
three following days.

According to the terms of that call, "Each
active State organization of Spiritualists shall
be entitled to one delegate for each fractional
fifty members of such organization, and of each
local Society and Progressive Lycium within
such State. Each active local Society or Lycium
of any State, which has no general association,
shall be entitled to one delegate for each
fractional fifty members."

It is very desirable that all sections of the
Empire State should be represented by delegate
in the Eighth Convention, and to that end,
we invite Spiritualists from all parts of the
State to forward to A. C. English, Treasurer,
Batavia, the membership fee of one dollar, that
opportunity may be given to select members
from various parts of the State as delegates.

For the information of many, it may be
proper here to add, that this State Association
was organized at Rochester, in 1867,—Warren
Obase, President; that he was re-elected in
1868, at Buffalo, at which time a missionary
work was inaugurated, based upon a membership
fee of one dollar; that this membership
fee is pledged almost exclusively to that purpose,
and to this fund we invite contributions from
all parts of the State.

J. W. SHAW, Pres't. N. Y. State Ass'n.
Byron, N. Y., June 14, 1871.
American Spiritualist please copy.

Grand Union Picnic.

The Children's Progressive Lycium, of Cleveland, Ohio, extends to all sister lyciums a friendly greeting, and requests their assistance in a great project. It is our purpose to gather together as many of the lyciums in Ohio as possible, and spend a day in social enjoyment that those who are engaged in this beautiful work may become better acquainted with each other, and so be able to work more in unison, and to devise means to further the great cause of enlightenment for the youth of our age, to emancipate them from the religious trammels of the past, that they may grow in physical strength and spiritual beauty, and become instrumental in the advancement of human progress.

For this great purpose we invite all the lyciums in the State of Ohio to join us in a Grand Union Picnic about the last of August or first of September, as is most convenient for them. Suitable accommodations will be in readiness for them and such delegations from other States as may wish to be present, and they will be assisted by their numbers and their talents; a demonstration will be made worthy the glorious cause represented. Several prominent speakers will be engaged.

We wish to make this the best demonstration of the kind ever made since Spiritualism dawned upon the world to redeem it from bigotry and superstition, to convince mortals of their immortality, and restore to the arms of sorrowing, despairing mourners their loved ones made better, purer by their change from this sin-tempting world to the beautiful one above.

Very respectfully we solicit replies from the various lyciums, stating their wishes in regard to the programme for the day, and we hope, assuring us of their presence, for without their hearty co-operation our plan will prove a failure.

We have none too much time to make the necessary preparations, and so request immediate answers, and will gladly furnish all information required.

Trusting, hoping our plan will meet the approbation of all lycium lovers, we leave its success with them.
Address all communications to C. I. Thatcher, Conductor C. P. L., 136 Branch St., or Emma Allen, 247 St. Clair St., Cleveland, Ohio.

Exeter Hall! Exeter Hall!

HAVE YOU READ EXETER HALL

The following are extracts from a few of the notices of Exeter Hall, the Theological Romance:—
"The plot and passion in Exeter Hall show an experienced hand in their delineation. Exeter Hall proves that the author has something to say and knows how to say it."—Public Opinion, London, England.

"It is indeed a wonderful book."—New York Mail.
"We commend it to the widest, popular approval."—Banner of Light, Boston.

"We have no hesitation in declaring this a great work."—Univers, New York.
"The book is well and powerfully written."—The most scorching work ever published in America since the 'Age of Reason.'"—Liberal, Chicago.

"One of the most exciting romances of the day."—Democrat's Magazine, New York.
"Convincingly illustrative of the errors of Theology."—Investigator, Boston.

"The humane and charitable tendencies of the book must receive the approbation of every friend of humanity."—Daily Telegraph, Toronto, Canada.

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UNDERHILL ON MESMERISM.

WITH
CRITICISMS ON ITS OPPOSERS,
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CHICAGO, JULY 8, 1871.

A SEARCH AFTER GOD.

NUMBER XLVI.

During this Search, in traversing the domains of nature, in examining those conditions of life with which a supernatural power is supposed to be connected, we have endeavored to render our position clear. True, we have offended some,—those whose ideas of God are founded on early education, or who have a nature so organized that they must pay homage to something, and who seriously believe that there exists a God, an Infinite Intelligence, that pervades every nook and corner of space. In treating this subject, we are compelled, of course, to deal in those facts and principles which we conceive to be true, and in so doing, we were under the necessity of attacking the pet theory of many. No doubt you think every branch of this subject has been discussed, and all the facts in existence brought to bear in elucidating it. Really, but one field—in the Arcana of Nature has been explored, but one drop of water in the ocean of philosophy examined with a critical eye—vast fields are yet before us, but we only propose to investigate certain parts of the grand theme that has remained untouched, and then leave the subject to the consideration of a thoughtful world.

