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Original Poetry.

SLANDERS.
BY MRS. M. J. WILCOXSON.
If there's anything I hate 'tis scandal;
If aught deserves the name of Vandal,
It is this foe to peace and love,
Which has no part with souls above.
If there's anything I feel to crush,
Or grand to powder death my feet,
It is this heinous snake I'd crush,
This cobra in the mercy-seat!
If ever arm of mine were strong,
I were to strike this viper wrong!
I've seen so many innocent
By this fell fiend to sorrow sent!
I've seen so many happy homes
Transformed to hell or living tombs!
I've seen the trust of woman blighted—
Her wrongs, swift ripening, never righted!
I've seen the heart that tried to smother
All the love of sister, brother!
I've seen her wreathe the sobbing child
From mother, by her har'rd wild.
I've seen her 'twixt the husband, wife,
Draw two-edg'd sword, all red with strife.
I've seen the fire gone out,—the hearth
Grown cold, where once sweet childhood's mirth
Rang joyous 'round the cheerful blaze
That faded its warmth in happy days—
Where music soothed the listening ear,
And seldom fell the scalding tear.
This whelp of sin I vain would slay,
For she hath made the best her prey.
I've seen her trail her deadly slime
O'er fairest gardens in spring time,
And sweetest bloom all blighted fell
Into her trap that sprung of hell!
The tint upon my loved one's cheek
Faded, and now bereaved I seek
That blessed bower of the soul,
From which all pure affections roll,
Faintly to see on shining track,
Those that have fled her cruel rack!
For blush and bloom of summer fruit
Could not her envious spirit suit,
And lightnings of her fero'ous hate
Shivered my tree, and called it, Faze.
I've seen upon the battle-field,
Where men will die before they yield,
The snoring brutes disputing there,
With blood and gore, their loathsome share,
And lifeless hearts become the food
Of vultures in that feast of blood!
I've seen the scor'd and mangled form
Laid by the icy frost and storm,
After the West-God's mo'ien hail
Had smote the warrior's mortal mail—
But not a sob or stifled groan,
Went up as prayer at Nature's throne;
The hand of Death had stayed the pain,
And beasts and birds might tear in vain!
I've seen the dread no canto's breath
Roll on in waves of fire and death,
And heard the earthquake's sullen roar,
As it drank in the peaceful shore,
And opened wide its monster throat,
Engulfing hamlet, bridge, and boat,
When one dread doom alike befall
The good and ill—the sick and well!
With all this I could only mourn
The mountain and the valley storn
Of life and peace by the dire blow,
Which scarce gives warning in its flow.
FAME spurs the warrior on to death—
Nor is there malice in the breath
Of earthquake, or the lava-flood,
Or vulture-beak, or beastly brood.
But, oh! 'tis HAZE, the worst of sins,
By which the harlot, Slander, wins.
"Wins," did I say? Yes, wins a name
Made odious on the roll of fame!
At last she wins deserved contempt,
Loses the trust of all exempt
From that vile leprosy of heart
Which renders the dearest ties apart.
And let her win an odious fame,
The price of peace, and life, and name!
Win at the last due execution,
For thus destroying reputation,
And hunting down for days and years
A child of God whose burning tears
Have dripped along His weary path,
And tracked this Higgs in her wrath!
I envy not her power or place;
God grant her wiles may never cease
With brazen front of specious art
The portals of my human heart!
Before I dare to drive the steel
To throbbing brain, when I may heal—
Before I dare to use my tongue
With viper thrust at hearth long wrong,
Long struggling 'neath life's heavy load,
I pray to thee, oh, Father, God,
Paley my hand, and palsied be
My lips, profaning man and thee!

Waiting for Us.
So weary!
The pen seems very heavy to-night.
There is a blur on the letters traced on the paper
before us as the pain points, cluster, dart, and hover
before the eyes. It is almost midnight. Not
a soul in all this house awake but the writer of
this. Sleeping, resting, perhaps dreaming of
loved ones, or miles away in spirit communing
with silent visitors. If we could only sleep!
But not now. Our work is not done. Good
friends everywhere tell us this, our fam-
iliar heart-talk with them, so we write and
work and work—and work and write.
We said they were sleeping. So they are. Be-
fore us is a sofa. When this chapter is finished,
the pen whiped and put away; the inkstand covered
and shoved back, the desk put in order, we can
rest on that sofa, and sleep. Perhaps our good
angels will visit us then. Sometimes they do.
They bend over us, and smile, and we can al-
most feel them put back the hair from an ach-
ing brow. Then they take us with them, up
and away; far far away from here. And they
tell us of the future life; of the lives of others.
How they whisper great thoughts and beau-
tiful ideas to earnest workers—sweet hope to
weary watchers—golden promise to those whose
hearts are true, and a *Heaven for all*.
We shall be glad to sleep! It is hard work to
work hard—to succeed. But the reward does
so encourage the heart and beautify thought.
It is glorious to work, to study, to write. If we
can only make one boy, or girl, or man, or wo-
man, or home happier, then we, by this chapter,
shall have planted one little seed to blossom
here—to give fruit on the journey Over There.
Perhaps we can help an enemy by words writ-
ten to-night. Then we shall be happy. Of
course we have enemies, those who speak ill of
us, who by cruel words would drive us to be
very, very far from good. Sometimes it is hard
to be good, when those who do not know you,
are trying to break down and crush out the
good aspirations all have. None of us can be
perfect. If we were, this were Heaven, and
mankind and separated Deity. We think of our
friends and go on, no matter what men may say
or think. God knows, and we know, that we
are satisfied with our work, our task, our heart
contentment.
It is not what others think of us that brings
happiness or misery. It is what we are. The
speech of others may be our reputation. The
work we do, the life within us, is our character.
If we live for the speech of changing tongues
we live but sorry lives! If we live to a purpose,
noble within us born, we are happy, and shall
reach the golden shores with an individuality to
our credit Over There.
So we work in hope to do good; to make some-
body better and happier. To surround our-
selves and whoever we may love, and who loves
us, with comforts, for true Christianity bids us
to make all of heaven we can while on earth.
It is not necessary that we should have a stated
hour to pray, for there is no sleep with those be-
yond this life who hear us at all times!
The lines grow to fill pages. The watch be-
fore us tells in its way the same story of flying
time. Pretty soon its work will run down as
will our life here—to be set going again by a
power greater than the wondrous mechanism
before us knows of. It will run and keep time
to-morrow, as we shall all live in the Eternal!
There are good watches and poor ones. Watches
to be relied on; watches that cannot. So with
men—with women.
There are men who never engage in a great
work; who keep no correct time, who are as
useless as the sand not yet put in the hour-glass.
Men who fear to live. Who fear to begin. Who
dread the end. Who fear to die! As if one
should be afraid to go home!
Before long we shall go to our home. We
shall close our eyes, and thus bid good-bye to
all the pens, and ink, and paper, and desks. We
shall finish our work and rest. Shall go away
with the good angels who so often and often
come to us; who so often have told us of dan-
ger and carried us to sweet rewards; who are
with us even now, bending over us, so we can
feel their kisses, and know they are with us to
bless, to guide, to protect, to inspire; to lead on,
and on, and on to the gardens of God, where
none but loved ones will be with us, working in
harmony to and for a purpose—great, grand,
beautiful, and for the Eternal.
As men give us words, so do good angels give
us ideas at times. They come with messages
from beyond the curtain'd philosophy of those
who are afraid to look to the great light in the
East. They come with words of cheer, of en-
couragement, of truth, of wisdom and continual
revelation from worlds we shall visit, to work
in after our work be finished here.
And they tell us each day more and more that
in the Eternal there is, and ever will be, work
for all of us. That none of us will stop, or be
destroyed, or kept from reaching the highest po-
sition a progressive mind can reach. They tell
us that death is beautiful, as it is but a change
to the better—from the street to the parlor—
from darkness to light. They tell us that then
we shall have power to go in thought, as our
paper goes now—from home to home, from heart
to heart, or mind to mind, whispering ideas,
truths, hints, suggestions; making hearts hap-
pier and men better; telling and convincing
those who seek knowledge, as for years and
years we have sought it, that all who strive here
to be good, and pure, and true, and loving, and
earnest, and progressive, will have to them help
given, and information imparted, till they too
shall be planters here—reapers there!

