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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 reputed 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 community, 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 believing them:

Every evening, just as twilight came on, these young ladies were attacked by witches, when with wondrous agility, 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 10x12 inches into the garret, with as much ease and rapidity as a squirrel, and then come down and commence hunting pins and flies to eat. 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 affirm that 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 woman 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, I concluded 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,—have 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 twilight, plaintive, mournful, sweet, their arms waving, bodies turning this way and that, looking in their light dresses more like fairies, 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, I see 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 confident 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, climbed up and passed his head and shoulders through, which effectually 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 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 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 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 her mouth, and often succeeding in swallowing it; after this had lasted some time, they fell with something like a spasm, 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. After near half an hour, they came out of these spells, and commenced eating flies. There is no mistake 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 friends 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 finally 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 physicians whom I could recommend, but all to no purpose. I then went home feeling sad and disgusted. Yesterday afternoon, E. Rose, Esq., Mr. W. H. McCann 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 drugging. 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.

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 language 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 perjury or practice deception, in any manner or form. 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 Sunday afternoon, visited the residence of Mr. Potts, on Broad street, where they were interrupted by art productions of the spirits. The gentleman of the house, 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 correctness 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 perfection, eternal progression.

The picture referred to has been examined by honest, experienced artists, who make no pretense to high-toned Christianity, 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 pencil, 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 smelt of humbugery—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 keener enough to indulge in miserable deceptions.

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 it, 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 affidavits in reference to their spirit pictures. They went before Mayor or Justice, 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 numerous attended by intelligent ladies and gentlemen, our meetings increasingly interesting, and the tests given proved satisfactory and convincing. 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 gentlemen and ladies come and see those pictures, and takes pleasure in giving all the information he can. When the "Undeveloped Spirit's" article was read to him by a gentleman what think you was his reply. He said, "Oh, well, we must expect

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 respectfully invite all my neighbors and friends: to call and see it and judge of its fitness.

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 lachet of whose shoes he is not worthy to unloose, as far as honesty 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 one hearing that good man, the Rev. John Winebrenner, 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 myself 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. I believe 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 irrefragable 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 Brinkley 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 progressivism,
W. BARR.

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 medium 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 than 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 clasped her hands together saying the mother of John, a half brother of mine,—his name being John Rily McNatch; but the person who asked this question thought his right 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 bring 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 her hands, closing her eyes, she described the writer of the letter,—even to the dress she wore when I saw her last. From a scrap 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.

Plattville, Wis. GEORGE MCNAUGH.

Belvidere Seminary.

This is a week of commencements and accounts are reaching us from all the great educational institutions of the country. This beautiful miniature 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 institution gradually but surely growing in public favor, 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 atmosphere, 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 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 record as many of greater pretensions and more extended fame. 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 gymnasium department, so essential to physical health and development, and to which this Institution pays much care and attention, believing that a mind maid can only be sustained in its vigor by a sound body. This part of the entertainment was exceedingly interesting.—Williamsport, Pa., Gazette and Bulletin.

Somnambulism and Dreams.

BROTHER JONES.—That it is possible for two somnambulists, living 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 asked 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 somnambulist state, either may read the mind of the other, at 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 faculties are in a somnambulist 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 seamen 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. FARNESTOCK.

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. If 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 somnambulist 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 state, 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, it can, ever after, be effected even in an instant, by the will of the subject, independent of any one.

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 talking them to resolve that the disease shall cease to annoy them when they rouse out of the condition. Impress 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 resolved.

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, it all that is necessary.

WM. B. FARNESTOCK.

—A libel suit has been commenced against the Christian Union by Mrs. Victoria O. 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 Zostrum.

Reported for the Journal. RELIGIOUS PROGRESSION.

A Discourse by Rev. D. W. Hall, Delivered before the Indiana State Spiritual Association, at Maconic 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 religious 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 reaches—beyond the old Mosaic cosmogony—for if 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 2163 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. 933, at which time the sun entered the sign Aries, would make B. C. 13,851 years, which would extend back 9,000 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 people.