In the examination of the intricate points connected with our Search, we have endeavored to be concise, but in order that our position might be understood, we were necessarily compelled to be prolix sometimes, for a fact not clearly expressed, had better remain unmentioned.

Now, how shall we next consider this question,—in a mathematical point of view,—and how can we demonstrate by the rules thereof, that no Infinite God exists? In geometrical demonstrations, the mind is brought down to facts; and no one would have the audacity to dispute the truthfulness of the 47th proposition in Davies' Legendre because they could not comprehend the nature of the proof adduced. Then, to mathematics we will direct our attention,—but can not exactly reason as the geometer would, or as the algebraic scholar would be compelled to do, in solving some intricate problem. All subjects may be regarded as problems. True, figures may not be employed, angles, tangents, co-tangents, may not be brought into requisition, still they are problems, and can be solved as truly as any in the higher mathematics. In the solution of this subject, we desire to reason from a mathematical standpoint, and come to a conclusion that none can dispute, and in what direction shall we proceed?

- 1. An Infinite God fills all space. 2. An Infinite God possesses omniscience. 3. An Infinite God possesses all power. 1. Finite man possesses limited power. 2. Finite man possesses limited wisdom. 3. Finite man fills limited space.

If God possesses all power, and finite man limited power; if the former fills all space, and the latter only limited space, in what relation do they stand? Can the former be the originator of the latter? If so, from what source did he derive strength for man? If he used himself, then he would cease to be infinite. If he imparts to man his strength, the power thus imparted is either a part of God, or he ceases at that very moment to be all-powerful! God is all powerful, or he is not. If he is constantly using himself in the fabrication or construction of human beings, then the objects of his creation are Gods on a small scale. If he uses himself, the inference will arise, that good would result therefrom, for the part of himself incorporated with matter, must be the only portion that can progress in knowledge, and how would that look, a part of God progressing—God lying in the cradle enveloped in matter, and playing with toys? Now, if God is manifested in man, in what relation to him does he stand? Why,

the God part is the motive power! It is the supervising intelligence! Now, let me ask the scientists of the country to explain to me how a being perfectly organized, as God is claimed to be, can use himself without destroying his perfection? Is it not impossible to give God additional strength? Why? Because it is claimed that he possesses all power already! But man progresses, and if the God-part progresses also, it could not have been perfect when first imparted to man. But God from the very nature of things can not be manifested in man. If he is, which part is God? You can not divide the conscious element of man. Can you divide the conscious element of God? If God exists, he is complete within himself. If he is manifested in man, he is not complete within himself. Again; what object could God have in manifesting himself in each one?—being perfect, why should he originate that which is imperfect? Waste and recuperation is not a characteristic of God. If he imparts anything to man, is not that waste so far as he is concerned? Is he the same after he imparts some of his strength to us? If he is constantly manifesting himself in each one, he is constantly changing! If he uses himself in the formation of any thing, there would be a uniformity of action; on the contrary, in all things there is diversity of action. We have taken up this question and critically examined it, for there are many who believe that God is manifested in all things; and we desired to convince them of the utter absurdity of such a position.

- THE ORTHODOX OPINION. 1. An Infinite God fills all space, 2. Possesses infinite wisdom, 3. Can conceive, 4. Can execute his purposes, 5. Is all-powerful.

A PHILOSOPHER'S DOUBT. Don't know positively that he can do anything, or that he exists, and the first five propositions are not sustained by the five senses.

- A TRUE STATEMENT. 1. Man occupies only limited space, 2. Possesses only finite wisdom, 3. Can conceive, 4. Can execute certain purposes, 5. Possesses limited power.

NO DOUBT. Know positively that he can do some things, and that he exists, and the first five propositions are sustained by the five senses.

1st PROPOSITION. God, whose existence can not be established by the five senses, and whose operations only rest on supposition, is supposed to have eternally existed.

1st CONCLUSION. Man's existence is fully established by the five senses. His operations do not rest on supposition. Can we not then more reasonably ascribe to him an eternity of existence than the former?

2nd PROPOSITION. But God is manifested in man, and in the operations of matter—an assumption that can not be proved.

2nd CONCLUSION. God, as you claim, is an Infinite Spirit, and always existed, and is manifested in man. Would it not be more reasonable to suppose that the spirit-germ of each individualized intelligence always existed, and that this spirit-germ is manifested in matter,—man.

3rd PROPOSITION. But God is the moving impulse of matter,—the Soul of the Universe. This is, however, all speculation.

3rd CONCLUSION. Man is known to control certain portions of matter. He can release its activities, use them to move the ponderous wheel, to send messages to his friends. He possesses a living soul. Is it not more reasonable to suppose that all things are under the control of real, tangible, living entities whom we know exist, than a God that the five senses have failed to recognize.