From Pomeroy's Democrat.
FROM OUR SATURDAY NIGHT.
Waiting for Us.
We have often been in company with the
good angels, who to-night will hold us as a
child is held in its mother's lap or embrace, to
visit workers who slept as we shall some day
to waken in a better home. We have been with
those who go forth in spirit at times to whisper
grand ideas to inventors, and then help them on
with their plans. With those who whisper great
thoughts to preachers of religion and workers
for progression, and then with those who whis-
per these truths again and again, till they are
believed even by those who were brought up in
hate and superstition, and fear of death, and
dread of eternity, as we were. We have been
often with those who are workers in spirit, will-
ing even their labor to find persons willing
to listen to truth—willing to escape from long-
worn, soul-enslaving fetters, and to help them
reach minds, as minds must be reached and op-
erated upon by minds, else this were eternity,
and the glory, and the power, and the grandeur,
and the greatness of God, and the world itself
complete from the beginning. Perhaps you do
not understand! It is all clear to us. Minds
grow here—but grow Over There more. We
are none of us to be destroyed. God is not fash-
ion. Grant the creation—the flood—the immo-
lute conception—the crucifixion! Grant all
these! Would God come to earth to commit
suicide?
No! It was to teach us that there is a life be-
yond the grave. That men may revile, and
slander, and even crucify! Yet we shall come
again, if we were but workers for the Right and
for man while on earth. So with all who work
boldly, steadily on. Not as now. But shall
walk as Bunyan did, with the burden removed;
shall come and go, and go and come in spirit, as
the breeze comes with health; to help educate
and make happier, and more contented, and
homelike, and heart-guided, all who wake or
who sleep while we rest, and visit with our good
angels and guardian spirits, who have been with
us often and often before this Saturday Night.
From the Chicago Spirit.
Spiritualism in New
A meeting of the Dunedin Mutual Improve-
ment Society was held in the hall below the
Athenaeum last evening, for the purpose of re-
suming the debate on Mr. Meers' lecture on
Spiritualism. Mr. Charles Smith, as President
of the Society, presided. Mr. Norman having
made some remarks, Mr. Russell moved, "That
the subject of Spiritualism has already been so
far investigated as to prove it unworthy of be-
lieve, and that it is of no use or advantage to the
human race." The motion was overruled by the
Chairman. The mover said that Mr. Stout had
not given a distinct definition of such terms as
"Modern Spiritualism," "evil spirits," etc., and
that instead of giving a rational explanation of
the causes of the Spiritualistic phenomena, he
had jumped to the supernatural and brought
down the spirits wholesale. He quoted extracts
from Mr. Stout's speech, and characterized them
as "very learned." Mr. R. dmyne denied the
assertion made by Dr. Carr at the last meeting,
that Spiritualists were impostors. He also said
that Mr. Home had been "elongated" 9 inches,
and not 16 feet, as had been stated by Dr. Carr.
He commenced to read a communication from
"spirit land" to Dr. Dexter, an American doc-
tor, but was interrupted. He himself was a
skeptic until he had investigated for himself, and
he could not resist facts. "What are the facts?"
There were force, and powers,
and intelligences, and it was but reasonable that
they should come from spirits. He had attempted
to form circles, and had been successful until
some persons in the party asked such frivolous
questions, as "How many chairs are there in
this room?" and "How many pots and pans
are there in the kitchen?" The "good influ-
ence" answered these questions, but it im-
mediately vanished, and if he were a spirit he
would do the same, if questions so frivolous
were asked him. He concluded by asking his
hearers to investigate the subject. Mr. Bay-
eridge believed that Spiritualism was true when
considered as being produced by the agency of
natural laws, though some of them, or their op-
erations, were not yet understood, but as to its
being the work of spirits, that was simply hum-
bug. It also concerned matters of faith, and
such things were too serious to be played with.
Mr. Jago said they had the evidence of edu-
cated and scientific men on the subject, and they
could not be deceived as he or the meeting
could. Their evidence was of more value even
than if the subject had been investigated before
the meeting. He, however, would not accept
the hypothesis of Spiritualism. Mr. Stout, in
reply, contended that the position which he took
up at the opening of the debate had not been
trenched upon. As to his terminology, he
would have to use the word "Spiritualism" un-
til Mr. Russell could suggest a better. He con-
tended that religion had not anything to do with
the subject. Spiritualism is not in any sense a
faith, therefore should not be treated on a relig-
ious basis. Investigators should take facts, and
from them deduce a theory. He complained
that many facts respecting Spiritualism had been
misrepresented. He would not go to the length
of asserting that the Spiritualistic hypothesis
was the correct one, but to him, at least, it ap-
peared to be the most rational one. The ques-
tion "Was Spiritualism worthy of investiga-
tion" was then put, and carried, seventeen
voting in the affirmative and four in the negative.
LECTURE ON SPIRITUALISM.
A lecture upon the subject of Spiritualism was
delivered last evening at St. George's Hall, un-
der the auspices of the Dunedin Mutual Im-
provement Society, by Mr. W. D. Meers. His
Worship the Mayor occupied the chair, and
there was a large audience, the hall being

crowded.
Mr. Meers commenced his lecture by giving
an account of the manner in which he was first
led to examine the subject of Spiritualism, and
read extracts from his diary, setting forth some
of his experiences. By means of the circle, he
said, he became developed as a clairvoyant as
well as a clairaudient, and could not only see
spirits very distinctly, but when his own spirit
was in rapport with another spirit, they could
converse as freely as any two persons now in
the flesh. He then described the manner in
which he was developed as a healing medium.
On the evening of the 3d April, 1859, his friends,
Mr. Child and Mr. and Mrs. Wilks, called to
spend the evening at his house, in London. Mr.
Child was very unwell, feeling a nervous de-
pression, attended with pain in his chest and
back. On his arrival, Mr. Meers, who was in a
clairvoyant state, saw a spirit with him, who
told him (the lecturer) that he (the spirit) was
anxious to magnetize Mr. Child, but could not
do so without the assistance of a medium. On
Child asking which of the mediums present
could best be used, he was told that Mr. Meers
could, and he then followed the instructions of
the spirit, by doing exactly as it did. The lec-
turer then made sundry passes, which he de-
scribed, and the result was that the patient in a
few moments declared himself free from pain
and perfectly restored. Mr. Meers then de-
scribed his first vision of the spirit-world, and
read several communications which were writ-
ten, through his hand, by departed friends and
relatives. One communication was written, in
the presence of several friends, in three minutes,
which would take him at least half-an-hour to
copy, under ordinary circumstances. On one
occasion he had decided to consult his physician
about a severe cold, when his arm became "spir-
itually agitated" for writing. He sat down with
a pencil, when a prescription was given by a
spirit physician, named Forbes, which could not
possibly have been written without the inter-
position of a power independent of his own.
After the second application, it performed a
most perfect cure. The lecturer then read ex-
tracts from the writings of various eminent sci-
entific and literary men, in favor of Spiritualism.
The skeptic, he said, tells us that Spiritualism is
nothing but magnetism. He denied the asser-
tion, and as an authority, gave the name of Pro-
fessor Farley, who says that the phenomena he
had witnessed cannot in any way be produced
either by electricity or natural magnetism. In
answer to the assertion that the phenomena are
the work of Satan, the lecturer quoted the names
of good men, who asserted that it is God-like and
elevating. He next treated of the general teach-
ing and philosophy of the subject. Spiritualism
he said, advocates charity and universal love;
it tells us that we have a natural and a spiri-
tual body, and that a spark of divinity called the
soul, is the life principle within them; that, as this
is only a probational state, we ought not to lose
any opportunity of cultivating and exercising
the noblest and best characteristics of our nature;
that every man can both here and hereafter
make his surroundings either Heaven or Hell,
or more properly speaking, promote his own
happiness or increase his misery; that while
here we are men having natural bodies, while in
the next sphere we are men with spiritual bodies.
When the spirit withdraws from its earthly tab-
ernacle, it takes the life principle or soul with it,
the affections being as warm for those left be-
hind as when with them in the body. He did
not think that anything could be found in such
a belief, that was not in harmony with the idea
of Divine love and goodness.
At the conclusion of the lecture, a vote of
thanks to Mr. Meers was proposed by the Chair-
man, and carried by acclamation.
SPIRITUALISM.
SIR—I was astonished to hear at the meeting
held in the Athenaeum Hall, for the purpose of
discussing the merits of Spiritualism, and also
to learn from a perusal of some letters in your
columns, that some persons have determined to
oppose Spiritualism because they believe it to
be the work of the much traduced Devil. My
astonishment arose from the consideration of
the fact that if we look back over the pages of
history, we shall find that, according to the same
evidences as that on which we hold many much
loved beliefs, namely, the testimony of the con-
servative portion of our forefathers, the Devil
has been the originator of nearly all the measures
which have benefited our race. Let those who
deny this, transport themselves by the power of
their imagination to Italy in the time of Galileo,
and consider the difficulty which His Satanic
Majesty and his worthy servant had to face in
laying the foundation of that science which has
since formed so elevating and favorite a study,
and which has done so much for the world in
helping to perfect the science of navigation.
Let them remember that, according to the same
testimony, it was His Majesty who urged on
Luther to his good work; that it was he who
was the motive power in steam; that he was the
electric messenger; that it was he who stirred
up geologists to study the crust of the earth;
and that it was he who tormented our puri-
tanical forefathers by raising up genial spirits to
persuade them to cast aside their sour looks and
ascetic habits, and make life as enjoyable as
possible. If, then, what I have said is allowed,
and I cannot see how persons who regard his-
tory as a good authority on which to rest their
religious convictions can deny it, we ought to
encourage His Satanic Majesty in his last en-
deavors to enlighten mankind, rather than give
him the cold shoulder. For, if we do encourage
him, what judging by his past services, may not
his efforts to lay open communication with the
spirit land do for us? Traveling by steam may
be put in the shade, the expensive telegraph
lines may be rendered unnecessary, and man-
kind may be brought into closer contact and
friendship than ever. For my part, I think His
Satanic Majesty should receive every encourage-

