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

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S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, JULY 15, 1871.

VOL. X.-NO.17.

Phenomenal.

WHAT IS IT?

Wonderful Manifestations.

BRO. JONES:-Agreeable to promise, I send you a slip from the Du Quoin Tribune, of yesterday. I am credibly informed that the writer is an ex-Methodist preacher, formerly of this place, but now residing in that neighborhood. It does not differ materially from the first I sent you. If it is of any use to you, I shall be fully compensated.

Yours truly,

DANIEL WHITE. Du Quoin, Ill., June 30th, 1871.

EDITORS DU QUOIN TRIBUNE:—Thinking the following account of reported witchcraft in this community may interest your readers, I

place it at your disposal:

About five miles southeast of this place resides one Mr. James Williams, who has two daughters, aged respectively about sixteen and eighteen years. For some time they have had strange symptoms, indicating insanity. Their father took them to Kentucky, hoping a change of surroundings would help them. For the time they seemed better, but after returning home, the former symptoms soon returned. This state of things lasted till about ten days ago, when the entire com nunity, miles around, was thrown into feverish excitement, and reports of witches and their wonderful feats, filled the air which ever way one turned.

The following are some of the rumors which wild excitement, with a wonderful amount of credulity, circulated with winged rapidity, many

Every evening, just as twilight came on, these young ladies were attacked by witches, when with wonderful sgillty, they would climb the house, or rather jump on top of it, run and dance over the roof, sing beautiful songs, lie on the comb of the roof, glide down on its edge and swing off, holding by their teeth to the eave, then suspending themselves in the air, throw themselves back again on the roof, pass over the gable end, and go through a small opening 10x 13 inches into the garret, with as much ease and rapidity as a squirrel, and then come down and rapidity as a squirrel, and then come down and rapidity as a squirrel, and then come down and rapidity as a squirrel, and then come down and rapidles to est. They commence hunting plus and flies to est. They never failed to catch a fly, and could pick up pins anywhere on the floor, or in the yard; the house had been swept, and they surrounded by a circle to watch them, and they would pick up pins on the clean swept boards when no other persons could see one. Some affirmed they had jumped from the back door of the residence on the top of the house on which they performed their feats, which stands about thirty feet distant, and then jump from this house on to a tree thirty yards off. These spells would come on as night came, and leave them with the return of day. During the day they would remain rational, and converse freely of their condition.

The following was reported as their own version of the matter:

One evening shortly ago, just at twilight the oldest saw a woman (witches are always women) ride up to the gate on a beautiful gold and dapple gray horse, who invited her to go to meeting with her; she refused, when the woman put the tip of her fore finger on the tip of her, the girl's fore finger, and without an effort, placed her on the horse behind her, and rode off; finally they arrived at a house where were congregated a great many most beautifully dressed women. Taking her to a cell entered by a hatchway, the women opened it, and told her to go in, then give her soul to the devil, and she would become a witch, and be able to do anything she wished in this world; this she refused to do, when instantly she found herself seated on a pole in her father's barn. Since then every evening the witch comes, and torments her for refusing to be a witch. She says she can see the woman who does it, and knows her, but whenever she attempts to tell who she is, she chokes her, and throws her into spasms.

Such is said by those who talked with her, to be her story. Hundreds go every night to see the sight; and not being afraid of witches—for I do not believe there was ever such a thing in the world, or out of it, Lconcluded I would go, and see for myself what foundation there was for the reports. So on Saturday night I rode down to witness the scene. On the way I was asked, what I thought of witches; if I believed in witches, -how witches were made, and who made them; if I thought it was the witch of Endor, etc. To which I replied, I don't think of witches; I don't believe in witches; don't think they were made at all; don't know anything about the witch of Endor-bave not found her name in my Bible where Samuel was raised from the dead, etc., and thus rode bravely on till we came, just at twilight, in sight of the house, and there they were, right on top of the house, standing, side by side, singing, waving their arms, and turning round and round. I never had, I aver; I never had, never have, and never will believe in witches, and I was determined to be courageous; but as their beautiful voices rolled out from the housetop on the still twi-light, plaintive, mournful, sweet, their arms waving, bodies turning this way and that, looking in their light dresses more like fairles. ghosts, or any unearthly apparition than human beings,-wave after wave of chill came up my back, and I felt light almost as air. Whilst I did not believe in witches, it see ned the only suitable place I had ever seen for them; and if such thing could be, they surely would be there, and then, right then. We hitched our horses, and I told mine not to let the witches ride him, as I

must ride him home that night, and examining his mane to be sure that there were no stirrups in it, we walked to the crowd who stood gathered around the house, on which were the young ladies Distance lends enchantment to the view, especially of an evening when ghosts and witches are supposed to be about. On nearing the house, I could see nothing remarkable in two persons walking and singing on top of a house, and so expressed myself; but there was the window, they told me, and if I would wait, I would be convinced when they had gone in at that. I told them, though not very small myself, I was confilent I could go through it, for saying which I got laughed at; soon, however, one of them came down to the corner of the house, not over from the comb of the roof, as had been reported, and climbing along the cracks (a log house) till she was directly under the window, and reaching up, took hold of the bottom casing, and easily passed in. Soon after, Mr. F. M. Martin, a large man whom you often see in Du Quoin, climed up and passed his head and shoulders through, which eff ctually spoiled their feat. When they came down the spoiled their feat. When they came down, the crowd formed a circle round them, to prevent them running off. The circle was large, as they were not less than two hundred people present to witness the performance, for such, by this to witness the performance, for such, by this time, it had got to be. Now came the most distressing sight I ever witnessed. Two young ladies, rendered wholly unconscious of what they were doing, by some unknown cause, running about hunting pins and flies to eat. A coal-oil lamp being held to give light, caused a pin to shine, and be more readily picked up than in day-light. It is hard to believe, but there were will sing there who three wins on the ground to villains there who threw pins on the ground to see those poor senseless creatures pick them up and try to eat them. After running around, and and try to eat them. After running around, and across the ring some time, stopping often to pick up a pin, when one of their friends would spring in, and catch their hands to wrest it from them, which would be followed by a severe struggle, she struggling to get the pin to he mouth, and often succeeding in swallowing it; after this had lasted some time, they fell with a small resulting like a space, when they were carried something like a spasn, when they were carried in the house and laid on a bed. They had very slight convulsions, and seemed to have fallen more from exhaustion than any other cause. Af-ter near half an hour, they came out of these spells, and commenced eating flies. There is no mistare about this. I actually saw them with wonderful expertness catch flies off the wall, and eat them in spite of the watchfulness of their friends, and then vomit them up. It was horrible to look at, yet there were fiends there laughing at it. During these spells they would go to a French harp which they own, and are very fond of, and play and sing catches of wild music. After witnessing these scenes till ten or eleven o'clock, I sought an interview with their parents tried to prevail upon them to send the people home, and get their daughters quiet. They firmly believed they were bewitched, and wanted the people to witness it. I plead with and told them it was impossible, there were no witches, that excitement would kill them, and urged them for the love of their interesting daughters to put a stop to it. I told them reason was dethroned, that disease had hold of their minds, that some villainous quack doctor had perhaps given them a fatal dose, and to send for the best medical advice they could get, and mentioned several pysicians whom I could recommend, but all to no purpose. I then went home feeling sad and disgusted. Yesterday afternoon, E. Ross, Esq., Mr. W. H. McCan and myself rode down to see them in their lucid moments, and converse with them. They seem sad, and look as if they were just convalescing from a long spell of sickness, they walk about the house, and converse intelligently during the day. Mr. Williams now says he is satisfied they are not bewitched, but that some villain has drugged them. At several times he has found papers of medicine in their hands during the night, slipped there by some one. When in their crazy spells they will eat anything they can get, and of this advantage has been taken to keep up the drug-ging. If this be so, doubtless the same fiend who gives the drug, scatters the pins for them in

the night. However this may be, there is something very strange about it. They do swallow the pins and flies, I saw it with my own eyes, and saw them vomit them up. They are crazy at night, and sensible in the day. Yesterday they sang and played for us, and tried to entertain us, but, oh! how sad! Some of your physicians ought in the interest of humanity and the science of their profession, come out and witness these cases.

SUBSCRIBER. Fitts Hill, Ill., June 221, 1871.

Charles H. Read.

The Spir tualists tell wonderful stories. Some of their tales make the legends of Charlemagne and the exploits of Munchausen seem tame. The last Spiritualistic story that has come to us, from a perfectly reliable source of course, relates to the extraordinary performances of the spirits through the mediumship of one Mr. Read, whose hands were tied and sealed together, and whose arms were tightly bound with ropes passing over his coat; yet his coat was taken off in a twinkling, in a way that showed it must have been taken to pieces, and put together again by spiritual agency. Heavy rings of solid iron were put on his arms, and were taken off and put on again in a manner which showed that they must have been disintegrated and joined together again as before. Read confounded the Harvard College Professors, which is not par-ticularly wonderful; if we mistake not quite a number of mediums have done that; in fact, they have been confounded so often that we wonder any first-class medium should think it worth the while to go through that unsatisfactory process again, particularly as they perversely refuse to stay confounds. But a certain clergyman living in the neight orbood, determining to put Read to a crucial test, brought rings of steel to a seance where he was to perform; but when the entertainment was half over, our clerical friend suddenly withdrew, no one know ing why. Shortly afterwards it was ascertained that one of his steel rings had been put upon his own neck; and the steel being so hard that blacksmiths could not file it off, he was obliged to go hundreds of miles to a physical medium who could relieve him.

We simply state "the facts," only regretting that the clergyman had not the moral courage to tell the story himself, and show the ring with his neck in it to the public. If miracles could prove the truth of a religious or other system, then Spiritualism could lay greater claims to credence than any modern faith. But mirac'es convince only those who are predisposed to believe in marvels, and only a religion strong in reasons is sufficient to carry a heavy load of them.—Golden Age.

From the Harrisburgh, Pa, Telegraph. Reply to an Undeveloped Spirit.

In the Morning State Journal of the 13th we find an article headed "Spirits in Harrisburgh, Ignorance trifling with Theology, A. Mystery

that is a Humbug." I have been requested to answer the spirit that prompted the writer to pen that article, and in so doing I must confess I am at a loss for lan-guage to express my astonishment. I, with many others, could not think it possible that there lives in this city an educated man so devoid of Christian honor as to charge or insinuate that a good old Christian gentleman like Mr. Potts, and his two worthy sons, would be guilty of per-jury or practice deception, in any manner or He says that in company with two friends, one an honest, conscientious and intelligent Spiritualist, and the other a high-toned and unquestioned Christian, on Bunday afternoon, visited the residence of Mr. Potts, on Broad street, where they were intorned were art prohouse, Mr. Potts, received them in a Christian, courteous manner, conducting them through his rooms on the second and third floors of his house. On the walls of the rooms were hung a collection of drawings which he supposed were crayons, but were assured by the old gentleman they were the work of spirits. He said neither him nor his high-toned Christian friend make any pretense to correct judgment of the correct-ness of designs, yet in referring to the beautiful representation of a decayed stump and two large bunches of grapes, he says the stump represents a pig's tail, and the grapes ears of corn. How different good spirits tell us; the decayed stump represents our mortal body after death, and the grapes the spirit, after death, springing forth in newness of life, bearing fruit unto per fection, eternal progression.

The picture referred to has been examined by honest, experienced artists, who make no pre-tense to high-toned Caristianity, and all have pronounced them the best and most extraordinary productions of art they ever saw, when taken into consideration they were drawn and colored in the space of fifteen minutes, without mortal hands, and that in a closed dark room. Other drawings, he says, they examined in turn, in all of which they detected, with ease, the ignorant touches of human defects-everything about them savored of corrupt flesh, and they smell of humbuggery—and that they are sure they are the work of ill-trained and clumsy earthly hands, moved by a mind low-bred and shallow, but knavish enough to indulye in miserable decep-

I would ask your Christian readers what they think of the above kind of high-toned Christianity. If that is the language of high-toned Christian men, I confess I know nothing about true, heart-felt religion. What, I ask, but a wicked, undeveloped spirit could ever have prompted a man to use such terms to those who showed no other spirit than kindness to them?

Some time last fall or winter Mr. Potts and his two sons were requested by a friend from Illinois to send him their affidavit in reference to their spirit pictures. They went before Mayor Verbeke, in my presence, and upon their solemn oath declared that the drawings exhibited in his rooms, and the picture presented to Mr. E. V. Wilson were not drawn, sketched or colored by mortal hands, and that no living being either furnished pencil or colors for them, and yet, in the face of their oaths, that undeveloped spirit would dare to publish such base slander and call them knaves and mountebanks.

A wealthy gentleman, a citizen resident (who by the by is no Spiritualist), after reading that base, cowardly article, remarked: "I know Mr. Potts well, and I would sooner take their word than the writer of that article's oath." I have

heard other gentlemen say so. I am at a loss to know what ever could have prompted him, unless he thought it would gain him popularity amongst the opponents of Spiritualism, or give a death blow to Spiritualism in this city. If the latter was his object, I am happy to inform him that in this he has signally failed. Our circles since have been more numerously attended by intelligent ladies and gentlemen, our meetings increasingly interesting, and the tests given proved satisfactory and con-

All we ask is an honest investigation and examination of those spirit drawings. Our meetings are free for all honest investigators. Mr. Potts is pleased to see gentle nen and ladies come and see those pictures, and takes pleasure in giving all the information he can.

When the "Undeveloped Spirit's" article was

such things. Worse was said of Jesus. If they had the power now, they would punish us in the same way; it will all do good." This was the language of a Christian Spiritualist, and not high-toned.

Since I commenced writing this the spirits commenced and finished a beautiful picture for me. It was worth seeing. I have it at my house, and most resp cifully invite all my neighbors and friend: to call and see it and judge of its

Now, Mr. Editor, a few more remarks and I will leave him to his glory. I should not have written one syllable if it had not been for the base attack on Mr. Potts and his good sons, the latebet of whose shoes he is not worthy to un-

loose, as far as honestly is concerned.

I have no doubt exceptions will also be taken by that learned spirit to the plain manner I express my thoughts; but I remember of once hearing that good man, the Rev. John Winebren-ner, say when asked by a learned, high toned man, why it was that he used such plain, common language when he preached? His answer was, "If I can touch the hearts of children, the aged and learned will understand what I say." The sons of Mr. Potts and myselt may lack a knowledge of syntax and prosody, and have a mixing up of plurals and singulars, revolting to all like him and his high-toned friend. If they have been fortunate in receiving a more liberal education than we, what has that to do with Spiritualism? Much learning makes some men mad. I care very little what they say about me. The-I care very little what they say about me. I be-lieve in the power of spirits to return. I don't only believe it, but I know my departed spirit friends and relatives under proper conditions can return and identify themselves. I have seen, recognized and talked to them, in the presence of many witnesses. I know what I say. We are all the while receiving valuable and incon-trovertible tests, some of which I purpose publishing an account of soon. If you, Mr. Editor, will consent to publish the account of spirit manifestation at Brinkly Female College, as published in the Memphis Avalanche, the Pittsburg, Boston and Chicago papers, the demand for your paper would increase, and would be very interesting to your readers. I will take 50 copies. Yours, respectfully, in the cause of progression.

Testimonial

DEAR JOURNAL .- Not being a Spiritualist, but an enquirer for light and truth, I would like to state a few tests of spirit power, as it is claimed, given me by Dr. Abba Lord Palmer, through the columns of your interesting paper, of which I am a reader. I visited this medium a short time since, and while sitting at the breakfast table with the family. I remarked that it would be a source of gratification to have my sister described and a communication from her. The medium said if my sister came, she would inform me, and in less then five minutes, she said, "I see a young lady, with dark, curly hair, round features etc; was cheerful and amiable in disposition," thus describing a sister of mine that died seven years since. My hair is a light brown, and not inclined to curl, and we did not resemble each other, so that she did not guess from my looks her contour, age etc. The Doctor then described another spirit, that she thought was the mother of my spirit sister. Now my father's first wife died some thirty years ago, but the medium knew nothing of this. Some one present asked, is she the mother of John?of Rily? she clapped her hands together saying the mother of John, a half brother of mine,his name being John Rily McNaigh; but the person who asked this question thought his given name to be only Rily. All were surprised, especially the questioner at the answer given, because the question was asked in that way to catch the medium in an error if possible.

While there I gave her a piece of lead ore taken from a mine, last winter near this place. From it she described the country, the location, and a building close by—a school house, and stated that water was trickling upon the ore, which I had forgotten until reminded by her also describing one of the miners even to his clothing and manners. Said there were three men in the mine, the general rule being only two. She also described the locality of a mine that has not been explored, but is talked of by the miners. From a pebble she gave me a better description of its original locality than I could; bringing to my recollection a severe pain and some disease I was troubled with at the time of picking it up.

The mediums gave all the leading events of my past life up to the present,—even the events of my journey from Wisconsin to New Boston. I then gave her a letter from one of my sisters. She did not even read the name but taking it in ber hands, closing her eyes, she described the writer of the letter,—even to the dress she wore when I saw her last. From a serap of writing, she described the contour, manners and disposition of an acquaintance; also her occupation, without a failure. I cannot explain how she told these things, as we were perfect strangers to each other, up to the time of my visit, and no one had told her to my perfect knowledge and satisfaction.

GEORGE MCNAIGH. Plattville, Wis.

Belvidere Seminary.