4th PROPOSITION. God is supposed to possess all power, and control the action of matter in the formation of worlds.

4th CONCLUSION. Man is known to possess limited power, and to control certain activities of matter, and it would be more reasonable to ascribe to him the creation of worlds than the former.

5th PROPOSITION. It is said that God answers prayer. This statement has no foundation.

5th CONCLUSION. Spirits residing in the higher spheres have been known to answer prayers, and to respond to the wants of the mortals of earth. Why not then ascribe to them what you do to God?

6th PROPOSITION. All that exists in regard to God is founded on speculation,—not only in regard to his existence but his operations.

6th CONCLUSION. Many things that exist in reference to man are founded on actual knowledge. Is it not better to have actual knowledge to reason from, than speculation?

7th PROPOSITION. It is supposed that God eternally existed.

7th CONCLUSION. Man's existence is a tangible reality, and would it not be more consistent with reason and philosophy to ascribe to him an eternity of duration in the past, than that being whose existence rests only on supposition?

8th PROPOSITION. God is said to be a spirit, present in every

part of the universe—infinite. This is merely an opinion, without any foundation to rest upon.

8th CONCLUSION. Spirits do exist, present in certain localities of the universe, and why not ascribe a controlling influence to them instead of a God whose existence is merely an opinion?

9th PROPOSITION. It is said that God made this earth,—that through his instrumentality worlds and systems of worlds are created. All guess-work.

9th CONCLUSION. You could convince an ignorant negro that God made Crosby's Opera House, Chicago; but when his ignorance vanished, he would find man its builder. God vanishes in connection with any work the moment you understand it. As the negro found man the architect of Crosby's Opera House, so you will find individualized intelligences the architects of this earth, when you have progressed sufficiently.

10th PROPOSITION. The idea is universal that there exists a God as the architect of the universe, and that he is eternal, having always existed in the past. This, however, has no tangible evidence.

10th CONCLUSION. The idea is universal that man lives hereafter. This is an actual fact. Would it not be more reasonable to ascribe all things to that which we know can act, than that which only exists in the imagination?

11th PROPOSITION. God eternally existed,—that is, has always existed in the past,—exists in the present, and will always exist in the future. This is all conjecture.

11th CONCLUSION. Man exists in the present, will always exist in the future. This is an acknowledged fact. Would it not be more reasonable to conclude that he has had an eternity of existence in the past than the God of whom we know nothing?

We leave the above eleven propositions and conclusions to the consideration of the thoughtful mind, and below give the views of Rev. Dr. Hedge, author of "Reason and Religion," on Pantheism. Some ideas therein contained the student should be familiar with.

Pantheism is a name of bad repute in theology, where it passes for something akin to Atheism, and a good deal more dangerous. The doctrine is of ancient origin, and many noble souls have held it boldly.

In 1720 the English Deist, Toland, in a defence of Pantheism, expressed his faith in a "God, the creative and ruling power of the universe, distinguished by reason alone from the universe itself."

If this statement of Pantheism be accepted, we have in it a theory discriminated from Theism proper by the imminence in nature of the Supreme Power but not less widely separated from Atheism by the acknowledgement of a power to which the title of God is applied. Toland, so far as we know, was the first to assume the name of Pantheist, but he was by no means the first who held the Pantheistic faith. Nor does his definition embrace all the varieties of views which might, with equal propriety, be designated as Pantheism.

The Pantheist Schelling declared that the Pantheist, so far from maintaining, as has been asserted, that the sum of sensible objects is God, contended that the very reason of their being objects of sense is their privation of Deity.

Giordano Bruno, unquestionably a Pantheist, distinctly acknowledges God as the author of Nature, which, he maintains, must have had a beginning and a cause. He calls Nature the mirror in which God is imaged.

Scotus Erigena, that wonderful intellect which lighted the ninth century, is commonly regarded as a Pantheist; but he constantly and earnestly enforced the distinction between created and uncreated.

Even Spinoza emphasizes causality in God, and distinguishes between the infinite and the finite.

Pantheism is theistic, not atheistic in its conception of cause and effect. It puts the universe as secondary, as effect,—and God as primary, as cause. It confesses a God supra-mundane but not super-mundane. And here comes in one principal point of difference between Theism and Pantheism.

The popular Theism supposes a God existing outside of the universe which he has made,—a Creator who once in time called a universe into being, and has been ever since a spectator and director of its on-goings, having no substantial connection with it, but only a providential and governmental one.

The God of Pantheism is immanent, inter-fused, all-penetrating, the ground of all dependence, the life of all life. It is true that the view of many unrequented Theists coincides with this Pantheistic conception of Deity. But this is only one stage. That which really and fundamentally distinguishes Pantheism, as represented by Spinoza, from Theism, as usually understood, is not the doctrine of the one substance, but the doctrine of the one sole agent—the denial of any other agency than that of the one God, as well in the spiritual as in the phenomenal world.