They had their Hierophants, episcopates, bishops, priests or seers,—terms which have ceased to have solely a theological significance,—placed upon an observatory over their temples, whence 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 banks.

The sun being the cause of day and night, and the renewer of the seasons of the year, was regarded as the Great Architect or Royal Mason of the Universe, and received such appellations 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 Goddessship, 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 at 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 children, 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 religion, having no reference to a hereafter, or a life to come. Indeed, very few of that people knew anything 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 it 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 axe, 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 multiply 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 capricious being, who was liable at any time to fall into a rage about some trifle, that no one could find out until 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 beyond 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, all of them fixing boundaries to their religious beliefs by the writings of some of their theologians. The Sadducees fixed boundaries around 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 Psalms and the Prophets to these books, thus increasing their range, but restricting them to certain boundaries.

Then came on the stage of action Jesus of Nazareth, and added truths which he had not learned in their books, and how soon in their wrath and hatred made manifest. Why, they called him a blasphemer, because he would not admit that Moses was better authority than any other good man, himself included. He heard the name, radical, infidel, etc., hurled at

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 shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.—Matt. 5: 27, 28.

Al, 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 "looketh 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? incoherently 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 it 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 three pieces of silver 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 thou 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 us to put them into the treasury, because it is the price of blood.

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

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

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

Now, only one of these stories is correct; one says Judas returned the silver, and hung himself, while the other tells us that he did not return the silver, but bought a field with it, and then he 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 betrayed 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 some way 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 the matter.

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. Origin 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 disbelieve.

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, denied 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 these many things.

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

"Howbeit when he, the Spirit of truth, 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 show 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. I 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 bondage; and I have sometimes been afraid that Spiritualists 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 complaint:

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

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 it is that "false brethren" 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, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.

Church creeds may be likened unto a pen in which are kept a flock of sheep. Without any mental food, only such miserable garbage 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 fence which is about them. We are doing the very work Jesus did, preaching deliverance to the captives. All outside is rich with abundant pasture, 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 the gospel shop afforded one day each week. There is a demand in our spiritual natures for something to supply their wants, and unless 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 consolation, 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, calling it Jesus,—turning cannibal and eating it,—or being baptized to suit a theological whim of a capricious Deity! very appropriate play for children, but rather an ill business for grown men. In Gal. 5: 1-5, Paul comes out with the following exhortation:

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

"Behold, I Paul say unto you, that if ye be 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; whosoever will be justified by the law, shall be under a curse. Here is "liberty" again, and he calls the old Mosaic law a "yoke of bondage." Why, that would be considered the worst kind of blasphemy in me.

Now, if we are going to turn back to their old law, we are going to give up all the "liberty" we have for it. We are debtors 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 attention.

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 apostasy, 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 opportunity, we might consider ourselves burnt out of the church. This was apostasy number one.

In the course of a few years, however, the Seventh Day Adventists came around, and as it was necessary for me 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 became 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 world. Whilst my mind was grappling with the hard 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 me.

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 Deacon 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 dis-fellowshipping 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, I never saw my name look so big and ugly before.

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 loathsome 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 axiom, but had only added to my former stock of knowledge, I could not be said to be an apostate.

Now, "whosoever is justified by the law is fallen from grace." That is, whosoever 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 into 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 truth I ever had in the churches, whilst I have been adding something to what I learned of them ever since I left them.

Hence I am not an apostate. We have traced Hebrewism up from Moses, or Sadoceism, through Phariseism, up to Christianity, and found it a regular progressive system. The law was given 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 whilst 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-tests 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 cry of "heresy" all around us, 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.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation 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, 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 road, where B, being a Pharisee, stops insisting that their chart taken 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, and of 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-man 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 a 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 mumbering ceremonies before I can develop. Venus instituted 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, &c., 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 given 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 it 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 success, in this our first effort.

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 occasion. This array of workers was a surprise, and tended to allay our somewhat anxious doubts as to the result of our meeting.

At 3 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 Philosophy of Life.

He was followed by Sister Brown, Bro. 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.

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 unbelievers to our meeting next day.

SUNDAY MORNING SESSION, 10 O'CLOCK, A. M. Meeting again opened with a song by Bro. Blackmer, followed by conference.