ment, and that we should at once substantially
recognize his past efforts on behalf of humanity.
I would therefore suggest that in this land of
testimonials and addresses, a subscription should
at once be set on foot, so as to buy a wooden
spade and shovel, or a golden three-tongued
pitch fork, and that an address thanking His
Satanic Majesty for past kindnesses, and praying
for a continuation of them, be prepared; also
that our Superintendent and Mayor be re-
quested to wait upon him, and present them to
him in the name of the people here. Hoping
that gratitude may prompt the people to do as I
have suggested, I am, etc.
PLUTO.
From the Banner of Light.
**Superior Mental and Physical Manifesta-
tions.**
We are pleased to know that opportunity now
offers to witness a very superior class of spiri-
tual manifestations, at the private residences of
such of our citizens as desire to test for them-
selves, or exhibit to their friends, the remark-
able phenomena, which have now passed through
the stage of merely exciting wonder and aston-
ishment, to that of challenging scientific atten-
tion and profound thought.
Mr. Harry Bastian is the medium, and we are
pleased to introduce him here as a modest, quiet
and intelligent gentleman, who commands re-
spect for his own qualities, as well as interest in
the manifestations which occur in his presence.
He is accompanied by Mr. Ira Davenport, whose
experience of varied physical manifestations is
probably larger than that of any other one man,
and who says of Mr. Bastian that he is every
way qualified to give just that kind of evidence
which to sincere investigators must prove con-
clusive.
At a private seance held on Tuesday evening
last, at the residence of Charles Wing, Esq., in
Charlestown, four voices, differing as much in
all essential characteristics as would the speech
of any four men, held intelligent and familiar
conversation with the visitors, while the mouth
of the medium was filled with water. Musical
instruments floated about the room, being played
upon softly at times, touching the visitors, and
again bells, tambourine, guitar and harmonium
played in concert, while the medium was bound
fast to his chair. While thus bound, chair and
medium were both lifted upon the table. While
firmly bound, hands and feet, paper being placed
on the floor, and the position of his feet being
determined by marking around them with a
pencil—a coin being placed on the toe of each
boot; also upon the top of each knee; also upon
each hand, as the arms were tied across the
breast; also upon the head—the guitar was in-
stantly taken from the table, and while floating
about the room most delicately vibrated by some
exquisite touch, immediately succeeded by a loud
clash of instruments, and a call for light, when
a solid iron ring was found upon the medium's
arms, but the position of the feet and the coins
undisturbed. The seance occupied some two
hours, and was entirely satisfactory to all present.
It is not the intention of these gentlemen to
give public hall exhibitions, but rather to present
to thoughtful and cultured persons, under the
protection of their own private residences, op-
portunity for studying these phenomena. We
commend their intention to the favor of our
citizens.
Spiritualism in the Wesley Family.
Miss Julia Westwood's new work on "John
Wesley, and the Evangelical Reaction of the
Eighteenth Century" (Macmillan and Co., pub-
lishers), contains ample references to the spiri-
tualistic manifestations and supposed supernat-
ural occurrences of Wesley's career, which are
treated by the author with candor. Speaking of
the revival phenomena, the fits, screams, and
ravings which in some cases accompanied con-
version under his preaching, she observes that
the lower middle-class of Hanoverian England
were "turbulent," and that they relished a "kind
of spiritual gin." But while "these causes all
help to explain the spread of the disorder, they
do not explain its origin. What remains, then,
when the large element of nervous irritation,
unconscious acting, and that strange love of pro-
ducing a sensation so remarkable in uneducated
persons are subtracted? There remains, no
doubt, as one element distinct physical disorder,
which we may identify, for instance, with the
dancing mania of the fourteenth century.
But this is not all. Any one who
studies the account with the same attention as
he would give to that of any other strange event,
will be convinced that there was something in
the personal influence of Wesley, (for it certainly
does not remain in his sermons) which had the
power of impressing on a dull and lethargic
world such a sense of the horror of evil, its mys-
terious closeness to the human soul, and the
need of a miracle for the separation of the two,
as no one, perhaps, could suddenly receive with-
out some violent physical effort."
Medium and Daybreak.
—How unequal and unjust is the distribu-
tion of rewards and demerits! When will it
cease?
—"The Kingdom of Heaven is within us"
—and the Kingdom of Hell likewise. Both
Heaven and Hell are states of the affections.
—The person who takes advice of his tem-
per, installs his worst enemy as chief coun-
sellor.
—The next best thing to a sensible speech is
a prudent silence.
READ the advertisement of that most won-
derful work, JESUS OF NAZARETH.

The Rostrum.

LECTURE NO. XXVI.

On True Freedom, by Emma Hardinge, Delivered at Marlborough Hall, Philadelphia, January 2nd, 1870.

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

INVOCATION.

Oh, Thou Supreme Ruler of the universe, in whose hand are times and tides and seasons, we have heard the requiem voices of the dying year, sounding out, passing away, passing away, until the last echo was hushed, and the voice was still, and the year is gone; it is gone with all its freighted woe and sorrow, its life and death. Many a tender bud has blossomed into life to bear its storms and trials; many a ripe flower has fallen; many a bright and glorious one has been untimely nipped—life and death have been busy with us; many a crime has stained us; many a trespass has bowed us down; many a dark record has been written upon our hearts, that may never be blotted out, and many a bright one, too, side by side with the darkness, has shown the day spring that all is done, and done forever. In the midst of our records for past mistakes, of our remorse and anguish for committed crimes, of our sorrowful memories of the past away—we hear the joy-bells ring out the dawn of another year. This, our first Sabbath gathering, this, the first holy day, when we put off the shoes of materiality from our feet, and tread with thee on the holy ground of spiritual aspiration—this day loo'se us and solemnly upon us, as if nature were for the past, and sympathize in the heart throbs of pain that sad memories have left behind. Oh, our Father, thou who wilt waken up the light, thou who wilt yet smile in the green spring, and teach us to rejoice in the glorious summer that shall be; wilt waken up also the spring of grateful memories in our hearts, and sunny hopes in our spirits. Teach us of all thy wonderful ways, of thy care and providence. Help us to trust thee; help us to cast all burdens upon thee; help us to remember that thy way is eternal progress—that thy hand, however heavy upon us, is only for discipline, for reform, for good, for teaching. Show us how true this life is but a probation, a strife and struggle in which our inborn souls are yearning for brighter and better things that shall never pass away. Help us this dark morning, this sad weeping morning, to discern the sun, light of thy countenance; to feel thy providence, thy truth and thy strength, amidst all our darkness and sorrow. Oh, bring us comfort—songs of inspiration. Through the voice of earth be still, make music in our hearts. Though the sun in the heavens be clouded, let the sun of the spirit shine, and shine be the glory forever and forever.

LECTURE.

"Stand fast in the liberty wherewith Christ hath made us free; be not again entangled in the yoke of bondage." These are words full of deep and most philosophical meaning; they have not been understood; they have been grossly misapplied; they have been perverted from their legitimate use, but they are so full of hopeful, earnest religious meaning, that I apply them now to you as Spiritualists. For, however much you may feel discouraged at times, I know and feel that to you has been given the work of the nineteenth century; a work which involves destruction, first, and then reconstruction. For twenty years we have been compelled to toll in the work of destruction mainly. We have been called upon to strike heavy blows with a reluctant hand and purpose—scarcely yet fortified by a thorough consciousness of the truth that we were called upon to give. In fact, we have been required to build wiser than we knew. I believe the hour is now dawning, aye, even with this eventful year, when those that shall be found strong enough, worthy enough, true and faithful enough, must enter upon this, the highest and holiest work that has ever been given to man. I believe that there are soldiers now in the ranks faithful and resolved, and in full understanding of their truth, who are now called upon in this year, 1870, to commence the work of reconstruction, and it is for this purpose that we propose in the addresses, that we shall be permitted to give through these lips, to speak each morning of the laws of life, disclosed by Spiritualism, and in the evenings, of some of the truths revealed to us of the hereafter. This morning, we start on this enterprise by considering the nature of the eternal or higher law, which Spiritualism has brought into view. You will understand, for you are thinkers, intellectual Spiritualists, that this reform has revealed to us some new features of life—something of the law of right and wrong. We have at last discovered it to be permanent. We may define as right, that which produces good and use to the individual actor, and to all around. Right is that which never injures self, nor yet another, but as every law is modified by another law, the law of right demands of this modification. We never can rightfully do aught that will injure ourselves, nor yet another. But we must learn to respect the rights of majorities and of minorities. There are cases where we are called upon to do right in some special instance, and whilst we do justice to ourselves, and it may be, justice to the few around us, we may perform apparent injustice to others. There are laws which do not rest heavily upon us—laws which we do not groan beneath, but which we are compelled to endure for the sake of the masses who are not a law unto themselves. You and I may not need the restraint of law. In this sense alone do I admit any modification in the standard of right. The standard of wrong is equally essential. It is that which injures self or another. Whatever operates as a wrong upon another is equally wrong to ourselves. We cannot mistake this, admitting the modification which I have claimed for the law of right, for they are but forms of the same eternal law of justice. Thus we are plundered, and the law of right, perhaps, may be on the side of the plunderer, who is hungry and lacks food, for he has received from his heavenly Father the gift, or rather necessity, of life; it is forced upon him,—the demand of God through man for the means of sustaining life in his organism. If society has deprived him of these, it commits a wrong—having kept back bread that our brother needs. For the sake of the great masses of society, we are compelled to reprobate the act of plunder; to protect the masses from the hand of the strong; hence the laws against plunder; and for this purpose we even make an example of the sufferer, that the rest may be saved. These are the only modifications which I admit that the rights of the majority,—of those who are not yet laws unto themselves,—must be considered. With this modification only, I insist that there is a standard of right and wrong. However we may bend this by our sophistical artifices, by vague and unsound theories, it exists now, and has existed in every age. It has prevailed in every country, and is stamped upon that form of life that we call retribution. Why was it said of old, "The way of the transgressor is hard? Who makes it all—society alone, or ourselves? Consider well every case which we have agreed to call an offense, whether perpetrated in our own presence or that of another. Then question whether we do not find the law in our members, in our own organs,—the standard of right and wrong,—and however we may bend from this, whether by sophistical artifices, by vague philosophy, by unsound theories, it exists, and has existed in every age. It has stamped upon it that form of life which we call physically, retribution. Why was it said of old, "The way of the transgressor is hard? Who makes this standard? Not society alone. Consider well every offense which we have agreed to call such, whether perpetrated in our own persons, or those of another. Then question whether we do not find the law in our members, in our own organization,—the standard of right and wrong. The drunkard who trespasses upon the law of temperance, feels this. He may claim that he commits no wrong. Though we deny this, we know that society is deprived of uses which they are entitled to, by every act that enervates and exhausts the powers of man without accomplishing any good. We point to these as evidence distinct and unmistakable of the truth of our assertion that we cannot commit any act which is now recognized as an offense, which does not carry with it its own retribution. I speak of coldness, selfishness,—every description of vice. The selfish man alienates himself from his kind, deprives himself of the warm and tender sympathies of his kind. There is no outward law to compel love, and sympathy, and affection, but the higher law writes itself in eternal sentences. I see the poor man, beneath the weight of poverty, with thread-bare garments; still, with all these, I see him the center of love and affection; little children are attracted to him; the hand of kindness is outstretched to him; a smile mantles his face, and makes kind feelings. I see the strong, the proud, the rich, the selfish; they walk through life in great desolation and isolation. Thus each individual makes the law of right and wrong in their lives. I call your attention to two laws, which are defined as each great religious reform is enunciated before mankind. I shall take the two most potential examples on record. The history of these are to be found in the old Jewish and Christian Scriptures,—Moses and Christ. In the life of the Jewish lawgiver, we find an especial mission to proclaim an external law, so perfect, so admirable, that every form of life was provided for. It was perfect in its kind,—wise, practical, and strictly adapted to the condition of that nation. This law followed the Jewish people, and was adapted to all their wants, their garments, their social intercourse, to all their ceremonies, to the physiological laws, and every description of morality. These laws, I repeat, were very wise; they were for a people who were unconscious of the meaning of justice, of order, of harmony, of life, discipline, of the various methods that were necessary to render life harmonious and orderly. Hence you perceive the strict necessity for such laws. But we see that in obedience to them, and in observance of the rituals and penalties that were to be administered under the law, there was no room for spiritual growth; there was no room for the exercise of kindness or charity, for the edict compelled justice, without admitting of any legitimate uses for the sweeter and more tender emotions which we now call charity and kindness. All the justice between man and man that was necessary for strict order in social, commercial and national life, are fully laid down. The Jew under this system, had he been obedient to the law, would have become an automaton; would have acted mechanically. Such was the necessity of the time, and such will it ever continue to be under that law. Under the Gospel of Jesus of Nazareth, he enunciated love as the most sublime and glorious principle, and when our hearts are filled with the warm and tender feelings of that Christian element of love to one another, we can not break the law,—it is impossible. Let the law prevail; let the strictest discipline of law be enacted—we need it not. The man or woman that loves, can never command or wrong. Think of it here to-day, walk beneath the discipline of external laws our nature has provided for us. But I ask you, can these laws touch those sweet and tender emotions of the spirit, that make us lovely and unselfish? When we enter a public assembly, we are beneath the shadow of law. We are compelled to observe certain forms of manner. We are not permitted to disturb those that are around us. Thus everywhere, we are under the influence of law, and the higher law requires us to be gentle, courteous, and kind, to give of our knowledge to the ignorant; to bestow your strength upon the weak. The higher law is full of love, and when men go out among their fellows under the administration of this law, they will not heed the external law, but the law will pass away. This holier and more gentle law would make heaven upon earth. It would produce a change in the institutions of life, as each one came to occupy the place that God designed for them, and without interfering with any of those individual or social conditions of man's relationship, would render each one so sweet, and so pleasant, and bring such a universal interchange of love and kindness, as would impress all with the idea of man's exalted station in the land, and thus would be formed a great and beautiful interchange of kindly purposes and uses; and this law which Jesus attempted to institute, which he designed to teach, appealed to those who were on the external,—even to a people who knew nothing except the outer law. This law commanded them to hold all things in common. He endeavored to teach his disciples that they should bear the crown of martyrdom for the truth. He proclaimed the great truth of the Universal Fatherhood of God, and brotherhood of man. When we consider the teachings of this pure spirit throughout, we perceive it is all based upon the one great philosophical idea, that love in the human heart covers all forms, all laws, and outworks all necessities; its followers do not need any other law. Religion and philosophy have gradually developed this truth. Though we do not practice it, we know it. There is not a Christian church on this continent or in Europe; there is not one single temple of worship where the name of Christ is proclaimed, that men do not acknowledge that that name signifies the sweetest, highest and holiest teachings that ever were given to man, yet the hardest, most cruel and remorseless laws that are now, or ever have been enacted upon the face of the earth, have been enacted by men calling themselves Christians. The sword of war and the gallows are Christian institutions; the jail and the penitentiary, with all their hideous systems of punishment, are the same. Very few of the reforms originated in Christian institutions. The efforts for the relief of the outcast, must look elsewhere for sympathy. The laws give to the capitalist protection, but do not legislate for those who have no home, no bread, no means of earning the necessities of life. Laws are on the side of the strong; for the protection of property—its accumulation, and not its distribution. I say these things because I would have you understand as Spiritualists why, in this day of civilization and knowledge, you are called upon