This is a week of commencements and accounts are reaching us from all the great educational institutions of the country. This beautiful minlature city on the Delaware, is by no means out of fashion. On an eminence commanding a view of vast extent and unrivaled beauty, overlooking the town as well as the country round about, stands BELVIDERE SEMINARY, an instituread to him by a gentleman what think you was tion gradually but surely growing in public fav. his reply. He said, "Oh, well, we must expect or, which is evidenced by pupils finding their

way here from the growing expanding West from the Pine Tree State, that bounds our "away down East," and from cities and towns south of the once important line run by Mason and Dixon, and even from South America. The attractions are a healthy climate, a genial, moral at-mosphere, and a system of home influences and philosophical teaching rarely combined in one locality. Over this institution, like the three graces, preside the three sisters Bush. who to a graces, preside the three sisters Bush, who to a native fitness for teaching the young, have added long experience, careful study. deep thought and an earnest endeavor to make education attractive to the pupils, and lead them by pleasant ways, up the hill of science, keeping their minds so agreeably entertained that they do not weary and faint by the way.

It was our fortune to be present at this commencement, and to find it as worthy of a public

mencement, and to find it as worthy of a public record as many of greater pretensions and more extended tame.

In this Institution diplomas are conferred for any department in which the pupil is far enough advanced to be able to graduate, and a portion graduated in the departments of science, literature, some in gymnastics and some as teachers. and the diplomas were distributed accordingly. Among the important and interesting features was the exhibition in the gymnastic department, so essential to physical health and devel-opment, and to which this Institution pays much care and attention, believing that a sound mind can only be sustained in its vigor by a sound body. This part of the entertainment was exceedingly interesting.—Williamsport, Pa., Ga-

Somnambulism and Dreams.

zette and Bulletin.

BROTHER JONES:-That it is possible for two omnambulists, lying at any angle or at any distance apart to dream the same dream, there can be no doubt, especially if their connections, acquaintances and associates have been the same; and as I have been ask d to explain the phenomenon upon the principle of "no magnetic currents," I will state, that, as somnambulists are clear-minded in all their faculties, whether they are in a natural or an artificial somuambuat any angle or at any distance, independent of any outside influence or conductor, and the phenomenon is simply reciprocal mind reading, whether the persons are conscious of having done so or not.

So, too, the faculties of susceptible persons, whether strictly somnambulists or not, can reach out-even when they are otherwise apparently in a natural condition, and learn the approach, or read the mind of persons at any distance, independent of any outside influence, or their own consciousness.

This is simply a power, inherent in and natural to all persons—especially when their facul-ties are in a somnambulic condition, and as matter, darkness and space offer no obstruction to the exercise of their faculties, it is impossible to say what mind can not effect when in this condition-and as "magnetism," even if it had an existence, could have neither acumen or intelligence, it is impossible that it could be the means of communication, and as all things are present to somnambulists, as well as to spirits, there can be no necessity for a fluid or a current of any kind to convey the mind, which has all the necessary powers within itself-viz., perception or clear-mindedness, which reaches out, and like the natural eye, observes its surroundings, but unlike it, does so independent of material obstructions.

WM. B. FAHNESTOCK.

Can Spirits Cure Diseases?

BROTHER JONES: - I answer, yes! There can be no doubt of it; but they, like men, must have conditions, or they can not effect anything. It this be so, the question naturally arises, What are the conditions necessary which enable them to do so?

The facts connected with this subject and the necessary explanations, have often been made in previous articles, but still there seems to be a difficulty in some persons to comprehend the simple fact, that the somnambulic condition is necessary, or it will be impossible for them to effect anything, and the idea that spirits or any one else can produce this s ate, is out of the question-for it is a natural condition to all, and only requires an abstraction of the mind from the body to effect it in the first place, and when it has once been induced, and the proper instructions given when the person is in the condition, t can, ever after, be effected even in an instant, by the will of the subject, independent of any

When persons are in this condition, spirits can impress their mind so as to effect cures, and thus impressing the mind is equal to man's telling them to resolve that the disease shall cease to annoy them when they rouse out of the con-

Impressing the mind, therefore, is the only way that spirits can effect cures, and it does not matter whether the impression of being well is brought about by men or angels, so that the mind of the patient is favorably impressed or re-

solved. A belief upon their part, no matter how, or by whom induced, will have the same effect, and be equally efficient, if the idea originated with themselves. So that a resolution is made, or a belief entertained, is all that is necessary.

WM. B. FAHNESTOCK.

-A libel suit has been commenced against the Christian Union by Mrs. Victoria C. Woodhull, who claims that she has suffered \$250,000 damages by reason of allusions to her in Mrs. Stowe's story published in the Union.

The Rostrum.

Reported for the Journal. RELIGIOUS PROGRESSION.

A Discourse by Rev. D. W. Hull, Delivered before the Indiana State Spirkual Association, at Masonic Hall, Indianapolis, Sunday, June 18th, 1871.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. -Gal. 3:24"

I have taken this passage for a text, because it is one of the landmarks of religion. A more proper translation of the word schoolmaster would have been pedagogue. We shall attempt to show in this discourse the progress of rolligious ideas from its early commencement until the present time; that godliness is not now what it was once, and that men grow out of old religious prejudices, and form new bases of faith, as the demand for them increases.

We then stretch back as far as history reach-63-beyond the old Mosaic cosmogony-for it the Hindoo astronomy which has come down to us is correct, this people once celebrated their vernal equinox as the sun entered the sign of Libra, instead of Aries, as it is now said to do; and as it takes 2153 years for it to pass through one sign, it will take it six times as long, or 12,918 years for it to pass through six signs, which added to B. C. 388, at which time the sun entered the sign Aries, would make B C, 13,006 years, which would extend back 9000 years before the time of Adam. These infidel diagrams came down to us with a history telling something about the mode of thought of this ancient neople.

They had their hierophants, episcopates, bishops, priests or seers,—terms which n w have ceased to have solely a theological significance,-placed upon an observatory over their temples, whose business it was to observe the physical phenomena of the heavens, and to make due proclamation to the people who might congregate within the temple, any important changes that were about to take place in the season. Just before the sun entered the sign of Aquarius, the Dog-star, Sirius, was seen to arise, and it was regarded as the harbinger of the coming flood. Accordingly, the priest made the proclamation seven days beforehand of the coming flood, in which the Water-bearer was supposed to empty his vessel into the Nile or Ganges, and cause them to overflow their

The sun being the cause of day and night, and the renewer of the seasons of the vear. was regarded as the Great Architect or Royal Arch-Mason of the Universe, and received such sppellations as to credit him with supreme power, knowledge, and design. Every idea, every passion, and in fact every influence, was represented as a person. It was but natural that the poets should give the sun a name expressive of him as lover of the dawn, the moon or the earth, and that the affianced of the sun should also have a name. Taking the personifications out of the poetry of the times, we should understand that the dawn preceded the sun in the morning, and followed him in the evening, and were it not for the different titles expressive of his Godship and her Goddesship. we should know what the poet meant when he tells us the sun caught the dawn and kissed her, but that she fled away and overtook him in

the evening. These poems were recited, however, by the grandmother in the nursery, and each title expressive of a passion, principle, or phenomena in nature, become to the children, actual persons. To-day we are all only overgrown childrev, receiving and believing these old Hindoo fables as our religion, out of which the infants

of yore never grew. Now it is not an easy matter by the etymology of our Bible, to trace our system of religion back through Chaldea, to Egypt, to India; and believing that India gave of its religion to Egypt, we shall not deny that the Hebrews came out of Egypt, whatever doubts we may have on that point. Leaving this point, we then proceed to examine the Hebrew religion as

it was before the captivity.

This system of religion was a material religi ion, having no reference to a hereafter, or a life to come. Indeed, very few of that people knew arything of a life beyond. Their whole system was only adapted to the wants of that selfish people. It was not with a promise of a life hereafter, or the dread of punishment in the future life, that induced the Hebrews to live virtuously, but it was for the purpose of prolonging this life, or increasing their happiness whilst here. The commandment is, "Honor thy father and thy mother, that thy days may be long in the earth." "If thou wilt not by any means serve the Lord thy God, then shalt thou be consumed with the burning ague, etc." Here were the promises and the threats, none of them reaching into the beyond. Their sacrifices and oblations reached no farther. They were commanded to make sacrifices to avert certain calamities that might occur in their life, or to happify their lives and prolong their existence. They were even commanded to atone for sins of ignorance, that is, get sins forgiven that they may have committed, of which they were unaware; for their deity was a capriclous being, who was liable at any time to fall into a rage about some trifle, that no one could find out untill he had wreaked his vengeance on them, when he would stop and tell them the cause of all the mischief, and require of them to repent when it was too late to do any good by so doing.

Eventually the Jews went into captivity, and here, it seems they made their first step up the ladder of progress. Sometimes calamities prove to be blessings; and it seems that this was a very fortunate disorder, for they fully received compensation for all their temporal losses, by their mental development. They went down into Babylon without a taper to light them beyoud the grave—they came up out of captivity with a fixed hope of immortality. With all their faults, the heathens have bequeathed to us and our Bible a blessed hope of a future life, of priceless value. They there learned a truth worth more than all they had endured during those seventy long years of captivity.

But there was a conservative class of persons in this day, who wished to restrict religion to the old manner of expressing thought, and hung to it with a dogged pertinacity. These were called Sadducees. In the time of Jesus there were several classes of persons, al of them fixing boundaries to their religious beliefs by the writings of some of their theologians. The Sadducees fixed boundaries sround the writings of Moses, and would fellowship no one who should add another truth to their theology not found in one of his five books, whilst the Pharisees added the Paalms and the Prophets to these books, thus increasing their range, but

restricting them to certain boundaries. Then comes on the stage of action Jesus of Nazareth, and adds truths which he had not learned in their books, and bow soon is their wrath and hatred made manifest. Why, they called him a blasphemer, because he would not admit that Moses was better authority than

ter him with as much zest as we hear it now hurled after those of his disciples who think that all truth is sacred and that we have no right to confine our morals and religious obligations to the teachings of any one man. At one time we hear him saying that "all that ever came before him were thieves and robbers," which would include Moses, and which to the Pharisee and Sadducee was the most consummate blasphemy. At another time we hear him differing from church teachings:

Ye have heard that it was said by them of old time, Thou shall not commit adultery.

But I say unto you, that whoseever looketh on a woman to instafter her hath committed adultery with her already in his heart.—Matt 5: 27, 28.

Ah, this was a different idea from that which they had received in the church; they had always thought that there was but one party capable of committing adultery, and that was the female party. Accordingly in John, 8th, we read of their arresting the woman taken in the act of adultery, but they never once thought of the man; and when Jesus had said, "Let him that is without sin cast the first stone." all of them being guilty of the same crime, there was no one left to throw stones. The "whosoever" in this passage, that "looks upon a woman to lust after her," is a man, and when Jesus condemns men, he goes farther than does the church. The church people of his day claimed to be "Moses' disciples,"—Bible believers, in contradistinction from the teachings of Jesus, as much as if they had said, "We can not believe in Moses and Jesus both." and they could not; but now the churchman inconsistently asks us to take both of these teachers. Jesus and Moses, with all their contradictions of each other.

Now, we find that religion has been growing since the time of Moses till the time of Jesus, and that we have an improvement upon the old Hebrew system, and yet Jesus did not teach it all, as I shall show in a little while from his own words. But admit that he did, we have not got it all. Here in this little book which I show to you now, is all that was collected from Jesus' sayings for three and a half years, yet I suppose if does not amount to so much as one of his discourses.

Was it necessary that the disciples and early Christians should have all that Jesus said in order to accomplish their salvation? Then we can be saved with nothing less; and hence we

must have a new gospel.

It was impossible for the disciples to remember what Jesus said during this time,—this period of over thirty years,—and write it down just exactly as it was. They could not comprehend it, and no man can remember that which is beyond his comprehension, any more than a child can remember all the parts of a mathematical problem before he has advanced to that department of his education. To show that this is the case, I will refer you to an instance where two writers have each told a different story about the same affair. The first is found in Matt. 27: 3-6, and reads:

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of allver to the chief priests and elders,
Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see them to that.

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

The second is found in Acts 1: 18, 19, and

Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, the field of blood.

Now, only one of these stories is correct; one save Judas re'urned the silver, and hung himself, whilst the other tell- us that, he did not return the silver, but bou fuld with it and then h fell down and killed himself. Now, I have no doubt that each thought he was telling the facts of the case. They probably both remembered the main features of the circumstance, viz: that Judas had betraved his leader, and got a certain amount of money for it, which was afterward used to buy a piece of real estate, and that in someway he came to a sudden and untimely death: but as they could not clearly state the facts of the case, they gave their impressions of

If such mistakes may be made in some of the most simple affairs that occurred, how much do we have at stake in matters of our faith? We may be led wrong. But this is not all. Origen saw this defect in the Bible, and went through it with his prolific pen, erasing here and there such sentences as did not suit him, and interlining in places such remarks as best suited his faith, till he had got the New Testament to suit his old pagan notions, and then threw off the mask and told the world that he was a pagan. Such, dear friends, is the Bible you have to-day. No wonder there is such a din of confusion in the orthodox world about what men should believe and dishelieve.

But, as I said awhile ago, Jesus did not teach us all. Truth is always progressive, unfolding to the wants of each individual. Now I will read John 16: 12.

I have yet many things to say unto you, but ye cannot bear them now.

"In the name of sense," I think I heard one of the bigoted Pharisees exclaim, " what can he say that is worse than what we have heard? He says we can't bear it. Why, I thought we could bear anything after all the radical stuff that has fallen from his lips. He has called Moses a thief, denies the truth of all that's in the Pentateuch, says a part of the law is wrong, and now lets us know that we have not heard the worst of it."

But the Pharisee did not exactly understand him. Perhaps his truths were more radical. but he meant to say that he had not told-enough

of them. It was only a few weeks after this time, that this bold radical was murdered, and if we get these truths we must get them through Spiritualism, for there is no other way. The church has deprived itself of the very truths that Jesus wanted taught, by ignoring this passage, and shutting up the doors against the innovation of there many things.

The next verse tells us how we are to receive these truths:

Howbelt when he, the Spirit of fruth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. This is Spiritualism again, and will be shut

entirely out of the churches. We now turn to Paul, and we find him as great a radical as any one else. 1 claim that Christianity is a progressive system; and, therefore, strange as it may seem, Spiritualists are the only genuine Christians. Paul had a great deal of trouble with his brethren because they stuck to their ideas of ecclesiastical bandage; and I have sometimes been afraid that Spiritualista would draw lines around sentiments we are now uttering, and arrest the progress of the

truths we are teaching. In Gal. 2: 4, Paul enters the following com-

And that because of false brethren mawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into

But what is this liberty? When Jesus came, he said he "came to preach deliverance to the cap ives and let the oppressed go free," He any other good man, himself included. He atruck hard at their creeds, for their mental only added to my former stock of kn heard the names, radical, infidel, etc., hurled af thraildom was worse than their bondage to the I could not be said to be an apostate.

Romans. Now they have got into a condition where they have liberty to believe and practice everything that their reason tells them is truth. And here is to that "false brothren" slip in amongst them, in order to bring them back into the bondage of their creeds. That this is the truth of the matter is evident from Gal. 4: 9, 10:

But now after that ye have known God, or rather are known of God, bow turn ye again to the weak and beggary elements, where unto ye desire again to be in bondage?
Ye observe days, and months, and times, and years.
I am airaid of you, lest I have bestowed upon you

labor in vain. Church creeds may be likened unto a pen in which are kept a flick of sheep. Without any mental food, only such miserable gahage as is afforded by the gospel shops of the day, they are literally starving for that which their pastors refuse them. They have picked the grass off close to the ground, and even dug in the earth to eat its dry roots. Thus they are in a beggarly condition. Now, the clergy find fault with us for tearing away that ience which is about them. We are doing the very work Jesus did, preaching deliverance to the captives. All outside is rich with abundant pastures, and the clergy well know that if they get out of the pen once and get a taste of the rich pastures outside they will never again have a tooth for the miserable dry roots of grass in their old fold, and they will never come again to eat of the miserable gospel slop afforded one day each week. There is a demand in their spiritual natures for something to supply their wants, and unlers they are kept ignorant that there is food adapted to their wants, the sheep will leave the fold forever. Now that they have left the fold, why do they turn to the weak and beggarly elements which afforded them such poor consclation, and "desire to be in bondage" again. This bondage then consisted in observing "days, and months and years;" now it consists in saying a few words over a piece of baked dough,

of a capricious Delty! very appropriate play for children, but rather sm ll business for fullgrown men. In Gal. 5: 1-5, Paul comes out with the following exhortation:

calling it Jesus,—turning cannibal and eating it

-or being baptized to suit a theological whim

Stand fast therefore in the liberty wherewith Christ hath made us free, and he not entangled again with the voke of bondage.

Behold, I Peul say unto you, that if ye he circumcised, Christ shall profit you nothing.

For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

Christ is become of no effect unto you, whosever of

Christ is become of no effect unto you; whosoever of you are justified by the law, ye are fallen from grace. Here is "liberty" again, and he calls the old Mosaic law a "yoke of bordage," Why, that would be considered the worst kind of blasphamy in me.