At 11 A. M., Bro. Bailey delivered a lecture on "Spiritualism," occupying 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 urgent request, by Bro. Underhill, upon the subject of "Sacrifices." He dealt sledge-hammer blows upon "old foggy" 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 upon the citizens of our village and vicinity, of 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 flock—to keep away from our meetings. He has heretofore stated as his opinion, that "Wherever you find Spiritualists, you will find such mixtures of virtue or brains." Latterly, he makes pious complaints 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 increasing impetus to crush all error beneath the mighty revolutions of its wheels of truth?

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

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 unkindness and uncharity.

—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 ways.

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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.

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 so interested his mind.

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.

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, 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 mathematical astronomy,—to solving those intricate laws connected with the movements of worlds in the regions of space.

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?

- 1. Those conducting agriculture, 2. Governments, 3. The atmosphere, 4. The movements of the earth in the planetary system, 5. The forces that through the operations of which, the earth was formed.

The Bhagvat-Geeta.

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 Company.

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

The priest of this house—S. S. Jones—is a believer in the philosophy of spirit communion. Spiritualism, so-called, is the PHILOSOPHY OF LIFE.

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 Brahmins.

Kreeshna, 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 polite Christian people of the evening of the nineteenth century, are believing that the code of morals, the teachings of the New Testament, had their origin with Christ, the so-called incarnate Deity.

Spiritualists—philosophers, look upon all past systems of religions as having been useful in their time, as having been the highest conceptions of Deity and moral ethics, which the masses of people in different ages were capable of appreciating.

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 inhabitants of the earth.

An Ignorant Al-er-man - By Warren Chase.

BRO. JONES.—There is at least one member of the City Council of St. Louis, who is ignorant enough to believe that the Council can make clairvoyance a crime, and fine a person fifty dollars for seeing a spirit.

REPLY.—No, Brother Chase, we are not now cursed with any such bigoted church-ridden ignoramus in the Common Council of Chicago.

We had such not long since, but they have greatly improved by the free school system. Last winter's term enlightened them very much.

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 sudry mediums one evening, and took them to the Armory, determined to imprison them for one night at least, before they could have a hearing.

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, and the remonstrances which it sent out to 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 legislation 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-PHILOSOPHICAL JOURNAL was instituted. It will do its work fearless of all consequences.

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 transgression we published several weeks ago:

The town of Hillsdale, in Michigan, has recently enjoyed 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 of Bibles Letters in the College at Hillsdale, has been relieving the monotony of his collegiate and sacerdotal functions by an intimacy with the wife of one of his deacons, to whose honorable name we will give no further publicity.

There are people who seem really to admire this sort of exhibition, degrading and unwholesome 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 detestable scandals are needed or laudable.

The most singular detail of these attacks of mystical sensibility 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 person was guided in part by the same motives that induce the bar-room loafer to tell of his conquests, and the school girl to print her sentimental verses in the county paper.

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 thing as honor among paramours, and soon or later, either under the pressure of fear, hate, vanity or remorse, those 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.

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:

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 Davenport. An empty chair was made to dance and keep time through a dozen waltzes and polkas on the piano.

MRS. MAUD LORD. Mrs. Maud Lord was a Fon du Lac girl a year ago, and is now one of the most celebrated mediums living.

Last evening I spent an hour with that "mysterious man." His feats are far ahead of the Davenport Brothers, and knocked all the daylight out of our philosophy.

Singular Human Phenomenon. The two young ladies alluded to on the first page of our paper, are attracting a great deal of attention.

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.

People for many miles flock to see these young ladies. In company with several gentlemen, we visited the place on Wednesday evening, and found part of the story correct, but can not ourselves vouch 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 vouch for the truth of our statements.

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.

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 Universalists at St. Charles, Illinois.

Dr. Samuel Maxwell. Our readers will find in another column the advertisement of Dr. Samuel Maxwell. The Doctor stands high as one of the very best healers of the age.

LITERARY. The Fireside Friend for July, is fully equal to the preceding numbers.