to go forth and uphold the standard which is planted in the higher nature of man, and which is upheld by Christ, and to take it from those who call themselves Christians, because they misreplicated it. They have taken his name, but with it the force of the old Jewish law, maintaining that it'll, because they have not inaugurated the law of Christ, which is love. Because of these things, I do believe it has been vouchsafed to you afresh to hear and reveal the law of love,—something of which I now propose to show you. The great doctrine of immortality is proved to you, and it is settled that the soul lives forever. This is now based upon scientific and demonstrated facts. But we have gone beyond this. We have opened communication with spirits in every part of the world, and we know that without any collusion or deception, they have revealed to us certain general facts and features of the life hereafter. Its details are as various as the spirits; but from every grade of that life they return and tell us something of their conditions. The universal response from that life cannot be mistaken. The one pivotal point around which every revelation centres, as here, is to be obtained through the outworking of the law of love; that the failures, the penalties, the sufferings, that result from all errors, from all temptations to which the human spirit is subject in every variety of the law of love. They all centre upon the one pivotal point, that the law of love is the highest and most perfect of all laws. Murder, sensuality, every form of wrong result from infractions of this great law. Christ came to lift mankind above the old laws of retaliation and force, and if we, through the revelations of spirits, can stand in the liberty with which Christ has made us free, we are no longer bound to the old law. He who loves entirely, recognizes his neighbors' rights, and is incapable of violating any just law; he may be a pilgrim in any country, but he will still be above the laws of retaliation. Love for himself, love for the wonderful organization that God has given him,—respect for this, will lead him to endeavor to comprehend the beautiful structure which God has built up. When we do this, we cannot do anything to injure those who interfere with the performance of all the functions that belong to these bodies. Temperance will rule throughout all our members when we are fully possessed with love and honor for ourselves and for every other human creature. We only possess half our mission if we stand with selfish isolation—a selfish and egotism which destroys the true interests in humanity. When this universal principle of love exists within us, and is active, then we must go forth and labor to benefit the world. Spiritualists, I put it to yourselves, whether, with these grand revelations from the spirit-world, whose summary is to be found in the one word love,—I put it to you in every form and variety of experience that spirits have realized, whether of happiness or misery, whether it has not been once again entrusted to you to proclaim the liberty wherewith Christ hath made you free,—fearing not what the outward law may do for you. It is for you that I plead. It is for you to represent before the world this great law of love. I know that you are the most heterogeneous mass of reformers that has ever been got together. Here you are in multitude larger than ever yet have been gathered in so short a period of time. You have all rallied round one central point of belief, recognizing, as all do, the fact of spirit communion. You must all recognize this great central truth to which I have pointed. Going through your own personal experiences, have you not seen extraordinary visions or messages from spirits, those whom you have called dead, in which this one celestial truth did not reveal itself? Ask yourself if this be not truth. Show us if you are not so. Show us when the moral and intellectually strong, the proud, the mighty, return, though they have lived up to the external law, though every iota of its discipline has been observed, show us when they return with sweet words of joy and bliss upon their lips, rejoicing, and it will be the view of this great truth that they have found the law of love. They are filled with kindness and charity, are pitiful and forbearing, to all. Can you not understand that it applies to this heavenly mission which is drawing you together by inevitable necessity, into kindred and congenial relations? Do you not understand that love means kindness, charity, mercy, forbearance and justice, which meets out to every human being that which you would ask for yourself, in all your relations in life? Have we not found that our own thoughts are substantial? that even the breath is freighted with good or evil to our fellowman? On Spiritualists, is what a glorious revelation has been yours. Shall you not, through faithful hearts, present error and failure to the world? If so, have you entered upon Spiritualism without the smallest conception of its genius. We should realize the teachings enunciated 1800 years ago by Christ, the spirit, and now being demonstrated by revelations from the spirit-world. We have been entrusted once again to proclaim this higher law,—not with our lips only, but in our lives. Let us take it home with us this day, and we shall find how easy it will become to be kind, merciful, and loving. We shall no longer need to seek for means to bind ourselves together,—the bond will be there. We shall no longer marvel why we come together,—the bond will be in our hearts. This kindness and forbearance which we exercise one toward another, will form a bond of union, stronger than sects or dogmas, or all the creeds that have yet been formed. It is for this reason that spirits, by silent, invisible, inconspicuous means, have broken up all our external associations. We have not come on the right basis. We have endeavored to legislate upon the past externally, and not upon the interior law, the interior spirit of harmony and love which alone can bind man to man. Just so long as we range ourselves beneath the external law, its bondage will be upon us. Spirits will never sympathize with our efforts to organize thus; we shall be broken and scattered, and only become a shame to the world. We are a vast multitude, having a beautiful religion, a glorious philosophy,—and these demand loving kindness, forbearance, and charity which should prompt us to join shoulder to shoulder and hand to hand, to bear aloft the whole standard of our holy religion and philosophy. It is a shame and reproach upon us if we profess to be disciples of the higher law of love, if we do not give evidence in our lives of kindness, mercy, and charity. If we fail in these things, the spirits will find others in the world who will be true to them,—who will stand fast in the liberty wherewith Christ has made them free, and never again enter into the bondage of the external law. God give us grace to perceive this law of love, strength to out-work it, and courage and patience to wait for it, if the hour has not yet come, and that we may live it out better tomorrow than we have to-day. Let us carry home with us this law. Let us practice it even in the smallest acts of kindness and courtesy to one another, until we become strong enough to go forth and proclaim it to the world, and they shall be compelled to say of us, as they did in