Spinoza not only denies freedom of will to man, but denies to man substantial existence. He considers the human mind to be part of the infinite intellect of God; so that when we say the human mind perceives this or that, we say nothing else but that God,—not in his infinity, but as explained by the nature of the human mind,—has this or that idea. In other words, there is no such entity as the human mind or soul; what we call such is but a thought of God. We accordingly find it a marked distinction between Theism and Pantheism, that the latter does not at all recognize that attribute of Deity which Theism expresses by the term Lord. The God of Pantheism is in no sense Lord, for he has no intelligent subjects—the mind or soul of man being only one of his own thoughts. But, to the Theist, God-head is lordship. Therefore it appears that however the Theistic and Pantheistic conceptions of God in nature might be harmonized, their conceptions of man and his relations to God must remain wide assunder. The one sees in man a moral agent, the other, an irresponsible expression of divinity.

Spinoza is the typical exponent of Pantheism. His system, given to the world 200 years ago, remains to this day the most thorough and complete of all Pantheistic statements. His influence upon thought has been truly immense. To him Goethe owed more than to any other mind, and acknowledged his obligations with enthusiastic gratitude.

Schleiermacher, in his Discourses on Religion, bids us sacrifice reverently to the manes of the holy outcast Spinoza, who was full of religion.

and of the Holy Ghost. Spinoza's ontology supposes a single and whole substance, comprising all that is, and of which all phenomena and all finite existences are modes and affections. Therefore he is said to have turned the evil out of the world. There is no room for his Satanic Majesty in a universe which is all an expression of God. He says that in the nature of things nothing is contingent, but all things are determined from the necessity of the divine nature to a certain mode of existence and operation. You perceive this takes away all ideas of the free-agency of man, and, theoretically, all human responsibility. "Experience as well as reason teaches," he affirms, "that men believe they are free only because they are conscious of their actions and ignorant of the causes by which they are determined."

The great weakness of Pantheism as expressed by Spinoza, consists in the relaxation of the moral sense consequent on referring all action, good or bad, to God, as the one immediate and direct cause of all. Its great strength is the quickened sense it gives us of the all-pervading and immediate presence of God. It has changed the divine omnipresence from a cold and unmeaning dogma to a fact of consciousness. Thus it has given to Nature a new soul. Wordsworth is the truest exponent of this sentiment among the English poets. In all Greek literature there is nothing which embodies it. Greeks and Romans painted no landscapes like ours, suggestive of mystery within and beyond. The soul of Nature is interpreted by Pantheism.

But Pantheism and Theism are not of necessity contradictory terms. They should be complementary. Theism gives us the Holy Person, the providential care, the moral will; Pantheism gives us the diffused presence, the all-pervading life, the divine nearness in the outspread landscape. To Pantheism belongs the world of nature; to Theism the world of spirits.

[To be continued.]

The Hollow Globe.

"The Hollow Globe; or The World's Agitator and Renovator," is the title of a badly-written mass of balderdash. H. Snow, 319 Kearney street, has it.

This little notice taken from the San Francisco Bulletin of June 2nd, seems to demand more than a passing notice. Its significance appears to be more of a general than of a personal character. It aims a blow not only at the authors of this work, which had not been examined sufficiently to spell the title correctly, but at all the rank and file who have dared to acknowledge the Spiritualistic idea. Every man or woman who has had sufficient independence of mind to admit that any portion of their thoughts upon any subject, were given them by spirit inspiration, will come under the ban of this renowned book reviewer, who is doubtless no better qualified to sit in judgment upon the real merits of this work, than the priestly council who condemned Galileo were to comprehend his scientific demonstrations.

All ages of the world have furnished this kind of dead and rotten fish, that float down the current of public opinion. If such a man had published the official organ of the Jewish Sanhedrin, it would have overflowed with vile slanders concerning the innocent Nazarene, and such an one would have been active in raising the money and in holding all the necessary conferences with his betrayers. He would have ran and gathered the thorns for his brow, and poured out his loathsome saliva upon his person, and procured the hammer and spikes to have fastened the hands and feet of this man to the cross, whose only offense has been the utterance of some new ideas.

Any of the vile rabble who cried out "Crucify him! release Barabbas," could just as easily say "Spiritualistic balderdash." It would require no more intelligence or research to say the one than the other. They never pretended to examine into the truth or falsity of the teachings of the man they helped to slay; they never said a word concerning that matter—they had no time to bother their heads with that kind of "balderdash." Moses was their man every time—they wanted no other. Their cry was, "Hurra for Moses!—down with Jesus!—away with him!"