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

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

Good Health, Alexander Moore, publisher, Boston.

The three last-named publications, for July, are received. They are very valuable and instructive magazines, each filling its own peculiar sphere.

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.

Philadelphia Department.

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

It 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 attractions of moral law, on any plane, fetter the soul, and deprive it of its freedom.

NOTICE OF MEETINGS.

Eight 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.

MEDIUMS.

DR. P. T. JOHNSON examines diseases by reading lock of hair, name, and age, stating sex, one dollar accompanying the order. He also prepares a rare antidote for Opium and Morphinic Habits; three months will cure the most inveterate cases.

—Mrs. R. P. Moore, of St. Louis, is vouched for as a good clairvoyant and healer. For her address see Mediums Register.

—Special 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 his promises.

—A very good degree of soul freedom will be attained in this life, though its perfection will only be approximated in the higher spheres.

—At an assembly of the Spiritualists of Orleans Co., N. Y., it was resolved that a two days meeting be held in Albion, Saturday and Sunday, the 22d and 23d days of July next.

—He is prepared to treat any of the many forms of disease, and possess a peculiar insight into the cause and character, and a controlling power over it, which seems wonderful (even to himself).

Original Essays.

Written for the Religio-Philosophical Journal. SPIRITUALISM AND SORcery.

By M. J. Wilcoxson.

NUMBER THREE.

"The education forms the common mind; just as the twig is bent, the tree's inclined."

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 unfolding 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 exercises 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 enter the same 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 nature. 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 ungodly souls, who have no definite knowledge of the geography of the governments 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 appetites 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 coveted. The earth is, and is 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 swell and beat 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-satisfied man is still the same, in degree. The ambitious schemer, the heartless speculator, the gentle swindler, the midnight prowler and robber, the licentious, the prize-fighter, the clown, the murderer, the disappointed, profane and selfish 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 profitable materials and agencies, so will minds still on the material plane, though shorn of a mortal mechanism, contribute on all ways for the time being, prove available instruments.

It is not the work of a moment, by any means, to purge these blinded, selfish souls of their ignorance; 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 society. It is true concerning the individual—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 strike their victims. Let priests tyrannize over their subjects, let them burn heretics, proscribe thinkers, and steal by cunning, cant, and artifice, 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 unheath 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 forth.

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 reeking 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 silent, passive spectators of the scene? or are

they the ever busy, watchful, prying aids of the party or cause they espouse? And do they really wield less power than when in the body? Are they not now armed with invincible potencies, the psychological weapons of their unflinched 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 anarchy of human hate, and holds high her unerring scales till it writes 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 fiery shells of judgment? Is not every life a miniature battle field, where the seeds of national destiny take root, and where government truly commences? For it is in the wisdom, 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 an individual 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-treatment, false judgment, the arrogance and pride of those who despise them. They listen to harsh words and sentences coming from hypocritical lips. Accused of deception, some do not scruple to deceive. Called "devils," they sometimes make use of the Christian'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 purity 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 expositors in the attitude of Paul Pry, and giving "tit for tat" to certain long-armed, tip-toed, be-rocketed 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 physiology, 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, become a mirror in which is reflected the thoughts positively 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 interference, 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 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, increased rather than diminished the extreme susceptibility 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—for they could not always have the apology of ignorance, seeing almost every well balanced medium could get clear, rational directions how to proceed.

(To be continued.)

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

By D. F. Kayser, 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 Infusite, 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 rivulets; 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 intelligent communion with our friends and the

elevated intelligences on the other shore, is honesty 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 be more in accordance with natural principles that those who seek a life should find the reflection of their desire returned to them? I was once told by a minister that Spiritualism was all a deception and fraud, and that the mediums were all arrant knaves and impostors. I asked him if he had ever investigated the phenomena, 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 phenomena 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 unfold those unwrought 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 in 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 unfolding 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 Denton, and hosts of others, before they could find appropriate language to express the historic utterances of the ages long ago.

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 scoriae—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 rocks, and been rocked by the mighty convulsions 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.

So spirits 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 superstition 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 fall."