Now, if we are going to turn back to their old law, we are going to give up all the "liberty" we had, for it we are debtor to a part of it, we are to all of it. And so we say to-day, if you make this book the boundaries of your knowledge, we are again under obligations to its rites and ceremonies. "Whosoever of you are justified by the law are fallen from grace." The Greek is "apostatized," that is, gave backward. Now, I am such a notorious apostate I presume I have given the subject more than ordinary at-

When I was a boy I joined the United Brethren church, but I soon outgrew the faith of that denomination, which is similar to the faith of the M. E. Church, and became an Adventist. As my mother became an Adventist at the same time, the church raised the cry of apostacy, and as they had experienced some trouble in getting rid of my father and brother for the same crime, the minister hit upon the ingenious plan of burning up the class paper, and let all the members join over, and as my mother and I would not be likely to avail ourselves of that pportunity, we might consider ourselves burnt out of the church. This was apostasy number

In the course of a few years, however, the Seventh Day Advenists came around, and as it was necessary for chick to grow large enough to fill his shell before coming out of it, it was just as necessary that I should grow up to fill my Bible before leaving it. Some people are born outside of the Book, and do not need to experience all I did. So I had the Seventh Day Sabbath attached to my theory. This was apostasy number two.

But there was a certain Mrs. White, who was rather an indifferent medium, who was having visions which she insisted should take the place of our former creed books. Against this, I, with a large number of others, finally rebelled, and we started a paper with which I become connected, entitled, The Hope of Israel.

This was apostasy number three. I remained with this class of people about two years, and was as much a creed-maker as any of them. During this time I unfortunately, or fortunately, had the rheumatism, and went to a magnetizer, who had no spiritual influences about him, for relief. I became clairvoyant and could not shut myself up from my inner sight Whilst my mind was grappling with the bard questions of the hour, I could not pray myself away from the inevitable infidelity before me. The result was, ere I was aware of it, I became a Spiritualist. I would have given the world, if I had possessed it, to have remained an Adventist; but I was forced forward by an unseen power, to the irresistible conviction of the truth of Spiritualism. I then found myself without friends in my church, and all kinds of reports were being circulated about

I came to the conclusion that I could tell the people what I believed as well as my brethren: and as I wanted that they should know the causes that induced this belief, I made application before the church to deliver three lectures on week-day evenings. The Descon replied that there was to be a business meeting the next day, and he would present my petition. I supposed that he would not urge the matter quite so well as I should, and therefore concluded to attend myself and present my own petition, When I attended, the next day, I was astonished to find that the meeting was called to try me for my fourth apostasy. I had withdrawn, but the matter was not notorious enough; they desired to follow me with all the opprobrium possible. How they managed to call a meeting for the purpose of disfellowshipping me, and keep it secret from me, is more than I can tell.

I had determined to never take a public stand again on any matter, and went to the south part of the State, to follow a peaceful occupation. But one day the Hope of Israel came -and there, in flaming capitals, at the head of a column and a half of matter, I read the words, The Apostasy of D. W. Hull!" I confess, 1 never saw my name look so big and ugly be-

I read the article, and I found no less than four falsehoods in it—all told for Jesus' sake—

and every fact misstated. I will not say I wept, for I cried. I subsequently saw the editor, Elder B. F. Snook, who agreed to have the whole article taken back if I would show him one falsehood in it. I showed him several, but he had not the manhood to expose one of his brethren, whose name is too

losthsome to be here mentioned, I then began to think and question on that moral "apostasy." Had I but gone back into one of the churches out of which I came, I should have been an apostate. But as I had given up no truth, forgotten no axio.n, but had only added to my former stock of knowledge,

Now, "whosever is justified by the law is fallen from grace;" that is, whosever has gone back from Christianity to Judaism; but I can't get back into the church out of which I came, any more than you can get an oak tree back in-to the acorn from which it grew. To do it, I must give up all that I ever learned in the churches, and that I cannot do. I trust to-day, that I have all the the truth I ever had in the churches, whilst I have been adding something to wast I learned of them ever since I left

Hence I am not an apostate. We have traced Hebrewism up from Mosaism, or Sadduceeism, through Phariseeism, up to Christianity, and found it a regular progressive system. The law was good; it was our schoolmaster, to take us one step higher; it was well adapted for the people for whom it was made; but it is far beneath the wants of the present enlightened day of the world. Infidel as I am, I find none who have not the same want of faith in the morals and social condition of the early fathers of our religious faith. We put primers in the hands of our youths until they have mastered their alphabets, and then we advance them to other studies just as fast as we find them capable of comprehending the lessons we teach them. We would not take the Bible away from those whose intellects and morals are still in need of such a book. We would only have them hurry up their lessons, and advance out of the book as speedily as possible.

I want to call your attention, in connection with this subject, to Heb. 6: 1-3; but before doing so, allow me to say a few words on the fifth chapter of the same book, wherein Paul upbraids his brethren because they were not able to bear "strong meat," but had to be fed on milk. "Milk is for babes," he says. But, if you will notice, the milk dealt out to the babes and sucklings of the gospel by the clergy, in our times, has a very sickly, blue look to it; it looks as if the pastors had watered it very liberally and there was not enough chalk left to whiten it with. And withal this milk is so scarce and has been so diluted, that the gospel-mongers have found it necessary to quiet the half-starved forty and fifty year old brats with sugar-teats made out of sweetened bread tied up in an old rag and soaked in warm water—a miserable counterfeit of the maternal fount from which, in early life they received their nourishment. But we dare not approach them with strong meat, for the moment we do, they accuse us of infidelity, kick up their great heels, and raise a theological equall, and raise such a din that we are glad to let them alone. But I will not hold you longer from the passage above referred to, Heb. 6: 12.

There'ore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the loundation of repentance from dead works, and of faith toward God,

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment

"What," says one. "I hope you are not quoting that to prove Infidelity. I thought if there was a passage in the Bible to prove Infidelity, you would find it, and now you have found it. I suppose you would have us give up Christianity and become heathens?"

O no; I would not have you do any such thing, but I would have you leave the first principles of Christianity, for we can not be perfect and remain in them. As I said before, Christianity is a progressive system, and he is not a Christian who is too conservative to improve. Let me illustrate it:

A, B, C, and D, start to Kokomo, but before going there, they ask me the way. I tell them to go in a certain direction till they come to the forks of the road—there to take the right hand fork, and go on to a certain cross-road—there to go straight ahead till they come to a certain village, and when they come to that village, to

go on to Kokomo.

They all start, but A being a Sadducee insists that he is at Kokomo when he arrives at the forks of the road. B. C. and D go on, however, till they come to the cross roads, where B. being a Pharisee, stops insisting that their chart takes them no farther. C and D go on till they come to the village, when C being a church-man says, "This is the place that Hull told of. We are now in Kokomo. He said we should leave this place, that is, walk backward and forward on this old track." C's mistake was in supposing I had fixed boundaries, and supposed a man might reach Kokomo by standing still. Whilst Kokomo is only reached by leaving the village, and going on through to Kokomo. The church-man would stop and claim he is a Christian, after he has learned all that Jesus taught-whereas Paul teaches us to leave it, and shows that we never can be perfect until we do. Pseudo-Christianity stops too soon. We would not take away one precept of your book; we would only ask that you do not make any one's book a finality. "Not laying again the foundation of repentance from dead works." "Faith without works is dead," James says, and Jesus tells us that the believers shall do the same works that he did, and the modern church-men tells us that all these works have passed away. If this is the case they are dead works.

Now, Spiritualism is a system of works, for we have the actual demonstration of our faith, and if I go back again to the church, I have gone back to a system of dead works. But if I am right now, I must in my upward progress come to the same ground I now occupy. So, if I go back to the church, I shall be compelled to repent in order to get where I am now. So, when I go into the church, I "lay again the foundation of repentance from dead works." "And of faith toward God." Now, this is not faith in God, but "faith toward God." If I go back into the church, I am compelled to believe in my minister's word, for I am not allowed the privilege that I now have of demonstrating God. But faith in a minister's word is not faith in God; it is faith in what the minister says of God, or "faith toward God." Now, if I get into this condition, I have laid a foundation for repentance here again; for some day I must outgrow this faith.

This doctrine of baptism's resurrection of the dead and eternal judgment, is all well enough in the primary condition of religion, but it is rather for those who are of full age. I must go through it all if I go back again, and will be under the necessity of going through all these mumbling ceremonies before I can develop. Venus insti-tuted baptism, and it will do for a Pagan institution: but we will necessitate ourselves for another development by the laying on of hands. Then comes the resurrection of the dead, but Paul finally discovers it is a resurrection from the dead, i.e., a resurrection from the old dead body; but the eternal judgment—Paul says "God has appointed a day in which he will judge the world," and the ministers used to tell us we should be tried for every secret and idle thought, and every word we shall say, that witnesses will be called up, and their testimony riven on all that had been said and done. When I was a boy I used to wonder how the Lord would manage to expedite all this business of trying all the myriads of earth, -hearing all the testimony pro and con, and make all the decisions in just twenty-four hours. Now, I know how it is done—the judge is within each one's own breast, and they are tried before the bar of their own conscience for every idle thought. I see my little hour is up; a few more thoughts and I shall leave the subject with you. Some of us have taken Calvin, Luther and others, and drew lines around what one or the other of them has said, and are unwilling for any of us to go any farther, or learn any thing else. Hence, we

have Methodists, Lutherans, Baptists, etc., which simply means persons who do not think for themselves, but assert to the thoughts of others. I believe that progression goes on eternally, that we will commence our progression in the next life, just where we leave off in this life, and that we will progress in proportion to the amount of help we give others, and that as we are receiving truths from the angels above us, we will help ourselves by handing them down to those beneath us—thus forming a ladder from earth to heaven, on which all may climb.

ILLINOIS.

Our Grove Meeting.

DEAR JOURNAL:-The experiment of holding basket meetings in this vicinity, where are only a few and widely scattered Spiritualists. has proved a grand seuccess, in this our first ef-

On Saturday, the 24th inst., as per call, a few devoted and anxious friends of our cause assembled at my residence, finding Mrs. H. F. M. Brown and E. T. Blackmer, of Chicago, Dr. J. K. Bailey, of Laporte, Ind., and Dr. Samuel Underhill, present as speakers for the cceasion. This array of workers was a surprise, and tended to allay our somewhat auxious doubts as to the result of our meeting.

At 2 o'clock, P. M., the meeting was called to order by Dr. A. Newton, of Daysville, Ill., who officiated as Chairman.

The afternoon was devoted to conference, which was opened with music by Bro. E. T.

Blackmer. Dr. Bailey being called for, read a poem, and made a few pertinent remarks, defining Spiritualism as the Religion of Nature and the Pho-

losophy of Life.

He was followed by Sister Brown, Bros.

A fewarable Blackmer, Underhill, and others. A favorable impression upon the few unbelievers who ventured upon the grounds, or within hearing, but at safe retreating distance, was the result of the

afternoon session. Adjourned till evening.

EVENING SESSION.

Sister Brown delivered a very interesting and instructive lecture upon her "Mission to California," to a large and appreciative audience, in the Universalist church, which, I feel, had good influence, softening the existing prejudice against our work, and in attracting unbehevers to our meeting next day.

SUNDAY MORNING SESSION, 10 O'CLOCK, A. W. Meeting again opened with a song by Bro

Blackmer, followed by conference. At 11 A. M., Bro. Bailey delivered a lecture on "Spiritualism," cocupying an hour, to a good and closely attentive audience.

SUNDAY AFTERNOON SESSION. " *

Conference, and address by Bro. Blackmer, which was a well-written, philosophical, and scientific essay, eliciting much commendation. SUNDAY EVENING SESSION.

The evening session, again held at the Universalist Church, was occupied, at our urgert request, by Bro. Underhill, upon the subject of "Sacrifices." He dealt sledge-hammer blows upon "old fogyisn " and " obsolete ideas." His address, though able, was not relished by his orthodox listeners.

Several days having elapsed since the close of the meeting, from observation, I feel authorized to assert that our efforts in this experiment have been blessed with most favorable results the citizens of our village and vi whatever shade of opinion. Perhaps, however. I ought to except the "officiating divine" and a few others of the Methodist persuasion. This "leader of the blind" counseled his fick—consisting mostly of Sunday school children—to keep away from our meetings. He has heretofore stated as his opinion, that "Wherever you find Spiritualists. you will find such minus of virtue or brains." Latterly, he makes piteous com-plaints of the want of interest and attendance upon the prayer meetings of his church,-indicating that his flock are unfaithful, and declaring that "There must be something done to drive the Devil out of this town!"—all this since our spiritual circles and meetings of the last year. Are his members becoming brainless. or devoid of virtue?

I find that there is an unreserved expression of favor with our meetings and speakers. Especially is the lecture by Bro. Bailey highly commended for its lucid and able reasoning, its coherence, scope, convincing logic, and apt illustrations. So favorably were the friends impressed with this effort, that the brother was engaged to speak at Dixon, July 2nd, and steps were taken towards securing his services for a few weeks in this immediate vicinity, and the question is repeated, "Why is not this man more generally known and employed as a public speaker?"

Bro. Blackmer's address is also much praised, as an admirable production. His singing was considered very fine by all, and is estimated the most pleasant, if not the most powerful appeal to the higher, finer emotions, sentiments, and aspirations of our being, among the many made. The California experiences, and their application to our philosophy; the interesting, eloquent and ever applicable remarks in conference, of Sister Brown, are also most favorably commented upon.

All these facts and the statements of the entire meeting, the first of the kind in our vicinity, and of my experience, convince me that such gatherings are much more useful, as well as practicable, than is generally supposed. The cost, in money and trouble, is but comparatively little, while the effect and influence for good is incalculable.

Why do not Spiritualists hold these meetings everywhere? Why not take hold of this work, fellow Spiritualists, and move on the grand car of progress more rapidly, and thus cause its in-creasing impetus to crush all error beneath the mighty revolutions of its wheels of TRUTH?

Yours, for pushing forward the good work, C. B. BILL.

Franklin Grove, Ill. June 29, 1871.

-It is both ungenerous and unwise to taunt a man with either his physical, intellectual, or moral weaknesses. All of them are hereditary malformations, and in the very nature of the case must affect him far more deeply and painfully than they possibly can any one else.

-No man has a greater right to prescribe the moral, spiritual and intellectual, than the physical diet of his neighbor; his religion than his regimen. And yet the attempt to do the former has filled the earth's past with crime and blood, as it fills the present with all unkinduess and

-Duty is the pole-star, and conscience the needle that forever points to it.

-The grave, that narrow excavation in which is buried the placental attachment of the old existence on being born into the new.

-Slavery is a two-edged sword, cutting both

"GOD'S PLAN OF SALVATION."

Sermon by Rev. J. M. Barnes, at Friendship, Montgomery Co., Va., May 21st,

This morning the subject of my discourse

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

I showed that there exists a universal feeling of worship among all classes and grades of people upon the earth, whether educated or ignorant, refined or savage; that each differs from the rest as they differ in their natures; and that as we Christians vary in our organizations, so we vary and quarrel in our creeds.

I also showed how it was that men can be religious, pray devoutly, sing sweetly, and yet lie horribly and defraud most outrageously; believe strictly in orthodoxy, keep holy the Sabbath day, yet oppress the poor, abuse and tyrannize over the weak and helpless.

I intended to speak this evening upon human accountability and responsibility; but my brother in the ministry here (Graham) not only requested, but insisted, that as all preachers here had discoursed upon "God's Plan of Salvation," I must do the same, that people could judge for themselves of my faith and belief. After a few moments' reflection I agreed to comply, and here is my subject:

"GOD'S PLAN OF SALVATION."

My brother here (Methodist preacher) told me that man was a fallen being and must be saved, and that God bad a "plan of salvation." Let me consider. Man a fallen being? Yeshe sometimes lies, steals, is abusive and cruel; all this is sinful, therefore, man is a sinner (that is a portion of mankind are, for not a tenth part of the great whole are sinuers). The papers magnify and publish the few erring ones, while the greater part, who do justice and love mercy, are never mentioned.

Man a fallen being? born in the fallen state? Yes! I thank God for that, What would he have been if he had not been a fallen being, that is, subject to change? What pleasure could God take, or what good could he accomplish, with a world full of Egyptian mummies, neither decaying to fertilize the earth, nor advancing in knowledge and science, to bless each other, and improve the earth and themselves by culture?

If man had not been a fallen being he could not have existed, only as a living statue. What worse condition could he possibly have been placed in? Would not hell itself have been preferable? I should say, any condition where he would be subject to change, rather than be doomed to drag out his existence on earth where all is life, change, activity, and progress, while he, poor man, could not fall to the right nor to the left, forward nor backward. Yes, I thank God! and I call upon you all to praise and bless his holy name that man is a "fallen being."

Now, for "God's plan of salvation." You all believe the Bible to be divine authority, and that Jesus Christ was one-third God and twothirds something else, or you believe him to be the son of God or to have been a servant or messenger from God, that he was infallible and taught infallible trutbs, such as are never to be disputed-therefore, his sayings must be accept-

Now, what does he (Jesus) teach and tell us about "God's pian of salvation?"—Matt. 25:

The talents are given, and the command to occupy or use them as talents or faculties given by God; and all who did use the same found God's approbation and got their reward—salvashiftless whelps who did nothing but growl, find fault, and pick flaws in others, were rejected and cast into outer darkness.

If the doctrine of Jesus is correct, salvation is life, action, and culture; damnation is indolence, inaction, no improvement of our Godgiven faculties perversion or abuse of our nature (originally good), and neglect of duty gen-

I am pleased to see so many here to-day. I am told there has not been so many for more than a year as were here last Sunday, and I find nearly double that number to-day.

I am glad that the greater part of the audience are young people, just starting out in life. Can I inspire you with a new thought, a new idea, a new and better opinion of humanity, a better idea of God and his revelation that I spoke of last Sunday, and of his plan of salvation for you and fallen mankind?