There have always been this kind of human vultures, who scent their natural food from a great distance, and gorge themselves upon the dead carcasses of a bygone age, and of course when they open their mouths, they emit a noisome effluvia. They have so long feasted upon stale intellectual meat, that has first been masticated by some other organs, that they know not the taste of that fresh, inspirational nutriment that comes direct from the great fountain of universal intelligence.

In order that there should be no blank pages in the history of men, and that human life, might exhibit itself in all its different phases, there had to be individuals who would gather kindling wood, to light the fires that burned the martyrs; and those who held the torches by which the various cruel tortures were inflicted in the dark cells of the Inquisition. No doubt our astute critic would have been admirably qualified to have filled such an honorable position, and would have gladly attended to any such duties had he been there at the proper time.

It was not expected that "The Hollow Globe" would excite the slime usually disgorged by persons of this character, and we are agreeably surprised by the general tone of candor with which this novel work, coming from such a source, has been noticed thus far by the secular press.

The book is before the world, and it must stand or fall upon its own intrinsic merits. It has dared to attack, and has vigorously maintained its arguments against theories which seem to be well established, and which are endorsed by the most eminent scientific men of the present day, and yet no one seems to venture a reply.

We can safely say that the central idea presented in this work, is far better sustained than many of those which have ultimated successfully, and which have been demonstrated as truth. Ideas must first be presented by some one before they can be acted upon. The authors of this book have had the candor to confess the real source of their ideas, being fully conscious that their value can not be depreciated by this fact, notwithstanding all the prejudice that exists against any such mode of communication.

"Could Not Rule Me nor Use Me."

W. F. Jamieson, in the Crucible makes the above charge against the JOURNAL. We pity him. Not knowing of any use we could put him to (we have none but reliable and truthful employes about our office), and not wishing to control him (we have better use for our time, and beg pardon of our readers for using our columns to even refer to him), we have never passed a word directly or indirectly, orally or in writing, nor in any other manner, since we resumed the publication of the JOURNAL, in regard to "using" or "controlling" him, nor upon any subject whatever.

It is his habitual practice to denounce the JOURNAL through the numerous newspapers that he has been and is the Northwestern and Corresponding editor of, as well as at all public and private gatherings.

His papers are so short-lived, and have so few readers, that his vindictive attacks do us but little good. But as small favors are thankfully received, and larger ones in proportion, we only beg of him to never say any good of the JOURNAL, and we will be satisfied.

In conclusion, we will refer him to "My Uncle Toby's" parting words to the fly that had so briskly buzzed around him.

Spirit Artist—Oil Paintings.

Those who have dearly beloved friends in spirit-life (no matter if they passed away in infancy), whose likenesses they would like to have that they look now, will do well to write to J. B. Fayette, Spirit artist, Oswego, New York, giving him the name, age at the time of passing to spirit-life, and length of time since.

Bro. Fayette is a good artist. His work is executed in oil colors, and of the ordinary size of bust paintings.

His terms are ten dollars, which should be remitted with the order. He is an honest man, and if the spirit does not appear sufficiently distinct for him to paint the likeness, he will refund the money.

We have one of our spirit daughter, Lavinia, now over twenty-one years of age, who remained upon this plane of life only nine weeks, which we value very highly.

Our friends who desire to see her likeness, as well as many other valuable spirit paintings, will do well to call at the reception rooms of the RELIGIO-PHILOSOPHICAL JOURNAL, where they will always be welcome.

Mrs. Laura Cuppy Smith.

This lady has delivered several lectures before the First Society of Spiritualists in this city, and has awakened new interest in their ranks. She is one of our most gifted and highly inspired lecturers, and is capable of holding the attention of any audience. On last Sabbath evening, for the first time, no admittance fee was charged; we hope this arrangement will be continued. There are in this city hundreds of Spiritualists, who, if called upon, would contribute freely to aid in defraying the necessary expenses for hall and lectures, and by this means be instrumental in disseminating the truths of our philosophy. Under the ministrations of Mrs. Smith, if no admittance fee is charged at the door, the hall would be crowded. Shall Chicago remain behind Boston in the grand march of progress? The Banner of Light says:

We are gratified in being able to state that next season the doors are to be thrown open free to the public. The subscription list to defray the expenses is being signed willingly by generous souls, who are ever ready to do what they can to help spread the light and truth of Spiritualism among the people. But the list is not full yet, and others can share the pleasure of "being named" by calling on Mr. Wilson, at this office, and adding their names to the list. All subscribers will have checks given them which will entitle them to reserved seats. Music will also be furnished by a quartette, not less proficient than the last. Those wishing to secure the seats previously occupied by them, or others desiring seats, should hand in their names at once. Checks for seats will be ready for delivery in September. The course of lectures will begin the first Sunday afternoon in October, with the renowned Emma Hardinge.