olden times: "See how these Christians love one another." They shall see that Spiritualism bears the highest and holiest fruits of love,—not loose for and among themselves, but for the homeless and hungry poor,—for all God's children everywhere,—a love that can share the blessings that Providence has bestowed upon us; that in the daily acts of our lives, when we shall have out-worked this great law of love, and are free from the bondage of external laws, then we shall indeed be true Spiritualists. We shall be prepared to build the church of humanity. We need again and again to rehearse the truths that spirits have brought, until we can all feel that the spirit-world is very near to us, and we may rejoice in the assurance that there has dawned upon the world a bright and holy day—a day when we are to start afresh in life, and proclaim to all mankind the true Spiritual reform and liberty wherewith Spiritualism has made us free. Spiritualists Celebrating the "Fourth." Bro. Jones:—The glorious old Fourth came to the good Liberalists and Spiritualists of Genesee and vicinity. By previous appointment they came from far and near, to celebrate the day in a spiritual picnic. Temporary seats, tables, and rostrum had been erected on the beautiful grounds of Dr. Jonathan Allen, by some of the wide-awake brothers; Mr. Perkins being (as the saying is) the soul of the thing,—that is, the leader. Speakers were on hand, and the audience was called to order about 10 o'clock, A. M. Dr. Abba Lord Palmer, of New Boston, was called upon to open the exercises of the morning by an invocation. Then followed a short stirring speech from E. S. Roberts, of Cambridge, and he sat down amid hearty applause, and cries of "Go on," etc. A poem was then read by Dr. Abba Lord Palmer; following with an address upon the subject: "What God has Spiritualism Done? or the Truths in its Philosophy and Teachings." The Rev. M. Perverse, of Mineral, spoke a few words, with a hope to cheer and help the inquirer on in the search after truth; said he was still a minister in the Christian Church, but was willing to find out what was truth. Dinner with its usual picnic delicacies, was partaken of with jovial and pleasant feelings, from the rustic tables spread beneath the cool foliage of the trees. After enjoying the viands of the table, and holding merry and social converse for a short time, adjournment was made to the cooler portion of the grounds, when the AFTERNOON SESSION was called to order by Mr. Perkins. Exercises opened by an inspirational invocation by Dr. Abba Lord Palmer. Mr. C. H. Dwy followed in an eloquent and scholarly oration, upon the subject of "New Truths, and what good they have done." For beauty and sublimity of thought and language, scope and happy illustrations, many said they never heard his equal. The poem read by Dr. Abba Lord Palmer at the forenoon session was then called for, as many wished to hear it declaimed a second time. Many wept on its being again read, as it was upon a subject that lay near the hearts of the fathers and mothers, and savored of the realities of life and the after life. By this time the young folks had got to dancing, and seemed to be having a good time; but the old and staid held a conference, and are concluding it, passed resolutions, that a grand mass meeting of Spiritualists be held the 1st Saturday and Sunday in September, in Cambridge, appointing Dr. Jonathan Allen, C. H. Dwy, and Dr. Raymond, as a committee to call the convention; also requesting Dr. Abba Lord Palmer to report for the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, an account of this spiritual picnic held here in this place. So by the united request of the assembly, I make this report, hoping there were many spiritual picnics held this year on the "Fourth," and may they rapidly increase, in the ardent wish of a humble but willing worker in the cause of truth and reform. Dr. Abba Lord Palmer. Genesee, Ill., July 8th, 1871. Manifestations at Hartford, Ohio, in 1855. I am a resident of Pamyumany township, Mercer Co., Pa.; live four miles East of the centre of Hartford, Ohio; have lived where I now reside, some nine months. About five weeks ago, my attention was arrested by a very sharp and loud whistle, seemingly in a small closet in one corner of the house. This was followed by loud and distinct raps, as loud as a person could conveniently rap with his knuckles. This closet is secured or fastened by a wooden button that turns over the edge of the door. This button would frequently turn and the door open without any visible agency. This was followed by a loud and distinct (apparently) human voice, which could be heard perhaps fifty rods. After repeating a very loud and shrill scream several times, the voice fell to a lower key, and in a tone about as loud as ordinary conversation, commenced speaking in a plain and distinct manner, assuring the family that we would not be burned, and that we need fear no injury, as we were in no danger. These manifestations being entirely unaccountable to myself and family, we searched the house to find, if possible, the cause of this new and startling phenomenon, but found no one about the premises except ourselves. Again we were startled by a repetition of the screams, which were repeated about a dozen times, when the voice proceeded to inform us that the conversation came from the spirits of two brothers, calling themselves George and Henry Force, claimed to have been murdered some eleven years since, and then gave us what they represented as a history of the tragedy, and insisted that we should call in some of the neighbors to hear the disclosure. John Ranney, Henry Moore, and some dozen others, were then called in, to whom the same story was detailed at length. We could readily discover a difference in the voices professing to come from the brothers. About the third day after these manifestations commenced, my wife brought a ham of meat into the house, and laid it on the table, and stepped to the other side of the room, and it was carried from four to six feet from the table and thrown upon the floor. At another time, a bucket of water was, without human hands, taken from the table and turned upon the floor. This was followed by a large dining-table turning round from its position at the side of the room, and carried forward to the stove, a distance of more than six feet. This was done while there was no person near it. The same table has since been thrown on its side without any human agency, and often been made to dance while the family were eating around it. At one time, dishes, knives and forks, were thrown from the table to the opposite side of the room, breaking the dishes to pieces. On another occasion, the voice requested Dr. Richardson to remove the dishes, which being done, immediately the table commenced rocking violently backward and forward, and continued the motion so that the dishes could not

be washed upon it, but were placed in a vessel and set upon the floor, from which a number were thrown against the chamber floor overhead and broken to pieces. What or cork remained, we attempted to secure by putting it in a cupboard and shutting the door, which was violently thrown open, and the dishes flew like lightning, one after another, against the opposite side of the room, and all were broken to pieces. At another time the drawer of the table was drawn out, and a plate which had been put there broken against the wall. This kind of demonstration continued till nearly all the crockery about the house was broken. At different times the drawers of a stand in one of the bed-rooms have been taken out, and once carefully placed on the bed. A large stove-burner, filled with water, while standing on the stove, was tipped up, the water turned on the floor, and the boiler taken off the stove and set down some six feet away. A tea kettle has often been taken from the stove in the same manner, and thrown upon the floor. At one time a spider, containing coffee to be brewed, was taken from the stove to the chamber floor, and there thrown down. Frequently, when Mrs. Richardson has been baking buckwheat cakes on the stove, the griddle has been taken from the stove and thrown across the house; and often cakes have been taken from the griddle while baking, and disappeared entirely. At one time the voice, speaking to my wife, said it could bake cakes for George, a boy at the table. She immediately stepped away from the stove, when the batter, already prepared for baking, was put on the griddle, and turned at the proper time, and when done put on the boy's plate. The voice then proposed to bake a cake for Jane, my daughter, who was at work about the house. The cake was accordingly baked in the same manner as before stated, and taken across the room and put in her hand. During all these occurrences the talking of the two voices and others, has continued, and still continues daily, with such manifestations as I have detailed, and many others not mentioned. The conversations and other demonstrations have been witnessed daily by myself and family, as well as by many others, who have visited my house to see these strange phenomena. I will only add that the spirit (the voice) gave as a reason for breaking crockery and destroying property, that it is done to convince the world of the existence of spirits. JOHN RICHARDSON. Sworn to and subscribed before me this 8th day of January, 1855. WM. J. BRIGHT, Justice of the Peace. James H. Moore, being duly sworn, says: I have witnessed many of the occurrences given by John Richardson, in his affidavit,—such as conversing with the voices, seeing the table move about, etc. JAMES H. MOORE. Sworn to and subscribed before me this 8th day of January, 1855. WM. J. BRIGHT, Justice of the Peace. MINNESOTA. Report of J. L. Fetter. BROTHER JONES: My report for June is as follows: Places visited, Farmington, Minneapolis, Osseo, Elk River, and Princeton. Number of lectures delivered, fifteen. Number of joining association, six. Amount taken in donations and yearly dues, \$37.15. Free expenses, \$3.05. The Spiritualists at Osseo, are building a new hall. They dedicated the same to humanity and the spirit-world, June 18th. Everything passed off smoothly, and our cause received strength, materially and spiritually. At Elk River, Brothers Fullers and Cleveland are building a hall that was used June 25th for our lectures. It will be open to Spiritualists and the spirit-world, for Messrs Fullers are the leading Spiritualists in the place, and will not shut its doors against us; neither will they prevent their orthodox friends coming in, and listening to the lectures, or tripping the light fantastic toe with us poor deluded Spiritualists, on the Fourth, or at any other time they may feel a desire for better things than theological duaks. Our cause is gaining ground daily in Minnesota. Many are adding us to-day that have not given the subject a passing thought heretofore. Brother Fred L. H. Willis has at last said what I wish every Spiritualist in the land could realize. "I hear him: "I believe it to be the fault of Spiritualists everywhere, that we are not respected in all our rights." That is true, so far as my observation goes, and I have had this as my motto for several years: No compromise with theology of any kind, liberal or otherwise. If the Spiritualists would work together as one man for the upbuilding of our cause, letting all side issues alone for the time being, orthodox could not stand before us five years for we can beat them in the circle-room, or at court, in the halls of legislation, or on the rostrum. The only places they can beat us, is in the state prisons and the asylums for insane followers of Jesus. I am willing to be beaten there, even by our good Christian brethren of the churches. We are having an interesting time here,—large audiences every night, and not an orthodox to molest or make us afraid; for the worst opponent to our cause has been badly scared by table-tipping in his own house. A young lady, that he knows is not a humbug, was the medium. He being the head man in the Congregational church, to say he saw the table move, without the lady or any one else touching it, does not hurt our side at all, but has done him some good. Thus the work goes on in Princeton. Let us unite our strength, friends, work together, and we shall certainly win in the end. Princeton, Minn., July 1st, 1871. —As in the material, so it is in the moral and spiritual world. While some are born poor, others come into the world "with a silver spoon in their mouth." —There are thousands of persons who struggle harder against the current of their passions and appetites, and end only by becoming the pariahs of society, than do other thousands, who are worshipped for their high social and moral virtues. —To be saved, it is needful to shed the natural blood of no second person, but, rather, to purify their own spiritual blood. —He that hath, to him shall be given, and he shall have more abundance. But he that hath not, from him shall be taken even that he hath. This is the principle of the world, and how base it is. It takes from the poor man his "ewe lamb," and gives it to the man of many flocks and herds. —A great many people make life less an endeavor to be something than to appear to be something. Hence they are forever sifting themselves and other people, in the attempt to improve it.