I told you awhile ago, that the fall of our first parents was good—a blessing to themselves and to all their posterity, for they fell upward, that is, straight forward—from ignorance to knowledge, from darkness to light; and the history of the past shows that in falling they have been progressing, in every age and every nation,gradually falling and advancing from the animal into the intellectual and moral condition, improving continually.

I have seen here in Virginia some little dissatistaction about free schools, by a few; yet there has been a grand movement during the past winter to organize and start schools, and great numbers of boys and girls are now at school who never had that privilege before; and hereafter, when I distribute the Journal, the Banner of Light, the Index etc., and ask the people to read them and subscribe, will they say, "I can't read," and "I have no time to read?" No; education will create a taste, that will find time to read—time that is now spent to no purpose. It will also create a desire for knowledge, and find the means to purchase any books adver-tised in the Journal. You should get the Ko-ran, or Mohammedan Bible, and read it; and then you can judge and compare that and their religion with our Bible and our religion.

The Chinese are emigrating to this country in great numbers, and that element will soon be as large here as the Irish, German, or African. They will bring their religion with them, of

The Hirdoo Bible and Testament are printed at the Journal office, in Chicago. Do you not want it? I do-and I intend to get it; and I will procure any book advertised in the Jour-NAL you want, at the prices therein mentioned. Now, when we all read, think, and understand for ourselves, what a change will there bewhat an improvement upon the past! What a fall, a mighty fall, when all shall act upon their own responsibility! No political leader shall then be able to sway the multitude by evil influence, thereby plunging the nation into war, wringing the heart of many a mother, wife, and sister, and causing them to shed tears of anguish. No sectarian priest can then stir up strife and hatred between sect and sect. No division and quarrel between Methodist North and Methodist South, as you have here.

Can we not fall, as our fathers have done. from the bad to the good? Can we not fall like Luther—from Catholicism into Protestantism? as the Wesleys—out of Episcopacy into Methodism? as Penn and Fox fell into Quakerism? and as Hicks from orthodox Quakerism fell into an opinion of his own-founding the sect Hickites—and, again, into Spiritualism? Can not each of us fall out of our Methodism, Baptism, Campbellism, and every other "ism," into good old Human Nature, and be human beings, like brothers and sisters of humanity Would not that be a great, noble, and glorious fall for us?

I will close by asking if I have given a satis-

factory explanation of "God's plan of salvation." And are you all willing to fall, and continue falling, improving and perfecting yourselves, untill at last you fall out of the animal into the spirit life,—"out of the tenement of clay, into that house not made with hands, eternal in the heavens;" out of corruption into incorruption; out of earth into the higher spheres above.

If the spirit moves, I will preach to you two more gespel sermons, four weeks from to-day. And now may the blessing of God and the influence of the spirit world be with you and abide with you all forevermore. AMEN.

Letter from J. Steele.

BROTHER JONES:-I have received the following communication from H. W., which I send to you for publication if you think best, and in reference to which I make a few re-

1st. If Brother H. W. means that spirits can impress mediums as clearly, distinctly, and intelligibly, as one individual can impress their ideas upon another in conversation, or, as a speaker can impress an audience, or, as Brother Francis in his "Search after God" has impressed the intellectual world,-he contradicts all the knowledge we have of others and our experience.

21. If all are susceptible of spirit influence. and perform their every action in obedience to the power of that influence acting upon them, then mankind are only machines, without moral responsibility, neither praise-worthy or blameworthy for any of their acts.

That every being, thing, and atom that exists throughout the vast universe, exists under or in conformity with law is admitted, for outside of law nothing can exist; and the law, or laws harmonize with the condition of every thing or being without doubt; but does this prove that there is a law of universal adaptation through or by which the angel world can hold communion with every human being on the globe, and impress the truths, beauties, and glories of that world on their minds, as clearly, vividly, and distinctly as you, Brother W., can impress my mind in conversation, or I yours? If such was the fact, Spiritualism long since would have taken the world—not an Infidel would be found in Christendom. Toe condition and nature of things and beings differ, and the same law of existence or development in that existence, will not apply to all, as in the law and rules of mathematics—hence to call it a law of universal adaptation, is, to say the least, a mis-

4th. If nothing transpire but for a purpose, false lights must be for a purpose,—must they not, Brother W.? I thank you for your friendly caution. I have no desire or wish to deceive myself or others, but do earnestly, honestly and most intensely long to find the truths. There may no antagonisms exist in the mind of him who can comprehend the beginning and end of creation, if beginning and end there was or will be,—but to us poor short-sighted beings, thousands of antagonisms appear to exist,—often in our own mind, and we are at war with ourselves. I think it would take considerable argument to prove to the mind of an intelligent Frenchman that his nation and the Prussian have been in perfect harmonious relations for the past two

Green Garden, Ill.

In answer to Brother Steele's inquiry, in the Journal of May 20th, in regard to the law relating to mediumship, I am impressed with the idea that the power of the spirit to impress me-

diums with the light of what they deem truth, the same as among mortals in impressing eneir ideas upon those with whom they may be in conversation. That all are susceptible of this spiritual influence, does not admit of a doubt. some lower, but each in his sphere of life performing those acts which he does perform in obedience to the law (influence) acting upon him. To every atom of matter and every condition of mind, or being from the monad and infusoria to the highest and most exalted interest of man, there is a law to which they are subject respectively, and it is utterly impossible for any aton, insect, or being of whatever kind or character to act, demonstrate, or rise superior to the law acting upon them physically or spiritually. The law of life and being is inexorable, eternal, and endless; and the power of that law is in exact harmony with the condition, matter or atom on which it operates, and is subject to

Progression is plain and simply over an increased knowledge of the powers of that law. No spirit on earth or in the spiritual world can control, or in any manner whatsoever exercise nowers outside of the law operating upon them -hence there is a law of universal adaptation in exact harmony with the condition of the thing or being on which it operates.

However much the infant mind may desire to solve problems in mathematics, it is evidently certain he can not do it until his mind under the law of progression and development, has grown up to that condition by which the rule of action and the principle of that law becomes a part of the elements of his spirit. Then he can solve the problem, and not before. Don't be deceived by false lights, nothing transpires but for a purpose. Your singular condition on the night in question, was as much a necessity

as that of your birth. Consider this fact, you, as well as every other human being, and every insect, beast, bird or fish, vegetable or mineral matter, are but links in the chain of being, and each one must fill and occupy space in time and condition in spirit, in perfect harmony with the wisdom of that law or principle, through which you and all things

have individuality. Being thus united, you form a part of the whole, and as you rise higher and higher in a knowledge of this law, the better able you will be to harmonize, what to the children of earth is called antegonisms. But no antagonisms exist in or through the vast and incomprehensible realms of nature.

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that we may keep their place of residence correct; registered.

This a lamenta'de fact that some mediums so far forget their self respect as to speak evil of other mediums, not unfrequently even of tuose who are far their succeives. The names of such persons will be drupped from this Register so soon as we have evidence conclusive of their indulging in such unkindness.

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CHICAGO, JULY 15, 1871.

A SEARCH AFTER GOD.

NUMBER XLVII.

Our task before us,—to continue our Search for God. Where next? What regions of science, philosophy, or metaphysics now demands our attention? We will see. Really the course traversed, the fields explored, have been as new to us as to the readers of the Journal. We are merely transmitting the thoughts to paper as they are impressed upon our mind, and really we claim no credit therefor, only so far as we DOESESS a brain admirably adapted for this work which has been inaugurated and pursued with En much perseverance. The ideas advanced have been entirely new to us, and seemed so much at variance with our own preconceived opinions, that at times we allowed our brain to be used quite reluctantly. So lucid were the demonstrations, and so startling the assertions made, that sometimes we felt alarmed, but as we proceeded, we gradually became intensely interested in the course traversed, for we felt that a theory that did not narrow the destiny or mission of man, but beautifully enlarged the same, would be instrumental in doing great good, and could not possibly injure any one. Thus encouraged, we have from week to week. for nearly a year, submitted ourself to be used as the instrument of one who has long been in spirit-life, and who was a distinguished barrister at law,-living during the reign of Queen Elizabeth. He was an Irishman, on earth a Roman Catholic, and deeply imbued with the philosophy and belief of that church. Being. however, of a progressive turn of mind, with remarkably clear perceptions, nervous temperament, and en lowed with large causality, ideality, and withal a man of wonderful energy and perseverance, he did not long remain in theological bondage, but burst those chains and commenced investigations in the arcana of nature, resolving, if possible to solve the great question, "Is there a God?" We have seen him and conversed with him.

At first his efforts were but little rewarded, Confined to the lower spheres when he first made his advent into spirit-life, he could learn but little in regard to the grand question that go interested his mind. He carefully studied ancient authors, delved deep into the recesses of nature, traveled to remote countries, conversed with the ancient Brahmins, Chinese, Chaldeans,-in fact, he left no stone unturned whereby he could glean a particle of informadion in regard to this question. Those who believed in the existence of an Infinite God could could give no intelligent explanation of the reasons on which their belief was based, and all his efforts in that direction met with no success.

After he had read all the books at his command on this subject, both in spirit-life and on earth, he still was unsatisfied—the problem still remained unsolved. As he continued his researches among the traditionary lore of anclent times, carefully examined the mysteries of history, and found nothing therein on which he could predicate a belief, his wish to solve the question seemed to increase, and he now directed his attention to another quarter. He watched the operations of nature; saw the unconscious elements proceeding with a glorious work, and there seemed to be connected therewith a design. He saw the atmosphere, wind, gravity, water, and the rays of the sun, which could not see, hear, think or feel, uniting their energies, and forming therefrom a perfect sphere—the hailstone, and he straightway inferred that the elements being idiotic, there must be connected therewith a God, but he could not see him.

Ardent in the pursuit of the investigation of his subject, he relaxed none of his efforts, but ascending higher in the scale of existence, he found that a circle of spirits were superintending the operations of the elements, so far as the earth was concerned.

This discovery astonished and perplexed him, for he had come to the conclusion that the elements were automatic in action and governed themselves through the instrumentality of a God omnipresent. This circle of spirits had a certain duty to perform, and their operations complied with a specific purpose. Thus the earth, mov d as it is with inconceivable rapidity, is supplied with force that operates thereon, and that he found under the control of this circle of spirits. First, a planet is assigned a place in the heavens, bearing a certain relation to all others in that system. The rules by which this grand work is consummated is taught in the higher spheres, and is quite well understood by the denizens of earth,

The mathematician on earth understands very well many of the laws that govern the motion of planets and their distance from each other and the sun, is in a certain well-defined ratio.

After his researches among the different libraries of the earth and the Spirit World, it was then that he directed his attention to mathemat. ical astronomy,-to solving those intricate laws connected with the movements of worlds in the regions of space. He saw them all beautifully and harmoniously arranged-perfect order seemed to characterize all their movements. His mathematical calculations were all theories based on observation; by and by, as he progressed from sphere to sphere, drinking knowledge at every fount, he found that facts nicely corroborated his former experience. Facts have an origin. If in the study of the geography of the heavens you find a certain definite order of arrangements exists in the location of the planets, that is a fact,—it exists,—and you only have to ascend higher in the scale of existence, to find where that fact first originated. He, in his studies, was often perplexed at the difficulties he had to encounter, obstacles to remove, but still he persevered. He learned that the movements of the planets enunciated grand principles, and as he ascended higher, he found that they were but the outworkings of some master mind. As the wheels of a clock in motion enunciated certain grand principles, which point to the mind of individualized intelligences as their author, so do the principles enunciated by the movements of our system of worlds, tell the same grand truth. Wherever he could prove the existence of a principle in action, he could finally trace it to man,-he found that to be invariably true, so far as mechanism in nature or art is concerned. This occasioned a wonderful revolution in his previously conceived opinions, and he seemed to be imbued with new life. He then retraced his steps to earth, to ascend egain, systematically investigating various abstruce subjects. He saw clustering around the earth sphere, a circle of spirits that were interested in agriculture. He now devoted his attention to them, following them in their investigations for many years. He studied the history of agriculture as published by the circle of spirits, and traced their operations from those primeval periods when the silurian monsters,—mammoth animals both of the land and the sea, - existed, and saw their operations. As the earth was prepared for the reception of seeds, they were organized by a systematic action of the elements, controlled by them, and given to the world. A seed is only the concentration of certain forces with matter, the method of combining the forces determining the character of the seed. Not a seed on earth, however insignificant it may be, that does not owe its existence to this spirit circle. This astonished him, and he saw how superficial had been his studies. In connection with this circle of spirits, he studied attentively, and learned the true nature of agricultural chemistry. To-day thousands of seeds are in the earth, that two thousand years ago had no existence, and now, even, thousands of seeds are becoming annihilate i each century. As he gazed upon this wise circle of sages, saw their operation, their wonderful power, and withal their interest in the welfare of the children of earth, he thought indeed he was in the presence of Gods. This experience caused a flood of light to burst in upon hire, for what he had ignorantly ascribed to a God, he found individualized intelligences connected therewith. With a new base of operations, with his mind strengthened with many new ideas, he started anew in his investigations, resolving to find God. On all sides mystery confronted him. The operations of nature connected with agriculture were no longer to him a concealed problem, for this circle of spirits seemed to have exclusive control over it.

Where next? As all seeds, etc., on earth. originated from this circle of spirits, is it not possible he thought, that a higher order of spirits still was connected with world building? He seemed elated at this thought, and started forth with new resolutions in his mind. He found that none but individualized intelligences were connected with operations of agriculture on earth, in originating seeds, etc., and he determined to find out if there was not above them, some God, who made them his instrument. Armed with this resolution, his mind animated with an ardent zeal, he went to work with renewed energy. He now directed his attention only to guardian circles. He studied the history thereof and he found the following:

- 1. Those conducting agriculture, 2. Governments,
- 3. The atmosphere,

herb, stalk, tree, etc., originate,

4. The movements of the earth in the plantary system. 5. The forces that through the operations

of which, the earth was formed. The first circle originate all seeds, of what ever character, they may be, from which, root,

The second control the formations and dissipations of governments. The third control the atmosphere, cause tor-

nacces, water spouts, rain, etc., in accordance with well-defined laws.

The fourth, superintends the action of certain forces that cause all the motions that the earth is subject to.

ITo be continued.]

The Bhagvat-Geets.

Translation of Charles Wilkins. (Chicago: Religio-Philosophical Publishing House). This is an American reproduction of the famous translation made by Mr. Wilkins, under the patronage of Warren Hastings, of India fame, and published in 1785 by the Court of Directors of the East India C mpany. The Bhagavat-Gita (we adopt the recent spelling of the best Asiatic scholars) is an episode of the Maha-Bha rata, a quite important authority with the Vedantist sect of Brahmins. It furnishes a very satisfactory glimpse into the theology of one of the great religions of the East. Why the Religio-Philosophical Society should publish it we scarcely know, unless the Chicago Spiritualists have made up their mind to substitute the Vedas for the Bible.—Christian Union.

REMARKS:-We will inform the Christian Union (Henry Ward Becher's paper) why the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE -not the Chicago Spiritualists—republish the BHAGVAT-GEETA.

The preprietor of this house—S. S. Jones is a believer in the philosophy of spirit communion. Spiritualism, so-called, is the Philoso-

PHY OF LIFE, The investigators in that field of philosophy, find that the early inhabitants of earth, in their highest conceptions of a deity, conceived of a man highly endowed, mentally and physically, -a great warrior, a teacher of moral ethics; that from time to time, leading men, who were endowed with powers and capabilities for systematizing the traditions of the barbarous people of former ages, put forth new systems, based upon old mythology, until, finally, after the lapse of oons of ages, the Bhagrat-Geeta was written by a learned Hindeo, based upon a then popular system of religion, recognizing BRAHM as Deity, and Kreeshna as the second incarnate Deity. The ancient Hindoor were not only a powerful nation but a polished people.

Their religion was as much a system, five thousand years ago, as is the Christian religion of

The reader of that book will find that the Christian system of religion which is based upon the Mosaic, is borrowed or stolen from the

Kreeshns, the son of Brahm, was, like Christ, born of a virgin and cradled in a manger. His teachings in many essentials are reproduced and put into the mouth of the Nazarene, and thus the enlightened world,—the poli hed Christian people of the evening of the nineteenth century, are believing that the code of mora's, the teachings of the New Testament, had their origin with Christ, the so-called incarnate Deity. To disabuse the minds of all who dare to read or think upon that subject, the BHAGVAT-GERTA has been republished by the RELIGIO-PHILOsormical Publishing House, and not that "the Spiritua ists of Coicago (or of the world) have made up their minds to substitute the Vedas for the Bible."

Spiritualists—philosophers, look upon all past systems of religions as having been useful in their time, as having been the hishest conceptions of Deity and moral ethics, which the masses of people in different ages were capable of appreciating. That all systems have been abused by a corrupt priesthood and leading de votees to accomplish selfish ends, no close and careful investigator can doubt.

The age is already ushered, that recognizes sound philosophy and common sense as preferable to all systems of religion, which have their foundations in the traditions of ignorant people, -the early inhabit ints of the earth. The Philosophy of Life-Spiritualism, teaches the continuous unfoldment of mind and matter from one plane to another; that such ever has been the law of progression, and ever will be. To more fully comprehend that great truth, we seek to know the teachings of the past; to carefully compare such teachings with facts of to-day-such is the mental food of the immortal soul. Hence we place such food before the

An Ignorant Al erman - By Warren Chase.