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 must 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 beyond. The river of death was bridged and the two worlds indissolubly joined. The raps opened a ferry and spiritual science has since bridged the stream. All praise 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 Luana Hutchinson.

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 life.

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 bodies 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 untempered savages; smothering the political ties that bound them to the Old World, and many of its unjust and despotic rules over the lives and con-

sciences of men, and sought freedom at any sacrifice.

Now is approaching the centennial anniversary 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 the people, declaring the inalienable rights of all, without regard to race or sex, to life, liberty 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, so far as the nation what they have ever done for herve, the nation what they have ever done for "the fifth 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 bridle chamber 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 depths 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 jere at what it holds 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 destined end and final triumph of good over evil, of wisdom 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 somnambulist 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 my old friend M., on the evening of the 24th 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 the above-mentioned lady, and that if he would request to cast his 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 of her coming.

After the spirit seemed to have communicated all that it desired, and was about to give up the control, 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 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 out 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 will 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 somnambulist condition, and that she should resolve to feel perfectly well when she had done so, and I have the pleasure of stating that she has since acknowledged that she was perfectly relieved of an unpleasant affection that had annoyed her for some time.

Last night our visit was repeated. We found the young lady well and in fine spirits, and after an interchange of the usual civilities, my old friend M. requested Miss F. to throw herself into the somnambulist 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 effect it, since the truth was known.

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. We exceedingly happy in returning, and held control for half an hour.

Cincinnati, June 6, 1871. Wm. B. FARNESBROOK.

—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, and then the light is put out rather than put in. We need some Christ to "open these prison doors" and let in the light.

Voices from the People.

ALDEN, MOHENRY COUNTY, ILL.—Amos Bailey writes.—Curiosity is on the alert to know when we shall comprehend the incomprehensible great "Sommit." 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 falls, 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 possess from experience, please impart to seekers for like truths, and oblige many thousands.

OKEMOS, MICH.—P. Thompson writes.—Inclosed please find \$3.00, for renewal of my subscription. I see that I have been your debtor since Feb. About one I hope Brother Francis will find more than pleased with the JOURNAL, and an especially interested in your "Search After God."

CLAY, ONONDAGA CO., N. Y.—Orvis Barnes writes.—We had a man in Syracuse, N. Y., who became very rich in the nursery business. He made 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 certain things that he had seen and done so little for the good cause. 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.

SUMMERFIELD, ST. CLAIR CO., ILL.—O. E. 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 see an article of it—especially the "Search After God."

CHILLICOTHE, IND.—S. Hubbell writes.—Inclosed is 50 cents for trial subscription, Warren N. Walter. I wish your journal is truly the best progressive paper in print. Every number adds increased zest, and almost every subscriber expresses most hearty approbation, and declares it the best paper they peruse. Some who were taking the religious spiritual papers, and were very much pleased, and they may be counted regular subscribers.

LASALLE, ILL.—A. H. Loomis writes.—Inclosed you will find a notice order which calls for the amount of \$4.33, for which I want in return three Hladoo 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 let the people to give to us, 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, Iowa is a good field for them to work in. If I were a good test medium, I would like to sit in conference with the two or three hundred mediums 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 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 discernment of this subject, having perfect confidence in his ability to fully unravel the knotty question.

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

MOUND CITY, KANSAS.—Loyal Griffin writes.—In regard to the "Search After God," I see no signs 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 First Cause, or First Cause, in your mind, and 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 message capacity, the whole of my heart, and the great good you are doing through it, are fully appreciated.

UNION VILLAGE, LEBANON, OHIO.—O. C. Hamilton writes.—I hope you will find that "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." I made me think of the aphorism of the old negro, "There must be a devil, or else how could folks make his picture so exactly 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 etches 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 I can't give more, but my pocket 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 in 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 number.

ONTARIO, WIS.—F. O. Cholvin writes.—Inclosed please find one dollar, for which send me the RELIGIO-PHILOSOPHICAL JOURNAL for three months, the book entitled "The Sunday Question and Self-Contradictions of the Bible," and "Life's Unfolding Revealed to Man,"—according to your proposition of June 25th. Send me the rest July 1st. Your "Search After God" is overflowing with sound sense. Keep on searching, and when you come across him, just inform us if you please.