Sworn to and subscribed before me this 8th day of January, 1855. WM. J. BRIGHT, Justice of the Peace. James H. Moore, being duly sworn, says: I have witnessed many of the occurrences given by John Richardson, in his affidavit,—such as conversing with the voices, seeing the table move about, etc. JAMES H. MOORE. Sworn to and subscribed before me this 8th day of January, 1855. WM. J. BRIGHT, Justice of the Peace. MINNESOTA. Report of J. L. Fetter. BROTHER JONES: My report for June is as follows: Places visited, Farmington, Minneapolis, Osseo, Elk River, and Princeton. Number of lectures delivered, fifteen. Number of joining association, six. Amount taken in donations and yearly dues, \$37.15. Free expenses, \$3.05. The Spiritualists at Osseo, are building a new hall. They dedicated the same to humanity and the spirit-world, June 18th. Everything passed off smoothly, and our cause received strength, materially and spiritually. At Elk River, Brothers Fullers and Cleveland are building a hall that was used June 25th for our lectures. It will be open to Spiritualists and the spirit-world, for Messrs Fullers are the leading Spiritualists in the place, and will not shut its doors against us; neither will they prevent their orthodox friends coming in, and listening to the lectures, or tripping the light fantastic toe with us poor deluded Spiritualists, on the Fourth, or at any other time they may feel a desire for better things than theological duaks. Our cause is gaining ground daily in Minnesota. Many are adding us to-day that have not given the subject a passing thought heretofore. Brother Fred L. H. Willis has at last said what I wish every Spiritualist in the land could realize. "I hear him: "I believe it to be the fault of Spiritualists everywhere, that we are not respected in all our rights." That is true, so far as my observation goes, and I have had this as my motto for several years: No compromise with theology of any kind, liberal or otherwise. If the Spiritualists would work together as one man for the upbuilding of our cause, letting all side issues alone for the time being, orthodox could not stand before us five years for we can beat them in the circle-room, or at court, in the halls of legislation, or on the rostrum. The only places they can beat us, is in the state prisons and the asylums for insane followers of Jesus. I am willing to be beaten there, even by our good Christian brethren of the churches. We are having an interesting time here,—large audiences every night, and not an orthodox to molest or make us afraid; for the worst opponent to our cause has been badly scared by table-tipping in his own house. A young lady, that he knows is not a humbug, was the medium. He being the head man in the Congregational church, to say he saw the table move, without the lady or any one else touching it, does not hurt our side at all, but has done him some good. Thus the work goes on in Princeton. Let us unite our strength, friends, work together, and we shall certainly win in the end. Princeton, Minn., July 1st, 1871. —As in the material, so it is in the moral and spiritual world. While some are born poor, others come into the world "with a silver spoon in their mouth." —There are thousands of persons who struggle harder against the current of their passions and appetites, and end only by becoming the pariahs of society, than do other thousands, who are worshipped for their high social and moral virtues. —To be saved, it is needful to shed the natural blood of no second person, but, rather, to purify their own spiritual blood. —He that hath, to him shall be given, and he shall have more abundance. But he that hath not, from him shall be taken even that he hath. This is the principle of the world, and how base it is. It takes from the poor man his "ewe lamb," and gives it to the man of many flocks and herds. —A great many people make life less an endeavor to be something than to appear to be something. Hence they are forever sifting themselves and other people, in the attempt to improve it.

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CHICAGO, JULY 29, 1871.

A SEARCH AFTER GOD. NUMBER XLIX.

CAN GOD POSSESS AN ATTRIBUTE COMMON TO HUMANITY, IN AN INFINITE DEGREE?

In ancient tradition, as recorded in the Bible, it is stated that Adam and other noted Bible characters conversed with God. Mohammed, also, was highly favored in being allowed to hold converse with the Divine Architect of the Universe!

1. He can think, 2. Can conceive, 3. Can execute his purposes, 4. But can not talk, or converse with mortals.

How different from man: 1. He can think, 2. Can conceive, 3. Can execute his purposes, 4. Can talk.

All humanity are willing to acknowledge that it is impossible for God to express himself through the voice. Would it not be a grand idea of the Infinite, to lecture to his children; to materialize organs, and go forth, and with Nature for his tabernacle, proclaim his grand truths?

Logician, see the two placed side by side! Pany man, can you not see the point? Really, it is so plain, that we hardly dare attempt to explain. God has ALL POWER, then where is the finite power of man?

The light is breaking, breaking! The lightnings have flashed, the thunders roared, the elements seemed in terrible commotion,—and we have passed through all the disturbances of nature and life, and we will cast anchor where the sky is clear, the breezes fragrant, and all things bear upon them the smile of love.

But here is the way God is formed: 1st.—Enlarge man's power until it becomes infinite. 2d.—Increase his wisdom until it becomes omniscient. 3d.—Increase his dimensions until they become omnipresent.

But tell us, pray, what right has any one to say God can think? You think, and straightway you entertain the idea that God can do the same thing. If God possesses one attribute of man, why not all? Where do you propose to stop in the formation of your God?

Reason to some purpose. Don't malign God by assigning to him any of the attributes of man. When you stand before an audience and define God, do so clearly, concisely, and understandingly. The world is tired of generalization. It has heard of God, of Infinite God, of Father God and Mother Nature, and now it desires something practical. A few general terms, based on nothing, will not suit mankind.

Do we feel alarmed in beating back the tide that seems to rise against us? Do we tremble as we hear sounding on the breeze the sentence "You are landing us on the cold, desolate, bleak, dark, damning shores of Atheism,—depriving us of a God,—ruining the hopes of humanity?"

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around is one vast expanse, and you feel lost! "Oh, shall we cry," "Save us, Master, or we perish!"

But can God possess any attributes that belong to man? Wait and see. [To be continued.]

Is it so? We are pained to hear it reported that the new and famous physical medium, Harry Bastian, while in Boston, was caught assisting the performance, if not, in fact, making all the manifestations himself, that have heretofore, in his presence, been attributed to spirit agency.

Many of the Spiritual speakers have each singled out a physical medium, which he or she believes to be a vile impostor, and have flooded the country with abuse against them. A prominent Spiritual lecturer singled out Mrs. Ferris, who is holding seances with great success, in Terre Haute, Ind., and has denounced her in bitter terms as an impostor.

All of our physical mediums are doing a grand good work. They are subject to influences not well understood, and Spiritualists should be slow in crying impostor. W. H. Church, a splendid medium, one of the best, if not the very best in the field, was several years ago holding seances in Kentucky. At one circle, parties came with the sole purpose of exposing him, and so positive were they that he was a humbug, that the spirits, in order to create excitement and discussion, entranced him, and when the lights were extinguished, unloosed him and compelled him to produce the manifestations!

In regard to Harry Bastian, Laura V. Ellis, and Mrs. Ferris, we could produce a large volume of evidence, showing they are excellent mediums and are doing a good work. The Portland (Me.) Monitor alludes as follows to Harry:

"Not long ago, we spent a pleasant evening with our good friends, H. C. Clayton, Esq., and his amiable lady, at Chelsea, Mass. While there, we, with others, witnessed some singular manifestations in the presence of Mr. Bastian, a young man from the interior of New York, which may be of interest in these modern days, when our clergymen, admitting the reality of spirit intercourse, ascribe all the phenomena to evil spirits. The manifestations were similar to those occurring in the presence of the Davenport boys.

"Mr. B. was tied securely by a gentleman selected by the company; the light was extinguished, and in about a minute was relighted, when he was untied, and retied with a knot which none present could undo. His coat was taken off while he was thus securely tied to the chair, and the coat of a gentleman in the company put on, under the ropes, quicker than we can tell. Mr. Bastian, thus tied, was lifted upon the table, taken down again, iron rings were instantaneously placed upon his arms, etc.; and all the while, after the lights had been extinguished, bells were rung and thrown about, and voices were heard speaking through the trumpets, which were sometimes on the table and sometimes on the floor. Once, coins were placed on the medium's hands, knees, feet, and after a noisy demonstration, footsteps on the floor, and the movement of the guitar through the air, these were found still remaining unmoved. Still tied, he then took his mouth full of water, and while in this condition, four distinct voices spoke through the trumpets, talking familiarly with those present, and giving those present scientific explanations of the phenomena, played tunes on the harmonicon, which requires a month to accomplish, and one who said his name was Wales, conversed freely in the German with a German gentleman present.

"George Fox, the leader, who claims to have been in spirit-life four hundred years, remarked that the time was coming, when these things would be done in the light, and mortals should see and converse with their spirit friends face to face.

We are informed that Mr. Bastian will visit Portland at no distant day and give our people an opportunity of witnessing these remarkable phenomena."

A New Role. We are informed that his honor, Judge Goddard, the autocrat of the Superior Court, has announced his intention of presenting the Spiritualists of Portland to the Grand Jury for indictment. This is a brilliant idea, and the sooner he tries it, the sooner we shall learn the limits beyond which freedom of thought and opinion can not go.

If the honorable autocrat above-mentioned, presents the Spiritualists of Portland to the Grand Jury, he will do more to promote the cause of Spiritualism, and unite its adherents, than can be accomplished in any other way. But what will he present them for? Perhaps as witches! That idea amuses us. Supposing we could have the religious farce of Salem acted over again, with himself as Judge—with him presiding, it would be an easy matter to convict the Spiritualists of Portland of the heinous offense of riding broomsticks and holding converse with the Devil! Perhaps he will have a few mediums cast in the deep water, and if they sink and drown, declare them innocent; but if they succeed in reaching terra firma, pronounce them guilty. We would like to know the character of this Judge. Is he a devoted Christian? To what church does he belong, and is he a lineal descendant of those who burned witches? The persecution of Spiritualists has been tried! Thus far those who would oppress us have been beaten at their own game.

Mrs. M. J. Wilcoxson. This lady will answer calls to lecture during September, October, and November, in the States of Illinois, Missouri, and Kansas. Those wishing her services, will apply immediately, and save her needless traveling expenses in making out her route. The following testimonials are from the Wheeling (Va.) papers. The Register says:

"The lecture on the 'Origin of Man,' delivered by Mrs. Wilcoxson at Hendrick's Hall, last evening, was well attended, and by our best and most intelligent citizens, who listened with great pleasure to the manner in which the eloquent lady handled the difficult subject she had chosen for a lecture. She is one of the most fluent and easiest lecturers we ever listened to, and seems to handle the most difficult theological problems with an ease many of our D.D.s might envy."

The Intelligencer speaks as follows: "This lady lectured yesterday morning and evening, to large and deeply attentive audiences. Any one hearing her, can not avoid being convinced that she is sincere in what she says. Her quiet, dignified demeanor on the rostrum, her plain and precise language, uttered forcibly, and without rant, impresses her hearers favorably—confirming those in their opinions who already sympathize with her in belief, and inducing those who have heretofore given no attention to the subjects upon which she lectures, to bestow on them more than a passing thought. "The Hall was well filled again on Tuesday evening, to hear Mrs. Wilcoxson. Her subject, selected by a gentleman from the audience, was the 'Fall of Man, and the Vicarious Atonement of Christ.' These two propositions are fundamental, and of the gravest import. Notwithstanding the impromptu character of the subject, she held her audience for a full hour, spell-bound, with a comprehensive and eloquent discussion of her theme. Without indorsing the theology of the lady, we are compelled to admit that she exhibits great versatility of capacity, and is evincing a deep interest."

Mrs. Wilcoxson will speak in Bloomington, Ill., on Sunday, August 20th, morning and evening. Those desiring her services, can address her in care of this office.