BRO. JONES:-There is at least one member of the the City Council of St. Louis, who is ignorant enough to believe that the Council can make clairyoyance a crime, and fine a person fitty dollars for seeing a spirit. He (I hope only one) is also wicked enough to do it. Have you any in your Cuy Council as ignorant or as wicked? If such could be made or construed as law here, it would drive away some thousands of the best citizens, and stop four times as many from coming, but it is not probable it will ever be tried in court. The same wise man would also include in this new list of crimes, a punishment for casting nativities by the stars, or Astrology, and, for aught we know, Astron-omy or Geology might come next. "Where ignorance is bliss (and rules) 't were folly to be wise." We are pretty near moth-eaten here by

St. Louis, Mo.

REPLY:-No. Brother Chase, we are not now cursed with any such bigoted church-ridden ignoramuses in the Common Council of Cni-

We had such not long since, but they have greatly improved by the free school system. Last winter's term enlightened them very much. But for the good effices, of the RELIGIO-PHILO-SOPEICAL JOURNAL, Caicago, the whole State of Illinois, and in all probability the whole North-west, would, to-day, be prosecuting, fining, and impresoning all healing mediums.

It will be remembered that the Catholics and Protestants united, for once, in an effort to fine and imprison all mediums in this city, under an old ordinance to prohibit fortune telling.

Poor souls, they did not like to have their foul deeds and secret machinations revealed! So the Chief of Police, with his ready tools, made a raid upon divers and sundry mediums one evening, and took them to the Armory, determined to imprison them for one night at least, before they could have a hearing. But fortunately friends came to the rescue, and one friend, MILTON T. PETERS, a lawyer standing at the head of his profession, and a gentleman who should be remembered by all liberalminded men-Spiritualists especially-presented their defense, backed by constitutional guaran-

tees. in such a light, that the accused already in custody were acquitted, and the raid contemplated to be made upon all other mediums was abandoned.

The fate of the poor old granny Doctor's Bill, before all the State Legislatures in the North-west, is fresh in the minds of all readers of this paper. It is conceded by all who know anything upon the subject, that but for the timely and bold stand taken by this paper, ard the remonstrances which it sent out for the people to sign, and send to the respective Legislatures, we should to-day be cursed with one of the most infamous laws of class legis lation that was ever enacted for the oppression of the masses for the benefit of a few-a privileged class.

To the end of defending the right, and standing by true mediums in their peril, this the RELIGIO-PHIL SOPHICAL JOURNAL WAS instituted. It will do its work fearless of all con-

A MICHIGAN LOVE FEAST.

Selfish Piety at Hillsdale.

The New York Tribune, contains the following gushing remarks in reference to the Rev. E. H. Whipple, an account of whose trangression we published several weeks ago:

The town of Hillsdale, in Michigan, has recently erjoyed a scene of hysterical interest, which affords a singular mixture of French sentimentality and Yankee mysticism. The Rev. E. H. Whipple, who bears the honorable titles of clergyman, father of family, and Professor's of Belles Lettres in the College at Hillsdale, has been relieving the monotony of his collegiate and sacredotal functions by an intimacy with the wife of one of his deacons, to whose honorable name we will give no further publicity. Of course, the lisson could not long be hidden in a little town where there are tired eyes at every window, and where every visit is carefully observed and estimated by neighbors across the way. Circumstances favored the busy research af malicious eyes; the relations between the parson and the deacon's wife became the subject of remark, and the secretain seemed intolerable to the professor when set in the light of his townsmen's countenances. So one Sunday evening, after services were over, he asked a number of the prominent church members to remain, and read to them a confession which would have been impossible to any man not crazed with morbid vanity and a constant brooding over his own mental processes. He acknowledged his intimacy with the unfortunate lady he had misled, and said he made this confession in the interest of his imperilled salvation. He then invited three of his parishioners to go with him to the house of the outraged descon, and there repeated the humiliating confession. The injured husband received the avowal with Christian equanimity. The whole company joined in prayer. The wronger and the wronged shook hands in token of forgiveness, and the next morning the deacon and his wite left Hillsdale. The penitent professor remains, and receives a large share of public sympathy for his humble

There are people who seem really to admire this sort of exhibition, degrading and unwhole-some as it is. They say it is better to act in this way than for husband and a seducer to shoot and stab each other. But, in admitting this, it is not necessary to say that these shocking and deleterious scandals are needed or laudable. There is danger to the character of exchable young people, in elevating into an attitude of moral herolem this unsavory performance of Mr. Whipple. It was an act of intense and irredeemable selfishness. He had pondered upon his sin until he feared the flumes of perdition in case he did not confess publicly. He chose to blast the character and the peace of a respectable family who had shown him great favor rather than put his own salvation in jeopardy. A manly man or an honest friend would not have yielded to this spiritual cowardice. He would have forsaken and forsworn his crime, settling his account with God in earnest penitence, and frusting to true repentance and good works to blot out his sin. He had no right to destroy the innocent man who had befriended him and the erring woman who had trusted him, on any such pitiful plea that only in that way he could escape hell. The fear of physical death is no excuse for flinching from earthly duties, and the fear of damnation will never excuse an act of meanness and treachery. Mr. Whipple may learn some day that his craven confession was as bad as his sin.

The most singular detail of these attacks of mystical sensuality is the unhealthy craving for excitement and desire for publicity they evince. It would greatly shock Mr. Whipple and his sympathizers to hear that the parson was guided in part by the same motives that induce the barroom loafer to tell of his corquests, and the school girl to print her sentimental verses in the county paper. He felt an irresistible temptation to take the whole community into his innermost confidence. The operations of his own mind and heart, the struggles of his soul, seemed to him matters of such infinite importance that the order and decency of the society in which he lived ought to be sacrific d to the pleasure of discussing them. What other feeling had Casanova and Lanzan in writing those scandalous memoirs which have blackened the fame. of hundreds of families? What else was it that drove R usseau to that frightfully truthful exposition of his own diseased funcies and fittul life? The world has no concern with the state of any man's spiritual nature. Each must work out his own salvation. The morbid exercises of our neighbors' hearts are not of much practical benefit to ug. The really valuable autobiographics, such as Gibson's and Franklin's are hose which tell us what the narrators did, and how they did it; not how they loved and prayed

and suffered. If there is any moral to be drawn from this Hillsdale scandal, it is one which the sentimental penitent probably never suspected; and that is, that there is no such things as honor among paramours, and sooner or later, either under the pressure of fear, bate, vanity or remorse, these who have the weakness to sin will have the weakness to blab.

Mediums and Seances in Chicago.

Mrs. Lord, Mr. Read, and the Bangs children, continue to hold seances for physical manifestations. Mrs. Robinson is astonishing the most skeptical by the wonderful cures she performs in all sections of the country, without ever seeing her patients. Dr. McFadden is holding scances every evening, at his residence, 343 West Madison street, where many are surprised at his way of giving tests, often with great accuracy. There are also a great number of other very excellent mediums in the city, whose residences will be learned by reference to the Medium's Directory and advertisements in this paper.

Our Mediums.

F. A. Moore, reporter and correspondent of the Evening Wisconsin, Milwaukee, has visited Chicago, and writes as follows to that paper in reference to our mediums:

THE BANGS CHILDREN.

It would be too long and "crazy" a chapter to tell what I saw among the mediums. I visited the Bangs children on Morgan street, little chubby six and eight-year-olds, who go through all the rope tying and cabinet feats of the Davenports. An empty chair was made to dance and keep time through a dezen waltzes and polkas on the piano. The chair was two feet from any body, and under the clearest gaslight. It could have really been no more wonderful if the Court House had danced and polkaed, to the music of the great fire bell on the Square.

MRS, MAUD LORD.

Mrs. Maud Lord was a Fon du Lac girl s year ago, and is now one of the most celebrated mediums living. I visited her at her house on Park avenue. A family circle was formed. After many wonderful phases-too wonderful to report, little hands gathered about my face, toyed with my hair, patted my checks, took out my watch, put it in my hands, lifted it to my ear, carried it around to every one in the room, put it back into my proket, and the chain in its place as before. Maud described the hands as belonging to a little blonde-cheeked grl, with violet eyes and golden curls. To my own question, came a soft, articulated answer, "Little Floy." All were grown people in the room, and how 'little hands" could fashion themselves, must be counted a marvel.

CHAS. H. READ.

Last evening I spent an hour with that "myserious man." His feats are far ahead of the Davenport Brothers, and knecked all the daylight out of our philosophy. He visits Milwau-kee on Monday, and will hold a "seance" at Dr. Herring's, 133 Spring street, in the evening.

Singular Human Phenomenon-

The two young ladies alluded to on the first page of our paper, are attracting a great deal of attention. The Peoples, a paper published at Freemont, Ill., alludes to them as follows:

There resides in the Northern part of this county, about twelve miles from this place, a ta nily by the name of Williams, composed of father, mother, three sisters and several brothers. The two elder sisters are young ladies, aged respectively, sixteen and eighteen years.

For some weeks these young women have been acting in a very curious manner, which, up to this time has been unaccounted for. Their actions are a great deal like deranged persons. But there seems to be various opinions in the neighborhood as to the cause of these actions. Many persons who are well acquainted with them, say that in the day time they are very rational, but as soon as night comes their various perfomances begins, and many people, who are very reliable men, and truthful persons, have told us that they have seen them jump from the ground to the top of a large barn, perhaps thirty teet high, and stand straight on the comb and dance; that they have hung from the caves of the roof by their chins, and went through the roof at a whole probably 10x12 inches—squirrellike jump from the roof to a tree, which is, perhaps, a distance of sixty feet, and many other such performances. Their actions have alarmed the entire neighborhood, and a great deal of excitement exists over the strange phenomenon. People for many miles flock to see these young ladies. In company with several gentleman, we visited the place on Wednesday evening, and found part of the atory correct, but can not ourself youch for the truthfulness of the whole of it, yet conversed with many persons in attendance, whose truth and veracity can not be doubted, who will youch for the truth of our statements. From two hundred to three hundred persons from all parts of the country, visit the scene nightly. Mr. Williams and his entire family are well respected by all who know them, and the strange phenomenon must work hard upon the parents. We will probably give more ; items regarding their strange actions, in our next issue.

Spirit Likenesses.

M. B. Delano, of South Barre, New York, writing, says he has in his house some very fine spirit likenesses, by Mr. Milleson, spirit artist. Spirit artists are becoming quite common. Those who do good work, usually send specimens to be placed on exhibition in our reception rooms, and advertise in the Journal, thus affording the public an opportunity to see their work and know their terms.

Lectures at St. Charles, Ill.

Dr. Kayner and Mr. Cowan are holding regular Sunday forenoon and evening lectures at the Universalist Meeting House, now used in common by the Spiritualists and Usiversalists at St. Charles, Illinois. Both will answer calls to lecture and attend funerals in adjacent

Dr. Kayner is also a healing medium of extraordinary powers.

Dr. Samuel Maxwell.

Our readers will find in another column the advertisemett of Dr. Samuel Maxwell.

The Doctor stands high as one of the very best healers of the age. We respectfully recommend him to the favarable consideration of the sick everywhere.

LITERARY.

The Fireside Friend for July, is fully equal to the preceding numbers. This magazine seems now to be under full headway, with every prospect of a long and successful career. R. Leonidas Hamilton, publisher, 420 Fourth avenue, New York.

The Herald of Health, Wood & Holbrook, publishers, New York.

Home and Health, W. R. DePuy & Bro., publishers, New York.

Good Health, Alexander Moore, publisher,

The three last-named publications, for July, are received. They are very valuable and instructive magazines, each filling its own peculiar sphere. The stanch old Herald of Health is probably a fami iar friend in the household of

-Mrs. Sarah A. Byrnes address is now Wollaston Heights, Mass.

very many of our readers.

Personal and Local.

-Good! Dr. H. P. Fairfield is ready to answer calls to lecture in the West as well as East. He cannot be excelled as a trance speaker, and we hope he will find employment in the West. Such a speaker is needed here. In making out your list of speakers for the fall, remember him.

-E. D. Babbitt, a prominent Spiritualist of Madisonville, Onio, has been writing some articles on Spiritualism for Theodore Tilton's Golden Age. Artieles in favor of our philosophy are admitted to the columns of that paper.

How these religious papers love one another i St. Peter. "a Roman Catholic paper of the highest class," speaking of the Independent, says: "There is a little money in it; there is the sweet gratifica-tion of hatred in it, that we grant; but there is also eternal damnation in it for the souls of the mean, mendacious, and sacrilegious wretches who are its authors."

-Have you got any friends that you want to save from the fear of the lake of fire and brimstone? Then send them the "Biography of Satau," by K.

-Mrs. R. P. Moore, of St. Louis, is vouched for as a good clair vovant and healer. For her address see Mediums' Register.

-Especial attention is called to the advertisement of Dr. P. T. Johnson, to be found in another column. We have every reason to believe that he is able to perform all he promises.

-C. B. Bills, writing from Franklin Grove, Ill., "Dr. Bailey gave excellent satisfaction here as a

lecturer, and is to speak at Dixon. -If you are in need of a fine buggy or wagon, we would refer you to the advertisement of Brother N. Kinney, in another column. He does good

square work, and you will be pleased with your

purchase if you buy of him. -Brother Jessie Hepper, of Jackson, Tenn., writes us that he would be glad to give any good medium a home at his residence.

.M. H. Houghton, M. D., writes as follows from Stowe, Vermont:

"We have had a grand time; I think the best convention ever held in Vermont, or anywhere else. Able speakers were present from all over the country: I will name a few: Dr. H. B. Storer, of Boston; Geo. A. Bacon, Boston; A. E. Carpenter, Boston; Mrs. S. E. Warner, Ill.; Fannie Davis Smith, Brandon, Vermont; and a host of others. We climbed up the mighty steeps of Mt. Mansfi-ld. and were transfigured there with the power and love of the angel nosts from their happy home

- Levi Dir kelspiel is now lecturing in various parts of the country. He lectures while entranced, and many times is enabled to describe spirits. He is a convert from the Jewish faith, and is doing a good work in our ranks.

-Think of the little folks when you are ordering books, and send for the Vine Cottage Series, comprising "The Little Flower Girl," "The Orphan's Struggle," and "Little Harry's Wish;" the children will be delighted with them.

-The Boston Herald contains the following : " On Sunday last, Mr J. E. Warner, a photographer of Fall River, was called by some parties who live in Cherry street, to take some pictures of a deceased child. The latter was placed in a chair, and over it was arranged an arch of roses, with one sprig hanging down from the centre. As we are inform ed by one who declared himself an eye witners, several pictures were taken; and in the sixth, partly obscuring the pendant sprig, appeared, clearly defined, the face of the child's own mother, who has been dead several years. The statement comes with the assurance that there was no chi canery in the matter; and it is said this well-au-thenticated case has created considerable local ex-

-J. H. Powell and family sailed from Boston in the Cunard steamer Tripoli for Liverpool, Tuesday, June 27th.

-Henry Houston was hung at Winnsboro, S. C., for murder, last week. The Sheriff gave his body to his friends, and they took it home, went to work at the vital spark, rekindled it, and set Mr. Hous ton on his taps sgain. Before the next morning, Mr. Houston started to look after some urgent business in another part of the country, and his family is preparing to follow him. -Elder C. F. Evars, the great Shaker apostle of

New Lebanon, went to England July let on a mis. slopary tour. The Science of Evil." by Joel Moody, continues

to excite much comment. The demand for it will increase for many years.

-The following case shows the growing importance of our cause, and the decision will be read with interest by those who have desired to see the matter tested in court: "On Friday, June 23d, in the Superior Civil Court for Pymouth County, Mass., held at Plymouth, the case of Luther T' Phillips vs. Wm. Unandler, came up This was an action brought by the plaint if to recover for injuries received from an unskillful surgical operation performed by the defendant. The defendant is a well-known spiritualist doctor residing in Kingston, and it was contended by the defense that he can neither read nor write, and that he is entirely ignorant of medicine, that he never presended to have suil of nimeelf, and that his patrons well knew that his treatment was wholly dependent upon abnormal influences while in a trance condition, and that there was no responsibility beyond the acting in good faith to obe in the abnormal influence. The court (Judge Reed) ruled that where a party holds himself out as a Spiritualist doctor, he is only held to use the ordinary reasonable means to procure the attendance of spirits at the time and place of treatment-or that if the party so holding himself out to treat disease takes the ordinary means in use with such person to induce the attendance of spirits, he is not liable for want of skill white so treating his patients. The case was submitted to the jury upon the question whether the defendant treated the plaintiff while in the condition he contracted to he in, and if not, whether the plaintiff roffered in jury from that treat ment, and to what extent. They rendered a ver-dict for the detendant."

-We have going through the press a new and revised edition of the only true history of Jesus of Nazareth ever written, or, probably, that ever will be written.

-M. Milleson the spirit artist for portraits, will be in Birmingham, Mich., during July.

-Mrs. Harriet Beecher Stowe defines her position on Spiritualism as follows: "In answer to the inquiry whether I am a Spiritualist, I reply that I believe in the Spirituali-m taugh" in the Bible, and in that sione; and regard a great part of what is called Modern Spiritualism as being precisely what we are warned against in the Bible as seducing spirits and doctrines of devils."

-Mrs. Ballou is lecturing this month at Terre Haute, Ind.

James (). Donnell, Catholic paster, in a letter to a friend in deep : fliction, says : "In the deep : ffl ction that has recently visited you, I implore you to remember well that there is a communion of spirits of the departed just, which death cannot pre vent, and which with prayer, can impart much consolation. This, with the condolance of every parent and child in my flock, I beg leave to offer you, wishing, in the meantime, to assure you of my heartfult regret and sympathy.