Widows' and Orphans' Fund.

Bro. A. Beecher, of Santa Cruz, California, donates twenty-five cents to the above-named fund—this will pay some poor woman's or orphan child's subscription to the JOURNAL for four weeks. Who will do more, or as much? Every little helps to feed the hungry soul.

John M. Gilbert.

What is your post-office? You say you have written us before; probably then, as now, you neglected to give any post-office or State.

Waukegan, Ill.

Dumont C. Dake, M. D., can be consulted at the Waukegan House, for a few weeks, on and after Thursday, July 6th.

What an Old Railroader Says.

"AN OPINION AS IS AN OPINION."

"I advise you to take the Erie Railway; I always take it, going East or West, when my business permits, because I feel safer on that road than on any other, because it is better managed, and in better condition than any of the Western roads. When I get on that road I can sleep sound, because I know that the road-bed is in good order, and everything is done that can be done to keep it so. I have been a railroad man over fifteen years, and have crawled up from Engineer to Master of Transportation on one of the principal roads of the country, and have traveled fifteen to twenty thousand miles within a year, on roads in the West, and I can assure you the Erie the best managed of any of them, and in a better condition to-day than any of the Western roads. Some railroad men consider the Erie management a little extravagant because they have the best of everything, the best road-bed, the best locomotives, the best cars, the best engineers and conductors, but that suits the travelling public."

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You do us great wrong by such negligence. We need our honest dues, and expect them to be promptly remitted.

Personal and Local.

-D. P. Kayner, M. D., of St. Charles, Ill., the well known clairvoyant Physician, late of Erie, Penn., is diagnosing disease clearly by a look of the patient's hair, and is treating cases in all parts of the United States. Dr. K. is thoroughly educated in the different systems of medical practice; super-added to which his natural clairvoyant powers makes his treatment a positive success. Our friends in all parts of the country should remember these facts. Terms: Examination and prescription, \$3.

Philadelphia Department.

BY HENRY T. CHILD, M. D.
Subscriptions will be received, and papers may be obtained at wholesale or retail, at 621 Race street, Philadelphia.
ON LIFE.
What are the Best Means of Preserving it in the Physical Form and Retaining and Strengthening it there?
In a former article an ancient seer spoke to us of the human physical body as designed to be the ultimate compound of all the elements of the globe on which man lives. He declared that it was progressing toward that; and also that the vitalizing elements of force which bring these material elements together, and maintain their relation for a time, are also a compound of all the various modes of motion of the great, all pervading force of the universe in any given world, together with a soul, which is a spark of divinity—of God himself.

may be avoided should be carefully used. As a Pennsylvanian, we feel proud of our great Central road. In looking over a picture of the heads of the officers of this road, we were struck with the intellectual and substantial character presented by all these men. We do not know where a group could be found that would exceed this, and the road speaks for itself and its management. A double track of steel rails, over three hundred and fifty miles long, across our great State from Philadelphia to Pittsburgh, with proper switches and sidings at all places where the business requires them, with ample cars for the accommodation of travel and freight, with great promptness and care, the road is decidedly popular. We have passed over this road several times, and at each successive ride we have been struck with the continued improvements. Our attention has been called to the new "Westinghouse Air Brake," which we will briefly describe. An air pump and receiver is constructed upon the locomotive, which is actuated upon the engine, and the air is condensed in this under each car there is an inch iron gas pipe; these are coupled with strong gun hose, so attached that when they are united the air passes through them, but should the hose become detached, valves close and the brake continues to be applied. The management of the train is entirely in the hands of the engineer, who can, by the simple movement of a lever, instantly and efficiently stop it, as the condensed air passes into a cylinder with a piston under each car, and this at once presses up the brakes, without that unpleasant jerking and noise that always accompanies the hand brake. This brake is applied instantly to all the cars throughout a train, as the air rushes very rapidly through the tubes, and the train may be stopped sooner than by the old hand brake. The old hand brake may remain upon the cars with the new one.
We understand that the officers of the Pennsylvania railroad had this brake to answer all that was claimed for it, and we think no one can ride upon a train where these brakes are used without perceiving the quietness and ease with which the cars are stopped. There is no shock or jar, but just as though a noble steed was gradually reined up, the train stops. We have no doubt, this brake will be introduced upon the main arteries of our country, and that it will tend to remove much of the danger incident to travel, which has now become so essential to us as a people.

MEDIUMS.

Spiritualism.