Letter from Dr. T. N. Berlin. S. S. JONES—Dear Sir: About a year ago I sent you the sum of fifty cents to pay for three months' subscription for the JOURNAL, for my father. Now it appears he has taken it ever since, but has not sent you the value. My father's name and address is Jesse Berlin, Wilkins Postoffice, Alleghany Co., Pa. My father is dead. Send me the account and I will cheerfully pay. Send it to my address. DR. T. N. BERLIN. Farmington, Minn.

REMARKS.—Thank you, dear brother. Your example is worthy of imitation. It is in bold contrast with some other cases that have come within our observation. We could mention cases where the family of a deceased Spiritualist parent have entirely ignored an honest indebtedness for the JOURNAL, notwithstanding they were heirs to the estate of the deceased, of several thousand dollars. Their religion forbids them to give countenance to Spiritualism by paying such indebtedness.

Investigation of Spiritualism. The phenomena produced by Home, the American Spiritualistic medium, in London, are being made the subject of a careful examination by Prof. Crookes, the eminent chemist; Dr. Huggins, the equally eminent astronomer, and Mr. Sergeant C. X., of the English bar. The results of the yet incomplete examinations, are recorded in the London Scientific Journal. The investigators are satisfied of the immense scientific importance of the subject. Professor Crookes and Sergeant Cox both seem to be convinced of the existence of a nerve atmosphere, of various intensity, enveloping the human structure. Dr. Huggins has not yet been able to satisfy his mind, and wants to make further experiments.—Exchange.

It is well. Several years since, at a National Convention of the savans of America, the venerable Professor Hare introduced the subject, with a recommendation for a careful investigation by that body, into its claims; he at the same time advising the assembly, that he, while attempting to show its fallacy by scientific research, had become convinced of its truth. Although Prof. Hare stood at the head of the scientists of America, his proposition was treated with ridicule, and himself, for the first time, with contempt. So potent were the prejudices of acknowledged scientific men ten years ago, that the Spiritual Phenomena and Philosophy could not get a respectful hearing, when asked for by one of the leading scientists of America. The world moves!

"The Witches." BROTHER JONES.—I write, thinking you or your numerous readers would like to hear something more in regard to the Franklin County witchcraft cases—not being an eye-witness, I can only give you hearsay evidence. I am informed that these remarkable girls have not had any of those periodical "spells" or partial entrancements that they were wont to have awhile back, and that these influences (whatever they are) have nearly or altogether left them, and they are now pursuing their natural avocations, unmolested by what has been termed supernatural influences. The probabilities are, that if these girls could have had proper surroundings, they would, ere this, have become well developed, useful mediums. A correspondent of the Du Quoin Tribune more than intimates that the whole affair was the result of racially Spiritualism,—a copy of which I forwarded you, over the signature of "Broad Gauge." I now inclose an appropriate and pertinent reply from a correspondent in the Du Quoin Republican of yesterday, over the signature of "Spiritualist."

DANIEL WHITE. Du Quoin, Ill., July 15, 1871.

Basket Picnic. A cordial invitation is given to all the lovers of free speech, free platform, and equal rights, to attend a basket picnic, to be held in Mr. D. M. Larkin's Grove, near his residence, situated three miles West from the city of Madison, on the old Territorial Road, on the 23rd of July, 1871. Exercises to open at 10 o'clock, A. M. Mr. Larkin has very kindly offered the use of his premises gratuitously for the occasion. A very fine gathering of free thinkers was held at the same place, the 25th of June past. Exercises opened at 1:30, A. M., by prayer from Mrs. Ford, of Dayton, Wis., followed by Mr. C. N. Haseltine, of Mazomania, who made some very practical and telling hits. A variety of other speakers complimented the occasion. It is hoped the same and others will be present at the following meeting.

Jesus of Nazareth. By Paul and Judas, through Alexander Smyth, Medium, has been in such high demand of late, that the second edition was entirely exhausted before we had the third edition ready to supply the demands. To those whose orders remain unfilled, we can say, that but a few days more will elapse before their books will come to hand. While speaking of this wonderful book, it may not be amiss to say that the best minds of the present age are seeking for and giving it a careful perusal.

Fraternal Call. Bro. Cephas B. Lynn, from Boston, who has been traveling in the West during the past year in the interest of our worthy cotemporary, the Banner of Light, gave us a fraternal call last week, while en route for Louisville. He has an engagement to speak in Decatur, Illinois, on the first Sunday in August.

Those who wish to have this paper discontinued when the time is up to which it is paid for, should notify us of that wish two weeks before such time expires, as it takes that time to get it out of the mailing machine. When an order to discontinue is given by those in arrears, remittances should be made to square up in full, including the two weeks which the paper will be mailed the subscriber after such notice is given.

BROTHER J. P. H. has the thanks of the beneficiaries of the Widows' and Orphans' Fund for a donation of thirty cents. Every little helps to send the JOURNAL to poor women and children.

Mrs. Robinson's Tobacco Antidote. The most certain and perfectly harmless antidote for the poisonous effects, and remedy for the tobacco appetite, is known by the above name. It is compounded by Mrs. A. H. Robinson, the celebrated medium of Chicago, while entranced by a celebrated chemist, long in spirit life. This antidote is warranted to break the habit of using tobacco by the inveterate lover of the weed, when the directions (on each box) are followed. Agents for selling the same throughout the country are wanted. For sale, wholesale and retail, at this office. Price \$2.00 per box—sent by mail free of postage, on receipt of the money.

Personal and Local.

Brother Corwin, of Five Corners, N. Y., writes: "We have some excitement and a good deal of interest in Spiritualism in these parts now-days. I lectured a week ago yesterday by invitation, at the house of Albert Sloane, Lansingville, and expect to do so again next Sunday. We have manifestations of a convincing character in several families, concerning which, I want to write you, and will try to, before long."

We would like very much to hear from our good brother, for we are personally acquainted with him, and know he is doing a good work for the cause of Spiritualism.—[Ed. JOURNAL.]

Sister Mary A. Chute informs us that Mrs. Anna Middlebrook is to speak at the next grove meeting at Phoenix the 30th of July.

Samuel Clegg, of Dodgeville, Iowa, has a son who sees and describes spirits, and who is controlled by one who proposes to explain the ancient hieroglyphics on the pyramids of Egypt.

Mrs. F. W. Calkins is still doing a good work in healing and giving tests at Peotone, Ill.

J. W. Hall sends \$3 for renewal, but no post office nor state. What shall we do?

S. B. Hough, writing from Leland, Ill., says: "In all, we have had some six or seven lectures by disciples of the new dispensation. Dr. Robert Greer, magnetic healer, has also been here on two occasions, sowing the seeds of free thought, as well as good health. He has been successful, not only in healing the sick, but in arousing the jealousy of established physicians. He makes us another visit the 8th of the present month, and will remain a week or more. I think that if we could have lectures during his stay, that they would be well sustained."

Jennie Ferris, an excellent medium for physical manifestations, is holding seances in Terre Haute, Ind. She is delighting the good people there.

Dr. Wm. B. Fahnestock comes out with the following business card: "I will teach the statistical or somnambule art to those who desire to teach it to others, or will teach it in schools, lyceums, or medical institutions, etc. Dental or surgical operations cause pain to persons who are in this state, and where an injury has been sustained, they can keep the part in an insensible condition until restoration has taken place. Even Consumption has been cured in this way. When in this condition, the faculties are all clear-minded; and as suffering, mentally, as well as physically, is relieved, the act of the own will—all should embrace a knowledge of this art, which is the only scientific, comprehensive and common sense method of eradicating the ignorance as well as the ills that the mind and body of man have been so long subjected to. Ladies taught the statistical art, in which they can cure themselves of all nervous, inflammatory or painful diseases, as well as to pass through labor, surgical operations, etc., without pain."

W. M. McElvain, writing from Grant's Hill, Mo., says that the citizens there would like to have a good lecturer and test medium visit them.

We have received a paper published at Victoria, Vancouver's Island, and it contains the following item in reference to Spiritualism: "The Dean of Christ Church, at the conclusion of his sermon yesterday morning, adverted to that class of non-comers known as Spiritualists, regretting that Spiritualism had extended itself to this city. The reverend speaker exhorted against the belief in such a doctrine, and addressed some kind words concerning the strange life."

A correspondent writes us that there is a fine opening at Princeton and Trenton, Mo., for a good trance speaker and medium.

O. H. Weaver, M. D., of Minnesota, sends us several extracts from papers, showing the licentiousness of ministers of the gospel. Not a day passes away that we do not receive some evidence of the licentiousness of professed Christians.

The Boston Herald says: "A well-known citizen of Nashua, after enduring the unpleasantness of living in a 'haunted house' for three years, has related the mysterious circumstances that surround him, and created considerable wonderment. A strange noise has been repeated at frequent intervals, down to last Friday night. At times the noise is like that produced by chopping wood, and continues for an hour at a time. It has been heard many times by the entire family. At other times there is a noise of moving chairs and tables in the kitchen. There is also the noise of conversation between two men in the cellar. Sometimes there is the clatter of hoofs on the roof. At other times there is the noise of pick and shovel in active use. These strange and inexplicable noises have at last determined the owner of the house to send his family away, while he will try and ferret out the mystery."

St. Louis has some bigoted councilmen who would not hesitate to favor any enactment to crush out liberal tendencies. The following ordinance was introduced by Mr. Bain: "Any person who shall, in this city, carry on the business of fortune teller, clairvoyant, astrologer, spirit seer, or any avocation of like kind or nature, or who shall in any way, by any device or means, profess to tell the future, fate or destiny of mankind, shall be deemed guilty of a misdemeanor, and on conviction, shall be fined not less than fifty, nor more than five hundred dollars."

The Medium and Daybreak speaks as follows of "psychic force" among the Zulus: "At a meeting of the Anthropological Institute last week a paper was read from a distinguished surgeon at Natal, reporting many extraordinary developments of nerve or psychic force witnessed by him among the Zulus, and which even throws into the shade the phenomena witnessed by our own psychists."

During the month of August Mrs. F. O. Hyzer will lecture in this city. She is the lady who entertained the good Spiritualists of Baltimore for so long a time by her elegant lectures and poetic improvisations.

Mrs. Laura Cuppy Smith has nobly sustained herself as one of the most eloquent advocates of our cause during the time she has lectured here.