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.

Soul Freedom.

We have spoken of sorl needs and soul growth. Out of the fulfillment of these shall come the most glorious inheritance that mun can realize. -soul freedom. The declaration that "He is a freeman whom the truth makes free," applies more truly to this, than to either physical or mental conditions-freedom in all of which is essential to real happiness.

Freedom on the physical plane, results first, from a good degree of health of body; next, from the best and most appropriate surround-

Men and women are slaves on this plane when they are obliged to lab ir to the utmost ex. tent of their powers to procure the means of livelihood, and especially is this the case if they are compelled to labor at some irksome and uncongenial pursuit. The mass of mankind toil so long and continuously, that with a constant weariness, they are crying for a haven of rest, and so blinded are many in their judgments, that they suppose absolute indolence will constitute such a heaven for them. Women suffer from an incospant and ceaseless repetition of monotonous labor.

The mass of mankind perform too much labor: the poor being compelled to it by stern recessity, and the rich by semi-voluntary slavery. which is often full of disappointment and vexa-

Few, indeed, enjoy that happy medium in which they perform only that amount of labor which produces the most perfect rest, which, without being in bondage to the physical, brings sweet peace and repose in the accomplishment of its desired of ject.

Contentment and an appreciation of our powers, enables a few individuals to labor so as to realize physical freedom.

Intellectual freedom is equally important and tuite as rare. Mankind are slaves on the intellectual plane, and very few dare think independently, and every one must suffer for thinking and acting thus. Intellectual tyranny is fascinating, and perhaps there is no other form of tyranny that is so little recognized, either by those who wield it or those who suf-

Dogmatism is mistaken for wisdom, and the blind and positive assertions of ignorance are put forth to transmit to the mind. This is manifest in all societies and associations, and in this country, where there is so much freedom in public meetings, for the discussion of various topics, this spirit of dogmatism is very apparent. It may be the best thing that it is thus freely manifested, as it will be most likely to

work out its own cure.
Intellectual freedom is of great importance in giving to mankird a consciousness of many truths, and an appreciation of them. It has made rapid strides within the last quarter of a century, and is beautifully onward and upward; especially in those countries where the freedom of the press and public speech is guaranteed.

S ul freedom, however, is the highest, holiest, and noblest boon that man is capable of realizing. The first obstacles to the freedom of the soul, are the influences of the physical body. -the soul being a divine spark encased in the physical tenement. For a time it is imprisoned in an unconscious state. Gradually the windows of its prison house are opened; first, by the unfoldment of the intellectual powers, which stand between the soul and the body, and then the native energy and activities of the soul begin to manifest themselves, and before the corroding and darkening influences of sin have acted upon the body, often enable it to give forth beautiful expressiors. Calld life is thus made most attractive, the windows are opened, through which the soul can throw some of its light, and well will it be for humanity, when they learn to surround these little ones by such influences as shall not only permit this light to shine forth clearly and beautifully, but shall tend to open wide the doors and windows of the physical body, so that soul vision and soul freedom shall be thus early cultivated.

The children of the poor, often amid the most squalid conditions of poverty, are very attractive during the early months of their lives, and the distinctions which separate them from the more refined and better educated classes are not seen until after they have been subjected to many rude, harsh, and unspiritual i fluences and surroundings which develop the coarse and

hard characteristics that are too common. The reason of this is obvious The soul nature expresses itself through these physical organizations, and its manifestations are very beautiul and attractive; but when the cold, withering blasts of selfishners and crime nip these buds of promise, and the germs from whence they spring are driven back to remain dormant, then the superficial observer sees evidence of total depravity.

Think of this, oh. fathers and mothers, and let no rude and unkind treatme: t take away that which you have so dearly loved. Know that if these tender flawers are gently watered by the dews of kindness and leving sympathy, they will continue to pour out their rich fragrance more and more freely, and bathe human life in a glory more transcendantly sublime and beau iful than anything that has ever been realized by mortals.

Owing to the blindness and ignorance of mankind, even the most intelligent and refined rertions of society have fail d to realize this natural and divine soul growth and soul freedom which would place humanity on the high plane which it is designed to ccupy.

Mankind have been jurneying in the wilderness through all the ages of the past, with oc-casional glimpses of the promised land, and we believe Modern Spiritualism is not only destined to lead humanity up to the mountain-peaks of physical and intellectual life, but to take them out into the broad plains and rich valleys of soul life in which will be realized true soul frec-

Freedom of the soul is not marred by any impurity in itself, for this cannot be, but it is cleuded over by the impurities and angularities of the body as d mind. Its freed m, like that of the body and mird, is dependent on knowledge and cor a quent growth.

The freedom of the b dy depends upon physical health and such surroundings as shall enable it to outwork its mission, the body being subject to its surroundings to a great (xtent, and limited by its strength and endurance. Man is continually overcoming these is fluences and extending his empire even in the domain of the physical.

So also the freedom of the intellect or mind is governed by its surroundings and its int-rior development and the amount of knowledge it has obtained, and in this man is also rapidly extending his sphere and enlarging the boundaries

of his domain. If the physical and intellectual natures of either of them be allowed to occupy more than their appropriate time and place, the freedom of the soul is interfered with, and of course this

will be the case if there be violations of physical or mental laws, all of which are divine.

If an individual has no consciousness of a soul nature, it is vain to speak to him of the freedom of the soul. All intractions of moral law, on any plane, fetter the soul, and deprive it of its freedom. But it is our aim to set forth the means by which the soul may attain to the highest freedom.

It must be evident to all that the best physical and mental conditions should be maintained, and that ante-natal conditions have a very important is flaence upon the freedom of the soul. The spontaneity with which this manifests itself in some children is evidence of this.

Next to these conditions is a proper education-one that shall bring forth the soul in its activity, and by maintaining the innocent and confiding trust of childhood, keep it upon those planes on which the soul can continually incresse its power and extend its freedom.

The soul ever holds communion with the angel world, and wherever it is free it will give evidence of this, and it will thus lead the mind to go forth into all the conditions of life, searching out the hidden causes that underlie all human actions. Going to the fountain and source from whence these proceed, it will 'judge righteous judgment" upon the actions of men. —not with a view to condemn any, for all are more or less subject to conditions and give them that freedom which can alone come from the full and perfect unfoldment of all their faculties at d powers-physical, mental, and spiritual. The mission of the soul is intuitional, it is the purest clairvoyance; it sees beyond the surface into causes and principles, and when there is a good degree of soul freedom, these are laid out clearly before it as stars in the firmament, and the harmony and beauty of G d's laws are apparent. All the external harmony of nature is dim and shadowy in comparison to the interior harmony which is thus opened to the soul.

A very good degree of soul freedom should be attained in this life, though its perfection will only be approximated in the higher spheres. Among the grand lessons that Spiritualism is teaching mankind, we may enumerate, first, that each one has a soul; second, that this soul has needs; third, that it must experience a growth,

and thereby attain to its legitimate freedom. A balloon will give us an instructive illustration of man's triune nature. The beautiful silken globe, which is desined to hold the gas, represents man's spirit; the net-work, which should lie regularly tolded over this, and extend its chords down to sustain the basket, represents the mind; while the backet with its ballast, illustrates the physical body.

Alas I how many human beings do we see carrying the basket uppermost, with the net-work of the mind terribly entangled around them, and the beautiful silken globe of the spirit empty and trailing in the dust.

When Spiritualism has taught us its grand and ennobling lessons, we shall learn to fill the billoon of the soul with the pure ethereal hirs of heaven, and as it rises gracefully and beautifully, the net-work of the mind will be carefully and properly tolded around it, and its chords reaching downward, shall hold the basket of the physical body so that it may rise above the storms and discords of earth, and move onward triumphantly in the heavenly journey of life. Let us then endeavor to throw off the bailast of selfishness and inharmony, and rise to purer and holier conditions, to sublimer heights of glory and happiness, and then we can sound forth the gospel note to all. "Come up higher" and realize more fully the freedom

In future articles we shall speak of the soullife, past, present, and future.

The line of life may be doubled up by the us of stimulants, and seem to be stronger, but it is really weaker, and shorter on account of this. Many persons are like a vessel at sea impelled

by sails, and at the mercy of every wind that blows, and not like a powerful steamer driven by a force.—W. F. Evans.

Our touch is morally healthful or poisonous. Our spiritual states are contagious, and it is a serious and earnest thing to move among our fellows. Many of our trublesome thoughts and unhappy feelings are excited in us by the spheres of these around us, and come to us from spirits in the flesh, rather than from those who have passed to the world beyond, to whom they are often unjustly charged.—Ibid.

It is one of our highest duties to be innocently happy, not merely for our own sake, but for the general weal.—Ibid.

The strongest government in the world is not strong enough to trample on the rights of the meanest cit z n with impunity - W. Hancock.

"The twilight deepens; brooding sleep Shadows the green earth tenderly: The house his hushed in slumber deep; The p-ace of heaven seems strangely near; I kneel beneath the moonbeams clear, And soft upon my troubled breast Comes down a blessed sense of rest, Praying, beloved, for thee I "

Carefulness in little things indicates a welldeveloped mind; but a proper appreciation of all things, is the highest attainment of man.

Justly censurable is the common habit in fashiovable life, of expending all the income in extravagant indulgence.

Spiritualism encourages the loftiest spiritual aspirations, energ z s the soul by presenting only exalted motives, prompts to highest endeavors, and loculcates noble self-reliance. It frees man from the bondage of authority of book or creed. Its only authori'v is truth; its in terpreter, reason.—Hudson Tuttle.

Baby Mysteries.

Where did you come from, baby dear? Out of the everywhere into here. Where dld you get your eyes so tlue? Out of the sky as I came through. What makes the light in them sparkle and spin? Some of the starry spikes le t in. Where did you get that little tear? I found it wanting when I got here. What makes your forehead so smooth and high? A selt hand stroked it as I went by. What makes your cheek like a warm white rose? Something better than any one knows Whence that three-core ered smile of bliss? Three angels gave me at once a kiss. Where did you get that pearly ear? Goo spoke, and it came out to hear. Where did you get those arms and hands? Love made heelf into hooks and bands Feet, whence did you come, you darling things? From the same box as the cherubs wings, How did they all just come to be you? God thought about me, and so I grew. But how ild you come to us, you dear? God thought if you-and so I am here.

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NOTICE OF MEETINGS.

Eighth National Convention.

The American Association of Spiritualists.—The Eighth National Convention will meet at Troy, New York, on Tuesday, the 12th of September, at 10 o'clock in the morning, and continue a session three days.

Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, shall be entitled to or e delegate for each fractional fifty members of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory. Each Province of the American Continent shall be entitled to one delegate for each working association within its limits, and the District of Columbia shall be entitled to two

Each active local Society, and each Progressive Lyceum of any State, Territory, or Province which has no General Association, shall be entitled to one delegate for each fractional fifty members.

These Associations are respectfully invited to appoint delegates to attend this meeting and participate in the proceed-

HANNAH F. M. BROWN (Glicago, Ill.), Pres. HENRY T. CHILD, M. D. (634 Race St. Phil.), Sec.

Eaton Rapids and Windsor, Mich .

The friends of eternal progression, of Eaton Rapids and Windsor, Mich., and vicioity, will hold their First Quarterly Meeting at the Chency Schoolhouse, or at the grove in the neighborhood, on the 15th and 16th of July next.

Mrs. L. A. Pearsall and others will be present to address the meeting. Provision will be made for friends from a distance. Dr. Bailey will be present to sing and play the or-

of progress in motion.

JABEZ ASHLEY, President. Two-Days Mee.ing at - Ibiou, New York.

Come, friends, and have a good time in keeping the wheels

At an assembly of the Spiritualists of Orleans Co., today, it was resolved that a two days meeting be held in Albion, Saturday and Sunday, the 22d and 23d days of July next, and that J. G. Fish and Leo Miller be invited as speakers. Entertainment will be provided for friends from

A. C. WCODRUFF.

Hymeneut.

MARGIED, on the evening of June 14th, 1871, at the home of her parents, in Cincionati, Ohio, Annie S. Graham to Oliver S. Garrettson, of Buffalo, N. Y., the writer officiat-

A pleasant gathering of friends paid tribute of their regards and esteem in congratulations; a ble testimonials suited to the occasion.

ADDIE L. BALLOU.

Obituary.

Passed to the higher life, from Fox Lake, Wisconsin, Geo Morgan, Esq., in his 72d year. A moral reformer, in its highest and noblest sense, his epitaph might truly be: He was an honest man-the noblest work of God.

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MEDIUMS.

SPIRIT PHOTOGRAPHS.

Madison Doherty, having severed his connection with A. D. Willis, at Chicago, has opened a Gallery. at Indianapolis, Indiana, where he will sit for spirit pictures.

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

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

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

trauce medium. Terms :- Diagnosis and first prescription, \$3.00; each subsequent \$2.00: Psychometric Delineation of Character, \$3; answering Business Letters, \$3 The money should accompany the application, to insgre a reply.

Original Essays.

so the twig is bent, the tree's inclined."

Written for the Religio Philosophical Journal. SPIRITUALISM AND SORVERY.

By M. J. Wilcoxson.

NUMBER THREE. "Tis education forms the common mind; just

Mind without "education" acts in unison with the predominant impulses and characteristics of the individual; but that which finite beings term education, does not always liberate the soul from the material plane where those impulses take direction. When men speak of education, it is not the education of self-growth and self-experience, the concomitants of soul trials and discipline, to which they refer; but it is to duly constituted and accepted systems of education they look for the unfoldment of mind, rather than to those imperative and purifying means, which the true philosopher accepts as most potent in liberating the soul. And thus the author of our quotation could not have used the word "education" altogether in its popular and generally accepted sense. Book learning. with its accompanying illustrations, however perfect, is but a system by which we repeat the thoughts and discoveries of others, and as far as their thoughts are mathematically proven, they become undisputed truths, which belong equally to all. Thus, as far as present standards of teaching are concerned, we must make a distinction between the mathematical or scientific, and that which is not yet capable of demonstration. Again, we must make the same distinction between that which we know, and that which we do not know. We may prove an arithmetical problem with perfect accuracy, when a mere theory or speculation which never has been proven to the common mind, may by the self-constituted authorities of ignorance and ambition, be made an unquestionable dogma and canonical rule, to sway and hold in subjection millions of human souls. We all know full well what priestly dogmatism has done in one direction, while in the opposite, a rank materialism has more effectually still, if possible, shut and barred every avenue to the spiritual arcana of reason, and insisted upon holding the exercise thereof purely to the domain of the physical senses. True, materialism is severely scientific on the mortal plane—but it is perfectly powerless in attempting to explain any phenomena pertaining to a super-mortal or unseen agency. With the dogmatism of materialism on the one hand, and that of priestcraft upon the other. positive, demonstrated truth must hold the central, middle ground in the controversy. So, millions of spirits are liberated from the body every year, to swell the unnumbered hosts who have gone before, translated to the next sphere of life as totally ignorant of the realities of that life, as the child of one year is ignorant of the size, form, weight, and all that is contained in the wonderful resources of this planet; and those millions are as completely blinded and ignorant of spiritual truths, or very nearly so, as if they had never existed—with the comparatively few exceptions, where souls have caught a ray of illumination through their own quickened natures. And even those thus illuminated, have, in nearly every case, gained their knowledge of the superior world in broken, fragmentary lessons, and interior experiences, which it is impossible for the pentecosted to transfer to another; consequently the spheres of spirit life just bordering upon the mortal plane, are filled with these millions of restless, yearning, striving, and undeveloped minds, who having no definite knowledge of the geography or government of the higher realm, naturally turn earthward for their enjoyment, and are, for a time, as truly intermingled with earthly plans and passions, as if they were still in the body. And having never cultivated a desire to explore "the unseen country." they are attracted to their old haunts, their old companions, and their old habits. Having never been educated to subordinate the appedites and the passions, ambitious and avaricious propensities, they cannot at once become transformed in this respect, and consequently hover like "a cloud of witnesses" over the highways and by-ways of mortal existence. "Thirty millions of souls," says a recent statistician, pass on to that bourne every year," and three hundred millions every ten years! All this "innumerable company" come pressing round the home they once (ccupied! The earth zoned and banded with this great army, this living sea, and for one man of Nazareth, for one Socrates, for thousands of martyrs in one age or period, a host beyond computation, whose tidal waves sawellent best with ceaseless ebb and flow upon the shores of mortal life! And according to their loves, their attractions, their affinities, is their magnetic influence perpetuated in the gratification thereof. The easy, careless, self-satis-cied man is still the same, in degree. The ambitious schemer, the heartless speculator, the genteel swindler, the midnight prowler and rob-ber, the licentiate, the prizefighter, the clown, the murderer, the disappointed, profane and sel-ish are all the same, with only the slight modification of a change of base, (or locality). The work of obsession commences. As a contractor uses his influence in obtaining the most profit able materials and agencies, so will minds still

time being prove available instruments. It is not the work of a moment, by any means, to purge these blinded, selfish souls of their igmorance; and "just as the twig is bent the tree's inclined." "Ye cannot gather grapes of thorns, or figs of thistles;" "for what a man soweth that shall he also reap." And this is true of soclety. It is true concerning the individua!—it is true when applied to the nation. Let an individual cultivate only his selfish nature—he enters that world a selfish man. Let governments be based upon the selfish propensities, they endorse and sanction it in individuals. Let governments license one form of crime to increase their revenues, or cover and make respectable their sins. and they put a pandora box in the hands of every subject. Let governments strangle men to death, and individuals who have their personal apologies for the crime-or who, like some Christian governments do not stop to apologize, will dirk their victims. Let priests tyrannize over their subjects, let them burn heretics, proscribe thinkers, and steal by cunning, cant, and artidice, the wages of the people, and should opportunity offer, the devotee will become a tyrant and a licensed thief in his turn. Let men adopt any system of administration with no higher aim than to possess wealth and power-let rulers become dictators and drones, or military despots, and the seed is planted for a national harvest. Only when the tyranny becomes insupportable, when selfish gratification is all on one side, and tyranny grinds to dust the last spark of liberty, does justice unsheath her sword and call the people to the conflict. It is then, when aggression has become profane and insolent, when mad passion puts her loathsome clutch upon the throat of the first and the last begotten, that the fires of dissolution burst

on the material plane, though shorn of a mortal

mechanism, lay tribute on all who may for the

Then woe to the tyrant! Woe to the despoiler! Woe to the Herod whose hands are red with the blood of the innocent! In all this rushing and conflict of earthly powers, is there no "war in heaven?" Do not those legions of the lately translated mingle in the fight? Are they the allent, passive speciators of the scene? or are

they the ever busy, watchful, prying side of the elevated intelligences on the other shore, is honparty or cause they espouse? And do they really wield less power than when in the body? Are they not now armed with invisible potencies, the psychological weapons of their unfleshed individualities; and will they not prove powerful allies or deadly foes, as they take their places, actuated by all these diverse and contending motives? Thus, when wars rage, when inquisitions are powerful, the mad, unbridled fury of the mob, the relentless cruelty of the licensed hordes of avengers, betokens the multiplied strength and power of the lower nature, while justice grapples with the anaconds of human hate, and holds high her unerring scales till it

writhes beneath her victorious charge!