DR. S. L. McFADDEN AND WIFE, MAGNETIC PHYSICIAN, Spiritual Test Mediums, Business Clairvoyants, etc., have located at No. 327 W. Madison St., corner of May, up stairs, Chicago.
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v10 n3 1/2

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Terms, for diagnosis and prescription, \$2; Diagnosis without prescription, \$1; all subsequent prescriptions, \$1 each. All letters should be accompanied with the fee, and addressed to MRS. LODEMA ATWOOD, Box 45, Lake Mills, Jefferson Co., Wis.
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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. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.
Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "in rapport" with a sick person through her mediunship, they never fail to give immediate and permanent relief, in curable cases, through the POSITIVE and NEGATIVE forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple they may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that the science takes cognizance of.
One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more, if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.
Mrs. ROBINSON also, through her mediunship, diagnoses the diseases of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric test, business and trance medium.
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The book is a large 12 mo., of 322 pages, printed from large type, on fine, heavy paper. Price, \$1.75; postage, 20 cents.
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Interesting Quotations.

As man is spiritually developed his loving kindness and sympathy leads him to strive to make the pathway of those who are weak and deformed happy, to give them something for that which they have been deprived of, to make the life which is sad and bitter bright and beautiful as they can.—[N. J. T. Brigham.]
We have sympathy for those who are deaf in the outer sense. Should we not have more for those who are deaf spiritually? We should raise our spiritual voices there and make an effort to speak loud enough to be heard by the slumbering spirits.

The great thought of humanity is that they are striving to be appreciated.—[Ibid.]
The grandest events in life are slowest in reaching their consummation. The more glorious and profound a truth the slower is man to receive it.—[Ibid.]
Theodore Parker says: The world never saw such a population as America has; so rich, vigorous, well educated, so fearless, so free, and so young. I know America very well. I know her faults, I have never spared them, nor ever will. I have great faith in America; in the American idea; in the ideal of our government—a government of all the people, by all the people, for all the people, a government to serve the unalienable rights of man; a government according to the law of God, and this constitution of the universe. To the power of numbers, of money, of industry, and invention, I will ask the nation to add the power of justice, of love, of faith in God, and in the natural law of God, that we might surpass all nations, not only in vulgar numbers and vulgar gold, but in righteousness, which the good God asks of us. I have confidence in America because I have confidence in man and confidence in God, for He made man when He made the world, and made human nature sufficient to human history and its own salvation.—[Ibid.]
The history of the world is the story of the perpetual triumph of truth over error, of justice over wrong, of love against hate, of faith in God victorious over everything which rebels his law. Before man pass the whirlwind of society, the earthquake of the Bible, and the fire of the church; but the light that shines above the smoke never will, and the hiss of the fire, there comes the still small voice of reason, of conscience, of love, and of pity, and that is the voice of God. Those things shall perish, but His shall endure when the heavens faded as these poor flowers shall vanish away.—[Ibid.]
While theology tells us of a tired God, a resting God, nature everywhere proclaims that God is never weary in well doing.—[N. J. T. Brigham.]
The highest heaven that any mortal can enter is one of action, not a heaven where his innate indolence is developed and immortalized, but one where he labors and is not weary, but with his toil he is refreshed. It is the friction with that which is not himself on earth that is the cause of weakness.—[Ibid.]
A religion in which man acknowledges the justice and goodness of God is the noblest work of humanity.—[Ibid.]
In every human spirit there is an indestructible principle of good.—[Ibid.]
Man's body is but an external expression of the spirit, and we may judge of the spirit by its outward manifestation, though we must remember that conditions modify this.—[Ibid.]

LOVE.
BY T. L. HARRIS.
"Love God and man!" This ancient creed must be outworn in daily deed, or thou art helpless in thy need.
Love God in man. He asks no more. He only doth his God adore. Who loves his brother evermore.
In love all things begin and end; Through love man can to God ascend, And talk with him as friend to friend.
Love stands to open the morning gates; Whence shall descend Angelic Fates—The Glean of fraternal States.
Love lifts her angel finger high, And where she points, the bright'ning sky Kindles with Immortality.
Love hath one mighty end in view, 'Tis this: God's Eden to renew. And make all things divinely new.

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Geology and Railroads.

Professor Gunning, in one of his able lectures recently delivered in our city, says: "Our Mother Earth is alive, and is kept so by the internal fires, and when these fires die out she will die, and all living beings must perish from her face."
Then he connotes us with the idea that it will be many millions of years before these life forces will be exhausted. We have thought railroads might be compared to the arteries, as the telegraph lines represent the nerves of the earth, and as these nerves and arteries are extended over the surface the life of the world must be increased. So in this wonderful country of ours there has been a great increase of life and activity in the last fifty years. Railroads are like arteries in many ways; if they are weak, instead of adding to the strength and vigor of life they endanger it, hence it becomes a matter of importance to know that these arteries are constructed in a substantial manner. The frequent occurrence of fearful accidents on these is a very serious matter, and every means by which this

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Original Essays.

Written for the Religio-Philosophical Journal. BIBLE MYTHOLOGY.