OAK GROVE, WIS.—D. S. Woodworth writes.—I think the cause is gaining ground very fast here. Your paper is doing a good work. The people 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.

Frontier Department.

BY.....E. V. WILSON

A False Statement.

In an article that appeared in the Herald last week we read 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 to error by such a false statement. By facts and figures we could prove our assertions, but will only say that Illinois, according to its present population, 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 dictate 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 stoned, gone wrong, or strayed outside the paths of virtue, we will find twenty clergymen, elders, class-leaders, deacons, and other notables in the various churches, who have done more, and I can find 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 criminal 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 believe his apothecia. 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 Gospels, in a recent letter on theological problems says: 'In the distress and anguish 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 that I cannot, I am struck dumb; all is darkness to my soul, and I cannot describe it.'"—New Orleans Picayune, winter of 1853.

GREAT CURE BY SPIRIT POWER.

Mrs. A. H. Robinson, Medium.

Mrs. Robinson—Dear Friend: You will find included the name, age, and lock of hair of a young lady that has been afflicted by the loss of the use of her lower limbs ever since last fall. They never have pained her, she is, 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 Elizabeth 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 hear a considerable amount of orthodox slang in doing this, but I fear them not. Let me hear from you soon—please do. Yours in faith and truth, Mrs. LAURA DRAKE, Waterloo, Iowa, June 25 h.

Letter from Fisher Doherty.

BRO. JONES—I suppose you feel an interest in all spiritual movements of the day, so I will put you as to what we are doing. Miss Lizzie Keyser has been with us for a few days, giving us some fine tests of spirit life. We wish that there were more like her. In our circles last winter the spirits promised Madison Doherty and John Purcell, that if they would fit up a gallery, they should be developed as "spirit artists." They got a camera, arranged up a room, sat for development, and the promises made were fulfilled. Doherty and Purcell 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 interesting and convincing of any that I am acquainted.

In September next, we will have a debate between Moses Hull and the Rev. Mr. Jewell of La Fayette, Subj. etc. Does the Bible teach Spiritualism in all its phases? Jewell 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 expect a glorious victory—not only in sustaining

modern Spiritualism, but in rescuing 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 Quakers, demonstrating in their lives the first great moral precept of the humb's N-zarene. We think that the cause is gaining slowly but surely. There is a desire, particularly in the country, to have a gospel of Spiritualism. The pulpits still thunders against it, 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 love.

Letter from Belle A. Chamberlain.

BRO. JONES—I found at Fort Dodge a Progressive Lyceum in good working order, under the guiding care of Mrs. S. Wain, 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 spirit 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, Iowa.

Letter from Levi Dinkelspiel.

BRO. JONES—Allow me to say a few words about 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. I gave me encouragement such as I had least expected, and many thanks to the angels for taking me there. There were present, Bro. J. M. Peables, Moses Hull, G. B. S. bins, Cephas B. Lynn, and S. F. H. 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. Messop and Brother James M. Choate and who like myself, are now asking engagements.

Yours for the cause, LEVI DINKELSPIEL

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We hope that every subscriber to whom we are now sending the JOURNAL will avail him or herself of this generous offer, and thus secure these books, as well as to thus aid in doubling the number of the subscribers to the JOURNAL. Address S. S. Jones, 189 South Clark street, Chicago, Ill.

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CHAP. III.—Of the conditions necessary for the production of the somnambule state, with instructions how to enter it, etc. I.—Of the instructor or "operator." II.—Of the patient. III.—Instructions. IV.—Of the sense thus experienced by those who enter this state. V.—Of their waking.

CHAP. IV.—Theory of this state.

CHAP. V.—Of the somnambule 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. VIII.—Of the functions of the faculties. I.—Consciousness. II.—Attention. III.—Perception. IV.—Memory. V.—Association. VI.—Imagination. VII.—Dislike. 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.—Will.—Likes and Dislikes. 8.—Judgment. 9.—Imagination. 10.—Will.

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CHAP. XII.—Transposition of the senses.

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