Are there no battles to be fought, but these which humble nations in their pride, and through wreck and storm let fly the arrows, and the flery shells of judgment? Is not every life a ministure battle field, where the seeds of national destiny take root, and where government truly commences! For it is in the wistom, the choice of the people, what the future of a nation may be, at least to a great and important extent. It is in the choice of the mind once aroused to a discrimination between right and wrong, to uphold the right and denounce the wrong-but it is not the right of any, to punish the individual, or even knowingly oppress him for that over which he has no control. And the same argument we would apply to persons in the body, we make bold to apply, as well, to persons out

of the body. The inhabitants of the next sphere are just as much burdened with a sense of accumulated wrongs and miseries, at least for a time, as those who still remain—and whenever and wherever they may act out their respective natures, will continue to do so. Their motives, their real loves and affections, their emotions and impulses will all be as variously represented, as though they were still in the body. And they feel ill-treat-ment, false judgment, the arrogance and pride of those who despise them. They listen to hard words and sentences coming from hypocritical lips. Accused of deception, some do not scruple to deceive. Called "devils" they sometimes make use of the Caristian's polished sort of swearing, not always however quoting from the Christian's canonical authority. Interfered with by the blustering, bombastic, High Church tribunal, which came into use soon after the purlty of physical manifestations became established. and which won so readily and successfully among a certain class of "dark circle" skeptics, they have taken to exposing exposers in the attitude of Paul Pry, and giving "tit for tat" to certain long-armed, tip-toed, be-frocked and skirted expounders who have themselves been caught deceiving, too, when the dark lantern business came into vogue! Immaculate judges of the spiritual high court!

Previous to this, Prof. Brittan, Sunderland, and the whole school of public expounders of phsychology, mesmerism, etc., had demonstrated the law of mental or spiritual control, as based upon a peculiar condition of receptivity in the subject-and after hundreds, and probably thousands of experiments, it was conceded that the mind of a negative, passive subject, could be made to occupy the same relation to the controlling power, which the negative plate in photography holds to the object held before it. Just as the negative plate retains a correct likeness of the original, so does the negative brain of the psychological or mesmeric subject, b come a mirfor in which is reflected the thoughts postively impressed thereon by the magnetiser. But again. it was seen that all positive, intervening influences blending with the influence of the operator, would mar or proportionally weaken his power and dim the truthfulness or perfection of his control. So it became the care of the operator to prevent any foreign interierence, which could be easily done, before others had, by following the rules of mesmeric law, become as well versed in the art as the prominent and original teachers thereof. But no sooner did the knowledge become more generally diffused, than all the these counter influences, the result of so much experiment, produced with the subject exactly what a changing, shifting, unsteady scene would produce on the negative plate of the camera—a complete admixture of the rays of impression, and therefore a neutralization of the picture. During this period, "sensitives," as they are termed, were passing on beyond all human control to the influence of unseen operators, and "mediumship" came to be universally recognized. This made the subject the intermediate agency between two worlds-the seen and the unseen—and diversity or antagonism of influence from that world in connection with the psychological effects of this, incr ased rather than diminished the extreme succeptibility of the subject, at the same time that ignorant experimenters and investigators, constantly jeopardized and destroyed the purity of spirit control by their almost criminal recklessness -- tor they could not always have the apology of ignorance seeing almost every well balanced medium could get clear, rational directions how to pro-

(To be continued.)

ceed.

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

By D. P. Kayner, M. D.

NUMBER FOUR,

In all manifestations of spirit presence certain conditions are necessary. This is not alone true in Spiritual science, but in every department of life; and the more clearly and completely the requisite conditions are complied with the more perfect will be the result. Take for instance the operations of the chemist. He can to a certain extent imitate the diamond, but not understanding the laws fully, and hence failing to comply with all the necessary requisitions. the product of his labors and the best yield of his laboratory, will be nothing, after all, but a feeble imitation of the real gem.

Now in spiritual chemistry, as in physical, if all the conditions are not supplied, we shall often have in the place of what we are seeking for, real or partial failure, or as near an approach as the spirits controlling can give under the circumstances. This then leads us to the inquiry:-What are the conditions requisite to obtaining correct and intelligent communications from the spirits of departed human beings.

Before proceeding to solve the question we should consider the fact, that mind is exerting an influence upon the universal thought realm of the Infinite, in every pulsation of a human soul. That every thought born in the spirit brain of a human being, is one drop of the infinite ocean of intelligence, whose wavelets will ripple on in the eternal ages of the yet to be. And these, rising from their thousands of millions of sources, will mingle according to their affinities, and roll across the plains of mind, as in our earth, drops unite to form rivalets; and, as rivulets unite to form streams and rivers, so shall these streams, becoming purified, blend and flow together to unite all humanity in the bonds of unity, benevolence, charity, and brotherly love, as the waters upon the face of the earth are gathered into the great central ocean of unity.

In this then we can see that our minds to a certain degree affect the channels of inspiration or the flow of spirit communion, and can, to that extent, promote or retard the flow of those purer streams of divine love.

We infer, then, that one condition essential to

esty of purpose.

What pure mind, desiring the elevation of humanity and seeking its own advancement, could be strongly attracted to enter an atmosphere of selfishness, fraud and deceit? Would it not ba more in accordance with natural principles that those who seek a lie should find the reflection of their desire returned to them? I was once told by a minister that Spiritualism was all a decep-tion and fraud, and that the mediums were all arrant knaves and impostors. I asked him if he had ever investigated the phenomens, when he answered that he had, saying: "I have visited more than thirty mediums and clairvoyants, and found them all what I before knew they were, humbugs and impostors. I never saw anything but the lowest trickery and deception, and any one who believes in the Bible, knows their pretensions are all false.' I replied : " My dear sir, I pity you, for you have been unfortunate in selecting your associates,—for you know the axiom 'a man is known by the company he keeps, and as you have kept the company of dishonest spirits, and have visited mediums only to prove them humbugs, and Spiritualism a fraud and deception, you have been answered by your own thoughts, and have deceived and humbugged yourself. But if you will seek with an honest heart for the truth, laying aside your prejudices and preconceived opinions, I pledge you, you will obtain very different results."

Another essential condition is—a willingness to receive the light in any way it may be presented, without dictating the form.

Spirits see what conditions are necessary, and measure their ability to produce results according to their conditions supplied; and we should accept whatever they are able to present in evidence of their individuality and presence; and if little only is given, that little is an earnest of

their and our immortality. We do not enter upon the study of the natural sciences with a determination to torture, pervert and misrepresent the phenomena and facts upon which a knowledge of their laws are based, or to reject the remotest possible phenomens or the minutest fact in any way relating thereto, but with a desire to weigh, analyze and arrange every conceivable point that bears upon the subject involved, and deduce therefrom the unfailing truths which untold those inwrought principles whereon all science is based.

Why then, if honest intentioned, or even desiring our own improvement and progress, should we enter upon the study of soul-science io any other way than that in which we advance in knowledge in other departments of scientific research?

The idiot might walk for ages on the sea shore and toy with its shells, or wander among the rocks and gather the curious fossils therein deposited, without ever gaining from them a single idea of their untolding or history, or deducing therefrom a single thought with regard to the geological formations of the earth; yet in them is the unwritten history of this world and of "beings that hath life" recorded; and the epochs and ages are registered there.

These were awaiting the action of such minds as Hugh Miller, Lyell, Hitchcock, Baron Von Humbolt, Agassiz, Dana and Danton, and hosts of others, before they could find appropriate lan-guage to express the historic utterances of the ages

ong agone. Others had seen those wonders of the past and present—had walked over beds of fossil shells—had unearthed the fossil remains of the silurians, and the bones of the early sharks and mastodons—had gathered sponges and corals had made use of flint and lime rock-had worked among the chalk deposits and volcanic scorise-had witnessed the flow of rivers and the ebb and flow of tides—had seen the pounding waves as they spent their fury upon the locks, and been rocked by the mighty convuisions of earthquakes, and yet had not gathered a single idea with reference to the grand march of progress, and eras of development of which these were the enduring record.

Sospirits may have caused "raps" for ages, but they waited for the "Fox girls" before they could make those sounds intelligible and communicate thereby the loving messages and sacred counsels they were anxious to give to their friends on earth. It is true they made an effort to communicate through the "Wesley family" in the same way many years before, but the su-perstition and bigotry with which they were surrounded could not be broken through, and the highest form of progress they could then impress was Methodism; which in the early history of that church partook largely of the spiritual element, but since, growing prosperous in numbers and wealth, has become ostentatious, bigoted and proud, and now seeks, by abandoning its ancient land marks, "to become chief among its brethren;"—forgetting that "pride goeth before destruction, and a haughty spirit before a

These "raps" were the natural alphabet of spiritual science.

Minds were filled with educational prejudices and superstition, and therefore could not receive at once the full glow of spiritual illumination; for, like one who has long been in physical darkness, and the pupil of the eye expanded to its fullest extent, the light mus: come gradually to enable the focus to be arranged to receive it, or permanent blindness may be the result, so the mental vision darkened by ignorance, and obscured by priestcraft and superstition, had become so weak that it must have time to regain a healthy focus before the meridian effulgence of spiritual glory could be borne. The "raps" challenged investigation. Investigation set the machinery of mind in motion and produced thought. Thought opened up the avenues of inspiration, and inspiration lifted up the soul into communion with the world of life be yond. The river of death was bridged and the two worlds indissolubly joined. The raps opened a terry and spiritual science has since bridged the stream. All praige to the tiny raps:-they were the first "key notes" from the land immortal. How they were produced will form the foundation for the next chapter.

St. Charles, Ill., June 23rd, 1871.

Written for the Religio-Philosophical Journal. WHAT OF THE PORTENT OF THE COMING ERA!"

By Luna Butchinson.

In our limited view of the ultimate of cause and effect, we are only able to trace the designs of destiny, running through individual or natural history, like looking at some intricate pattern from the wrong side.

As all life and development are made between positive and negative forces, so all history proves that the progress of civilization, has been by first the masculine, and then the feminine element predominating in each succeeding era of the world's advancement in political and social

The era now closing has been decidedly masculine, all its main energies have been used to overcome and subjugate all the properties and forces of nature to man's control, even the bodles and souls of men and women.

This aggressive and predominant force has displayed itself in settling a New World, subduing its native wilds, and still more untamesble savages; sundering the political ties that bound them to the Old World, and many of its intelligent communion with our friends and the | unjust and despotic rules over the lives and con

sciences of men, and sought freedom at any sac-

Now is approaching the centennial anniver-sary of the Declaration of Independence, and the year 1876 will be more memorable still on account of the fuller meaning that will be given it by the united voices of we, the people, declaring the inalienable rights of all, without regard to see or sex, to life, liberly and the pursuit of happiness.

Then will commence on a grand scale a new plan of national house keeping, with women clearing out the bureaus and scrubbing up the boards, airing the political club rooms, ventilating lobby schemes of plunder, and giving the whole governmental arena a cleansing process, and a polish of political economy; in fine, do for the nation what they have ever done for howe, church and social life, purify it from "the filth of years which has gathered round it," and prove to the world that it is not good for man to be alone in any of the relations of life.

This will be only the external reform, the preparatory condition, on getting the bride chamher ready for the final union of science and religion, the two great ultimate powers that shall regenerate the earth and make it more beautiful than the fabled garden of Eden; for between the blending of the light of reason and intuition, all mysteries will be revealed both in the sensuous and spiritual domain of objective and

subjective being.
All things will then become new, so changed will be the ideas and interpretations of God, religion and our whole relations to the material and mental universe, and the mighty powers of mind in its full development and control.

This present time is one of those lofty waves of spiritual forces, that lift a generation above the level of the past, to catch a glimpse of the coming future ages; and it is wisdom to make good our observations before the receding wave leaves us in its depth's with no guiding star but the compass of eternal truth within us.

Woman now stands in the same relation to man, that religion does to science, or, much as boys and girls approaching manhood and womanhood, neither comprehending or having faith in each other, and more inclined to disparage than to praise each other's act. But slowly, respectful attentions are being made between them, and when man shall be more just to woman, and treat her as his equal, and woman becomes more worthy of his highest love; and science ceases to ignore religion, and to jeer at what it holds as sacred, and religion to drop her garb of hypocrisy and superstition, then, and not before, will dawn that millennial era, so long prayed and waited for by unnumbered generations of the past. To this desired end and final triumph of good over evil, of witdom over error, may every lover of truth labor with heart and hand until this our grand destiny is accomplished.

Owensville, Cal.

Written for the Religio-Philosophical Journal. Somnambulism the Foundation of Spirit Control.

BROTHER JONES-The following is the case of Miss ——, in Cincinnati:

A certain female spirit had for sometime been endeavoring to control Miss F., a young lady of this place, who had never been "magnetized," or in a sonambulistic state before, and knew nothing about the condition, nor of spirit control, having never witnessed anything of the kind.

Upon one occasion this spirit endeavored to control her in church, and her friends, not knowing what was the matter with her, had to remove her during service.

After that time repeated attempts were made by the same spirit to control her with but imperfect success, until a few evenings before I saw her. Upon these occasions, however, although unconscious and apparently under perfect control, it was unsatisfactory, because the spirit brought such an unhappy condition with it, that it seemed to suffer from the disease which had caused it to pass away. This condition caused great annoyance and prevented free speech, so that nothing connected or intelligent could be communicated.

Upon arriving in this city, and paying a visit to by old friend Mr. ———, on the evening of the 21 my old friend Mr. -of June, I found him trying to aid the spirit, who then had the young lady, Miss F., under control. After remaining quiet for sometime, observing the efforts of my friend to bring about satisfactory results, I suggested that there was no necessity for the unhappy condition which the spirit seemed to be laboring under, and that if he would request it to cast its mind away, and not think of it, the spirit would be relieved as soon as it had done so. The spirit embraced the idea at once, and in a few seconds was entirely relieved, and then began to laugh, and to converse freely, stating who she was

and the object, &c., of her coming.

After the spirit seemed to have communicated all that it desired, and was about to give up the con-trol, I requested it to leave the medium in the same condition in which she was found when it took control, and agreeing to do so, departed. As soon as the spirit had done so, the young lady was found to be in a perfect state of somnambulism, and was clear minded in all her faculties, making many clairvoyant and satisfactory experiments She was then requested to throw the head only ont of the condition, and being perfectly herself. I then, in a few minutes, to the astonishment of all present, taught her to throw any part of her body into an insensible condition, and to feel or not in any part of her body by an act of her own will. This she accomplished with great facility, and could then throw herself wholly into or out of the condition at will, in an instant, and when she had done so for the last time, was perfectly astonished at seeing me, a perfect stranger to her, present This case precludes the idea of a "magnetic fluid," a sympathy or an influence of any kind outside of her own powers, for I never saw her in my life before, and she was under spirit control when I entered the room.

In conclusion, I will but add that before she threw herself out of the condition she was requested to remember all that she saw and had done while in the somnambulic condition, and that she should resolve to feel perfectly well when she had done so, and I have the pleasure of stating that she afterwards acknowledged that she was pe ly relieved of an unpleasant affection that had an noved her for some time.

Last night our visit was repeated. We found the oung lady well and in fine spirits, and after an interchange of the usual civilities, my old friend Mr. , requested Miss F. to throw herself into the somnambulic condition, as he was anxious that she should practice the art. This she accomplished at once, and after some interesting clairvoyant experiments at a distance, and several visits to her friends, &c., she became passive, and was then easily and pleasantly controlled by the same spirit that had controlled her upon former occasions. In conversing with me, this spirit acknowledged that the control was now pleasant, and that it was not necessary for her to make passes or to strain to

The same acknowledgments were made by a second spirit who took control as soon as the first retired. The second was a merry spirit, a soldier who was killed in Tennessee during the war, and hailed from Iowa. This spirit, I was told, had made several imperfect attempts to control before. Was exceedingly happy in returning, and held control for half an hour.

effect it, since the truth was known.