By M. Woolley.

MYTH OF THE CREATION.

In Gen. 1:1, we read: "In the beginning God created the heavens and the earth." Here the first query of the rationalist would be: Who or what is God? Until he can answer this most important, this fundamental question, satisfactorily and truthfully, he had better stop right here, for he must first have a foundation to stand upon, else all his endeavors will prove fruitless, as has hitherto every "Search after God."

or Aries, or the constellation of stars in the zodiac, called the Ram, went below the horizon, or set in the west. Thus endeth at the 4th verse of chapter 2d of Genesis, Myth the First.

Written for the Religio-Philosophical Journal. STRANGE EFFECT OF ARTIFICIAL SOMNAMBULISM.

By A. B. Orr, M. D.

The host of correspondents who are contending against the theory of "artificial somnambulism," as advanced by Dr. Wm. B. Falmestock in his recent work on that subject, have, I think, (if they have accomplished nothing more) pretty clearly demonstrated the proposition, that some so-called Spiritualists, like a great many theologians, are strongly in favor of human progression, when its direction does not interfere with their particular branch of the manufacture of "sheer shribes for the Goddess Diana." Without desiring in any way to become identified with this controversy, the love of truth prompts me (with your permission) to present to your many readers a few thoughts on the subject.

is at present, and would not his nervous organization have been just as susceptible of suffering as now? Certainly. The position that his Creator originally endowed man's will with the power over sensation, as well as over motion, at once rescues your doctrine from successful contradiction, as well as vindicates and fully sanctions the philosophical axioms of Dr. F's theory.

Harrisburg, Pa. Written for the Religio-Philosophical Journal. VISIT TO THE SPIRIT WORLD.

Dr. Kayner's Experience when Drowned.

Bro. JONES:—The following was to me one of the most interesting scenes of my life, and may be interesting to your readers: When about seven years of age I climbed on the edge of a hoghead to drink at a penstock from which it was filled, when I was pushed head foremost into the hoghead by a rude schoolmate who then ran away and left me head downward in the water. I distinctly recollect the sense of suffocation, followed by a rushing, roaring sound in my ears with a pressure and almost bursting sensation upon my eye-balls, when purple and red lights seemed to spin out through the bursting orbs, and soon I seemed to pass through a small space when I emerged into the bright golden mellow light of the Spirit Land.

Voices from the People.

PARIS, ILL.—J. Carl, M. D., writes.—Now Bro. Jones, a few words concerning the progress of the spiritual philosophy in Eastern Illinois, and particularly in this fossilized orthodox city of Paris, and I will close.

Waterbury, Conn.—Lewis White writes.—I have not had much time to thoroughly read the Search after God, thinking that it would be in book form, so I have waited.

Terre Haute, Ind.—J. H. Stanley writes.—Dear Sir: Enclosed you will find postage order for \$3, which please place to my credit on account of the Journal.

East Abington, Mass.—J. Madison Allen writes.—I wish heartily for you and your excellent paper abundant success.

St. Charles, Ill., June 7th, 1871. Pleasanton, Kansas.

Bro. JONES: Agreeable to custom, and for the encouragement of those who think that Spiritualism is "dying out," I send you a condensed report of our three days meeting, and dedication of Brother Decker's new hall, on the 2d, 3d, and 4th of June.

The weather was pleasant and agreeable, and the citizens and friends from abroad gave me a good hearing. Brother Taylor from Fort Scott, and Sister Fry, an inspirational speaker, gave the people a rich and interesting talk.

This week we have had two lectures from E. V. Wilson, accompanied with his usual readings and tests, all of which has served to call up the attention of the people, who still "want more."

The only thing that excites a little mirth is to see the falling of the lower jaw and the staring and protruding eyeballs, of the old religious conservatives who so belittle themselves to sustain their creed, that they deny having any merit of their own, but expect to go to a local heaven, some time, on the merits of a Jew, whose name, they say, was Jesus.

ADAMSVILLE, PA.—H. B. Andrus writes.—I see by the tab on my paper that my time is out on the 10th, and wishing to follow "The Search after God," I send you \$1.50 for which you will continue the JOURNAL for six months.

ROCKINGHAM, VT.—John A. Burt writes.—I am well satisfied with the paper, and cannot get along without it. I will try to get some more subscribers soon.

STANWOOD, KANSAS.—A. Dodge writes.—I have been a firm believer in and supporter of Spiritualism, and thank God that my eyes were ever opened to its blessed truths.

PLYMOUTH, VT.—Orrin Johnson writes.—I like your paper for its fearless advocacy of truth, but I think that the editorial ideas of Brother Francis advocates had better not be printed.

WATERBURY, CONN.—Lewis White writes.—I have not had much time to thoroughly read the Search after God, thinking that it would be in book form, so I have waited.

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