WM. B. FARNESTOCK. Cincinnati, June 6, 1871.

-A criminal is a person with weak eyes. Our prisons, which ought to be moral infirmaries, where the sight should be gradually restored, are dungeons where he is shut up in the dark until the sense of vision is nearly or wholly lost, whence the sight is put out rather than put in. We need some Christ to "open these prison doors" and let in the light.

Voices from the Leople.

ALDEN, MCHENRY COUNTY, ILL.—Amos Balley writes.—Curlosity is on the alert to know when we shall comprehend the incomprehensible great "Summit." We already agree that the author is a host, in his "Search"

DEERFIELD, LAKE CO., ILL.—Vernon Handy writes.—Your glorious journal is the splendor of the two worlds. I hope Brother Francis will find God, even to the entire disgust of the whole orthodox community. Thousands of Spiritualists, by the light they have received, have outgrown great quantities of prejudice. I have read the book "Jesus of Nazareth," by A. Smyth, medium, and must say, to my mind, it appears as truth. It is the most instructive work I have ever read.

VINCENNES, IND.-J. G., writes.-Your very worthy paper speaks of a great many mediums, as well as a great many phases of mediumship, but fails, I believe, to give the process of developing.

Remarks: Our columns are open to well-written articles, giving the experience of well developed mediums. Friends, of the light you possees from experience, please impart to seekers for like truths, and oblige many thousands.

OKEMO3, MICH. —P. Thompson writes,—Inclosed please find \$2.00, for renewal of my subscription. I see that I have been your debtor since Feb. Accept our thanks for the favor. I am more than pleased with the JOURNAL, and am especially interested in your "Search After God."

CLAY, ON ONDAGA CO., N. Y .-- Orvis Barnes writes.-We had a man in Syracuse, N. Y., who became very rich in the nursery business. He m de great professions of love for Spiritualism. He contributed sparingly to the cause. He passed into the spirit world, and was permitted to return, and tell earth's children that he regretted having done so little for the good cause. If Spiritualists were half as willing to sustain Spiritualism as our orthodox friends do their cause, ours would be a mighty power in the land. I am poor in this world's goods, but feel rich in Spiritualism.

SUMMERFILD, ST. CLAIR CO., ILL.—O. R. North writes.—I don't mind the exact number but last week's paper never came. Will you please send this missing number to me. I don't want to lose one article of it—especially the "Search After

CHILLICOTHE, IND.—S. Hubbell writes.—Inclosed is 50 cents, for trial subscriber, Warren N. Walter. 1 think your journal is truly the best progressive paper in print. Every number adds in-creased zest, and almost every subscriber expresses most hearty approbation, and declares it the best paper they peruse. Some who were taking the other Spiritual papers say it far surpasses them, and they may be counted regular subscribers.

LASALLE, ILL.-A. H. Loomis writes.-Inclosed you will find a postoffice order which calls for the amount of \$4 23, for which I want in return three Hindoo Testaments. I will remit my dues for the JOURNAL, with my best wishes for the prosperity of that valuable paper. "Search After God," and find him if you can.

CEDAR FALLS, IOWA .- W. F. Barker writes. -We want a few mediums in Iowa, that will go into the conferences and conventions of the different churches—that is the place to give tests—and let them exclaim as one of old, "I am not come to call the righteous etc.;" "I am not sent but unto the lost sheep of the House of Israel." If you know of such, lows is a good field for them to work in. If I were a good test medium, I would like to alt in conference with the two or three hunlike to sit in conference with the two or three hun-dred ministers that generally meet about once a year in these parts, and give them a few sound tests - make them see and understand. I think the truth would spread better.

WILMINGTON, DEL.—H. James writes.—As regards your "Search," I think you are on a "wild goose chase." Hadn't you better wait until your object is embodied in the Constitution? There he might have "a local habitation and a name."

Remarks: Be patient, brother, and you will see. Fulton, Franklin, Morse, and hundreds of other scientific men, were regarded as "on a wild goose chase," and now to have the same oft-repeated words applied to us, only amuses us, for we have success, not failure, imprinted on our soul. We are content to let our spirit guide have his own way in the discussion of this subject, having perfect confidence in his ability to fully unravel the knotty

LANSINGBURGH, N. Y .- Julis Rowley writes. Find inclosed \$1.50 for a renewal of subscription for your most valuable paper, the JOURNAL; that and the dear old Banner feeds me with heavenly manna while gleaning their pages from week to

MOUND CITY, KANSAS.-Loyal Griffin writes. —In regard to the "Search Af er God," I see no aigns of the mystery being cleared. The truth is, the Fountain, or First Cause, is incomprehensible, when we shall have reached that—were it possible. I don't see any further chance of progression.

COLLINS, ERIE CO., N. Y.-H. Smith writes -i like the Journal, for I see you have not the fear of orthodoxy before your eyes, and dare to speak out boldly on all subjects as truth and reason shall dictate, regardless of any fire from the front or rear of the sectarian press or clergy.

WADE, OHIO .- C. H. Toler writes. - There is nothing printed that pleases me better than the JOURNAL. Many new gleams of truth, and much lasting benefit, comes to me as I thoroughly and thoughtfully read each welcome number. Be assured that, to the extent of my meagre capacity, the whole paper and the great good you are doing through it, are fully appreciated.

UNION VILLAGE, LEBANON, OHIO .- O. C. Hampton writes.—Your fellow that writes "The Search After God," is smart—but it takes such an almighty long time to find him! Now, my advice to him would be, "Shoot, Luke, or give up the gun." I was really surprised to find one of his articles almost exactly like one I wrote even before he ever "struck an attitude." It made me think of the aphorism of the old negro-"There must be a debbil, or else how could folks make his picture so zactly like him."

STILLWATER, MINNESOTA.-B. J. Masterman writes.—May angels bless and help you to continue to circulate a paper which is food for the most profound thinkers of the nineteenth century.

NEW SHARON, FRANKLIN CO., MAINE .-A. R. Hall writes.—I love your Journal: I like its contents; it sticks to the mark. Let it wave! The "Search After God" is worthy, and it should be in book form; of course it will. Put me down for one copy. I want "Jesus of Nazareth," also.

MADISON, WIS.—Wm. Westerman writes.—At last I feel able to remit you three dollars for the JOURNAL. I am sorry it is not five instead of three, but elckness has kept me back. I hope in future to be more prompt, for I can not dispense with the Journal; it is meat, drink, washing, and lodging to me, so don't leave me out in the cold, if I am a little tardy. I return you my sincere thanks for your kindness heretofore. I hope you may ever continue in the good work; and that you may get your reward both in this world and the world to come is my prayer.

NEOSHO, MO.—S. A. Hughes writes.—I am much obliged to you for sending the paper after my time had expired. I don't wish to miss a num-

ONTARIO, WIS.—F. C. Cholvin writes.—Inclosed please find one dollar, for which send me closed please ind one dollar, for which fend me the RELIGID-PHILOSOPHICAL JOURNAL for three months, the book entitled "The Sunday Question and Self-Contradictions of the Bible," and "Life's Unfoldings Revealed to Man,"—according to your proposition of June 25th. Send me the first July number of the Journal. Your "Search After God" is overflowing with sound sense. Keep on searching, and when you come across him, just inform us if you please. form us if you please.

OAK GROVE, WIS.—D. S. Woodworth writes.
—I think the cause is gaining ground volg fast here. Your paper is doing a good work. The sopple are thirsting for knowledge; and what we want is a good test medium or speaker, or both, as there is none here engaged in this blessed work.

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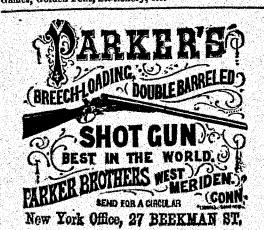
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A False Statement.

In an article that appeared in the Herald last week we find the following:

E V. Wilson, one of the most stern and powerful lecturers among Spiritual mediums, has the names in his possession of over 700 Christian ministers, that have been arraigned before the courts as horse thieves, adulterers, forgers, etc., within the last five years."

This low fling at Christian ministers bears upon

the face of it, just what it is—a lie.
We do not wish to enter into an altercation on this subject, and only make this correction for the benefit of those few who might possibly be led in-to error by such false statements. By facts and figures we could prove our assertions, but will only easy that illinois, according to its present population, has about one-twentieth of all the minuters of the Helical States. tion, has about one-twentieth of all the ministers in the United States; one-twentieth of 700 would be thirty-five; thirty-five ministers in our State thus stigmatized! Is it true? Will our ministerial record show it? We leave these questions for you to answer, knowing that your better judgment will dietate truth, and leave such infamous assaults to sink into their natural oblivion.

We call the attention of the writer of this extract, especially the one who pronounces it "a lie," that we are prepared to count noses with him, and for every Spiritual speaker, lecturer, and public medium that has slaned, gone wrong, or strayed outside the paths of virtue, we will find twenty elergymen, elders, class-leaders, deacons, and other notables in the various churches, who have done more, and I can flud its full proportion in Illinois.

What I have said, and say it again, is, that I can produce a list of several hundred clergymen and other notables of the church, who read the Bible and preach its word, who are guilty of one or more of the acts known in the calendar of crimes-from robbing a hen-roost, to murder, and that these criminals have committed these crimes since the advent of Modern Spiritualism, or since the 1st of June, 1849

Our friends in New Boston, Ill., will use this as they think proper.

We refer to the crimical reports and records of the country, and the Police News and Gazette.

Dr. Albert Barnes on Sin.

A friend sends us the following extract concerning Dr. Barnes. It is a bitter criticism on a life spent in the service of Jesus, and if these are the conclusions of a great and wise man concerning his present and future, what conclusion shall the foolish ones of this world arrive at?

We know that we are immortal. Dr. Barnes did not before his apotheosis. Does now. Hence Spiritualism is ahead of the Doctor, for we have learned this side of the grave that which the Doctor had to go beyond to learn.

"The Rev. Albert Barnes, the well-known writer of Notes on the Gispels, in a recent letter on theological problem: says: 'In the distress and auguish of my own spirit, i confess I see no light whatever. I see not one ray of light to disclose to me why sin came into the world, and why the earth is strewn with the dead and dying, and why men must suffer to all eternity. When I feel that God only can save them and yet he does not do it, I am struck dumb; all is darkness to my soul, and I cannot disquise it."—New Orleans Picayune,

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MRS ROBINSON -Dear Friend: You will find inclosed the name, age, and lock of hair of a young lady that has been afficted by the loss of the use of her lower limbs ever since last fall. They never have pained her any, and yet she cannot move them a particle. She is an orphan child and in very poor circumstances, living with her aged, widowed grandmother. They have not even a home of their own. Do, please, cure her, if she can be cured, and great will be your reward. I saw her last Sunday-the first time I have known anything about her—and my heart was so moved I could not help asking your pity and charity.

I know your terms, but it is not possible for

me to send the money at this time. I shall send for myself in a few weeks, and I hope to be able to pay you for the young lady at the same time. If you can cure her, please write to me soon. I feel almost certain she can be cured by some of our great healers of the day. The young lady's name is E izabeth Angeline Miller, age 18 years the 21st of last April. Direct your letter to me, as I shall go and

take charge of the young lady as soon as I hear from you. Yours in faith,

MRS. LAURA J. DRAKE. Waterloo, Iowa, May 17th.

Mrs. Robinson, under spirit control, diagnosed the case and prescribed a remedy, and the following letter shows the result:

MRS. A. H. ROBINSON-Dear Sister: By your request I will write and advise you of the

result of your prescription. I read your letter and have done as you requested by the young lady. I have seen her once a week, although she lives six miles from here. She is doing well and gaining fast. When I wrote you four weeks ago, she could not walk a step. To-day I saw her walk across the floor a number of times. Her back seems better. I send a lock of her hair, hoping the work of the spirits may be crowned with success in the cure

of this young lady. I have to bear a considerable amount of orthodox slang in doing this, but I fear them not. Lat me hear from you soon—please do.

Yours in faith and truth, MRS. LAURA DRAKE.

Waterloo, Iowa, June 25 h.

Letter from Fisher Doherty.

BEO. JONES:—I suppose you feel an interest in all spiritual movements of the day, so I will post you as to what we are doing. Miss Lizzie Keyser has been with us for a few days, giving us some fine tests of sp rit life. We wish that there were more like her. In our circles last winter the spirits promised Madison Doherty and John Pursell, that if they would fit up a gallery, they should be developed as "spirit artists." They got a camera, fitted up a room, sat for development, and the promises made were fulfilled. Doherty and Pursell have to-day a gallery in the city of Indianapolis, where, during our late State Convention, quite a number of recognized spirit pictures were taken. I think the picture tests about the most interest-

ing and convincing of any that I am acquainted. In September next, we will have a debate be-tween Moses Hull and the Rev. Mr. Jewell of La Fayette, Subject: Does the Bible teach Spiritualism in all its phases? Jowell was selected by the Christian Conference held here last winter. He sent me a challenge which was accepted and Hull chosen as our man. We expoct a glorious victory—not only in sustaining

modern Spiritualism, but in rescaing the Bible from being perverted and used in building up some six hundred creeds or sects, each proving itself right and all the others wrong, and not one of them, save the Q takers, demonstrating in their lives the first great moral precept of the humb's Nezarene. We think that the cause is gaining all wly but surely. There is a desire, particularly in the country, to hear the gospel of Spiritualism. The pulpit still thunders against ue, but the congregations cannot forget their relatives and friends in the other life, nor get rid of the desire to know that they still live and

Letter from Belle A. Chamberlain.

BROTHER JONES:- I found at Fort Dodge a Progressive Lyceum in good working order, under the guiding care of Mrs. Swain, who in herself proves the fact, that a person may be a Spiritualist and never lose their position in society. I delivered six lectures in Henry's Hall which were well attended, and this, too, by the best minds of the place. Tests were given after the lectures which created much surprise and investigation. The tide of Spiritualism is gaining strength much faster than our opponents suppose. Here in Des Moines, I find a strong spiri ual element, and hope to do much good here. All letters may be directed to me at this place during July, in care of box 347. Des Moines, Iows.

Letter from Levi Dinkelspiel.

Bro. Jones-Allow me to say a few words ab ut the three days meeting at Sturgis, Mich. People came from all the surrounding country, and such a gathering I never had the pleasure of witnessing before, and such a feast of good things that we had! Feast did I say? yes; to me it truly was; just starting out as I am in this glorious work, it was to me more than a feast. It gave me encouragement such as I had least expected, and many thanks to the angels for taking me there. There were present, Bros. J. M. Peebles, Moses Hull. G B Stebbins, Cephas B. Lynn, and Satr H. F. M. Brown, and they need no further mention, and of others who besides myself, are about taking the field, there was present, Sister A. E. Mossop and Brother James M. Choate and who like myself, are now asking engagements.

Yours for the cause,

LEVI DINKELSPIEL

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The following is the table of contents of this valuable

CHAP. HI.-Of the conditions necessary for the produc-CHAP. III.—Of the conditions necessary for the production of the somnambulic state, with instructions how to enter it, etc.: I.—Of the instructor or "operator." II.—Of the patient. III.—Instructions. IV.—Of the sensetions experienced by those who enter this state. V.—Of their awaking.

CHAP. IV.—Theory of this state,

CHAP. V.—Of the somnambulic proper sleep. I.—Of a partial state of Artificial Somnambulism.

CHAP. VI.—Phreno-Somnambulism.

CHAP. VII.—Of the senses: I.—Motion; or, the power to move.

CHAP. VII.—Of the senses: I.—Motion; or, the power warmove.

CHAP. VIII.—Of the functions of the faculties. I.—
Consciousness. II.—Attention. III.—Perception. IV.—Memory. V.—Association. VII. AND VII.—Likes and Dislikes. VIII.—Judgment. IX.—Imagination. X.—Will Chap. IX.—Of the peculiar functions of perception in the different faculties while in a natural state. I.—Of the peculiar functions of perception when in a state of Artificial Somnambulism. II.—The functions considered when in a state of Artificial Somnambulism. I.—Consciousness, 2.—Attention, 3.—Perception, 4.—Memory. 5.—Association, 6 and 7.—Likes and Dislikes, 8.—Judgment, 9.—Imagination, 10.—Will.

Chap. ix.—Of reading or knowing the mind. I.—Hiustration. II.—Illustration. Theory of Dr. Collycr. Ments allocemy or electrifying.

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Chap. xx. I.—Of the identity of other mysteries with this state. II.—Of the mysteries practiced by the modern magicians of Egypt. III.—Of the "mysterions is dy." IV.—Of the earth mirrors, First earth glass, Second earth glass. V.—Second sight. VI.—Phantasms. Chap. xiii.—Transposition of the senses.

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Chap. xiii.—Natural Somnambulism. I.—Trance.

Chap. xvi.—Of Intuition.

Chap. xvi.—Presentiment or foreknowledge.

Сиар. xvi.—Presentiment or foreknowledge. Сиар. xvii.—Of interior prevision. II.—Of exterior prevision. III.—Prophetic dreams. IV.—Witchcraft. CHAP. XVIII.—Sympathy. I.—Clairvoyance. Clairvo

CHAP. XVII.—Sympathy. 1.—Charvoyance. Charvoyance ance at a distance.

CHAP. XIX.—Of the sense of hearing.

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CHAP. XXII.—Of the sense of motion. Of their physical

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CHAP. XXIV.—Artificial Somnambulism considered at the constitution of the constitution o

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