The Romeo Observer alludes as follows to the JOURNAL: "The RELIGIO-PHILOSOPHICAL JOURNAL is an eight-page, forty-column periodical, devoted to the interests of the Spiritual philosophy. In its pages can be found choice sermons, interesting lectures, able debates, and reports of conventions. Besides, it reports many of the wonderful manifestations daily occurring in the various communities throughout the country. It gives the name and address of most of the public mediums and speakers in the states. It advertises most of the Spiritualistic literature that has been published. It publishes many articles that show a depth of scientific research and a profundity of thought rarely to be found. It is a journal that will give all sides a fair hearing. The friends and foes alike of this philosophy should take this paper if they have any desire to keep posted in these matters."

The members of the "Northern Evangelical Society," as it is called, are a new order of perfectionists in Scotland, who believe themselves entirely sinless, as pure and innocent, indeed, as God himself, and that all other sects are devoid of the true spirit of religion.

A letter from Rome relates that at the funeral of a Jew named Epipano, who was a national guard, the hearse was followed by a number of his comrades, not only of his own religion, but also Catholics. This is said to be the first example of such tolerance and equality ever witnessed in the Eternal City.

Read "JEANUS OF NAKARETH."

Philadelphia Department.

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

LARK MOORE In Memoriam.

Passed on to the higher life, from the residence of his daughter, Susan C. Waters, on the 7th of July, Lark Moore, in the 82d year of his earthly pilgrimage.

We give the substance of our remarks at the funeral, which took place from the residence of Wm. and Susan C. Waters, Bordentown, N. J., on the 11th inst.

"Gathered as a shock of corn, fully ripe." We stand, to-day, in the presence of one of the most solemn lessons which the Great Father has appointed for his children. The beautiful angel of death has been here, and has loosed the spirit from the older garments that this beloved father has worn so many years, and we are about to lay it away in the common wardrobe of our Mother Earth, while the spirit has gone forth free to meet its kindred. Thomas Gales Forster, on an occasion like this, presented the following illustration:

"You go into the studio of an artist and there behold a magnificent statue molded in clay, on which, for years, the artist has been expending his noblest energies in tracing out the lineaments, and bringing forth his highest conceptions of beauty and symmetry. As you stand there, admiring the work, the artist enters, and with a great hammer strikes the statue, and it falls to pieces before your eyes. In a moment, while you are weeping over the sad loss, there rises before you another statue in the image of the former, but far more perfect and beautiful. Now your sorrow is turned to joy, and you recognize that the artist knew well what he was doing."

We stand here to-day beside the clay-built form of our venerable friend. The old form that we have been so long familiar with, has been stricken down by the hammer of death, and as our soul-vision is opened, we see that other statue that has so long used this outer form for its purposes in this life, and the spirit smiles as we recognize him thus in our midst.

The lessons of life have this one great aim,—to make us know each other better, in order that we may really love each other, and thus grow into the highest and most beautiful ideal of our heavenly father. And so death comes, not to rob us of our loved ones, and leave us lonely and sad upon the earth, but to give us one of the grandest lessons of life.

Personally, we have not known much of this beloved father. Only once have we met, but it was a blessed meeting. We saw him, physically, suffering and anxious to go home, to be released from the old body; at the same time he was resigned to the will of our father in heaven. He sympathized with him, and sought to relieve him. We saw him mentally, and the clear eyes of the octogenarian shone out beautifully, and words of wisdom fell from his lips; but, above all, we saw him soul-wise, and he said to us a younger brother, "Come in here." Not merely physically did we meet and recognize him, but we opened the doors of his mental habitation, and asked us in there; more than this, the most sacred place, the holy of holies, the home of the soul, was opened to us, and we entered in, and we saw the treasures that he had gathered through long years of trial and suffering and earnest effort. So we know him, and we shall always love him, and this is the only real knowledge that we can have of another. How many there are in this world who live together a whole lifetime and never enter each other's houses, or know each other's sacred thoughts and feelings! They speak to each other through the screens and windows, and endeavor to conceal almost everything from those whom the world supposes to be near them. Life is almost failure for such as these, for we can only truly love those whom we really know, and can confide in.

On occasions like this, when the death angel has come with his blessing, we may feel like opening the house that has been so long closed, and thus come nearer to each other, nearer to the great heart of humanity, and hence nearer to God. These affections bind us together, and in those tender and loving feelings which come over our souls in hours like this, the outer world, with its strifes and discord, recedes from our view, and the heavens are opened to us, and we feel that we love our friends, our relatives, those whom we have associated with, better; we feel that all mankind are our brothers and sisters, and feeling thus, they become more really so.

Hence, the lesson of the hour becomes good and useful, and though Nature calls for the tears of sympathy and affection, and we freely give these, yet we have no cause to mourn, for ourselves, or for the dear departed, whose form lies here, while he stands beside us in the glorious resurrection, which he has experienced, and which is full of joy and gladness. He had filled out life's full measure on earth, and the death angel, "with noiseless hand, came and unlocked the flower encircled door, and bade the spirit walk free."

How eagerly he reached forth the hand, and how joyous was the meeting with the loved ones there. She, the fond companion of his life here, and others who had gone before him, met him there, and he realized, as the poet said:

"I rose like a mist from the mountain, When day walks abroad on the hills; I rose like a mist from the mountain, From life and its wearying ills."

As we lay away that venerable form, we feel that it is hard to part with the casket that we have learned to love, though the gem is gone. We know that those welcome footfalls shall no more be heard; that the music of that pleasant voice can no more fall upon our outward ears, and so as we place the form away, we drop a tear of affection. Oh, could you see the bright shining face in the casket, you would realize it as a joy forever. We see our risen friend standing on the mountain peaks of the Summer Land, and as he looks down upon us, a shade comes over his face, not for himself, not for the loved ones who are around him with joy beaming faces, but for those who are left to toil and struggle, and the loss of the love of death, and the echoing notes of his voice come to us now, saying, "Be of good cheer; I have overcome the world. Stand fast in your integrity, without wavering, unto the end."

Yet a little while, and the angel of death shall come to emancipate your souls from the thralldom of the flesh, and set you free. Work on, earnestly and faithfully, in the great harvest field of the Lord, and know that loved ones from this shore are ever near, seeking to help you onward and upward to their bright home of peace and love, the realm of immortal bliss, where we shall all meet to part no more, but to labor still more earnestly. As you realize this, you will learn that there is nothing to fear but evil and wrong. The time of death will be gone, and the soul, recognizing that it is in the hands of its Maker, and fulfilling its mission day by day, shall repose in confidence, knowing that all is well. Then we shall look upon such scenes as this rather as transfigurations than as times of mourning and lamentation, and being fully conscious of the presence of our loved ones around us, we shall desire, as did the apostles, to build for ourselves these tabernacles in which we may dwell forever.

Then, in thankfulness to our Heavenly Father for his abundant mercy and goodness, which have followed us all the days of our lives, our prayers will go forth. The aspirations of our souls will be that this loving communion may be ours forever, and in our daily walks among men, we will so live that the light of the glory of the angel world, that shines within our souls, in calmness and serenity, may go forth into the world, and be seen and felt by our fellow men.

Having so learned the beautiful lesson that death teaches, with silence as a benediction, let us commend our souls to God and to his ministering angels now and ever more. May the peace and love of God be with us and abide.

Soul Growth.

We have spoken of soul needs, of conditions in which there is such a demand for sympathy and appreciation that they most come, but when they do come, there comes also a responsibility with them. God does not send his sunshine and dews and gentle rain upon the grass and the flowers without requiring that they in return shall give forth their verdure and beauty and fragrance. They can not grow without giving compensation for all they have received. So when a soul stands side by side with a kindred soul whose appreciation and love it has sought for and received, it may not always be ungrateful. There must be dew and clouds and rain. And when the soul is thus appreciated, it stands, as it were, before a beautiful mirror and sees itself as it never had before. Then comes sorrow for the shades that have marked our pathway, and the weaknesses that have beset us on our journey. The soul, conscious of these, feels like shrieking from those who read its inmost thoughts and interests, and who with their appreciation, were bringing sympathy and aid to it, and the sensitive soul says, I can not let them, my brother sympathetic love that cheers and strengthens our souls in the hours of deep and proving baptisms, but can not remove these, for they must have their time—true growth is slow. So one growth follows another, and as we advance, we can in very deed preach to those spirits in prison bound with the bonds through which we have passed, and thus shall we be able to open the eyes of these prison-bound souls, and let the light of heaven in to them. But we can not do all for them. Growth is slow and painful always, and as our souls learn to drink of the bitter waters, they grow stronger. And all through life, the strength thus gained has a double mission,—to make us stronger, and to enable us to aid others in similar conditions.

So are we all saviors, one of another, and every lesson in the school of life, whether dark or bright, is calculated to give us power to become saviors of our fellow men, and to bridge over with our sympathies the narrow stream that divides them from us. Let us then, go forth with earnestness of purpose, and desire to build these beautiful bridges, not for us to go down to their condition, if they are below us, but for them to come up to ours. We can see human souls as they groan in agony, growing still brighter and purer with each thrope of pain, and we say, hold fast, oh, brother or sister, the fire will burn the dross off, and the pure gold shall shine brighter when this is removed, and always when the fire has done its work we can see how grandly beautiful the soul has grown.

We close this article with the following poem:

I HOLD STILL.

BY CHARLES T. BROOKS.

Pain's furnace heat within me quivers, God's breath upon the flames doth blow! And all my heart in anguish shivers, And trembles at the fiery glow! And yet I whisper, as God will, And in his hottest fire hold still.

He comes and lays his hand all heated, On the hard anvil, minded so, Into his own fair shape to beat it, With his great hammer, blow on blow! And yet I whisper, as God will, And 'neath his heaviest blows hold still.

He takes my softened heart and heats it, The sparks fly off at every blow; He turns it o'er and o'er and heats it, And lets it cool and makes it glow; And yet I whisper, as God will, And in his mighty hand hold still.

Why should I murmur, for the sorrow, Thus only longer lived would be; The end must come, and may to-morrow, When God has done his work in me; So I say praying, as God will, And trusting to the end, hold still.

He kindles for my profit purer, Affliction's hot and fiery brand; And all the heaviest blows are surely Indicted by a master hand! So I say praying, as God will, And praying, suffer and hold still.

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NOTICE OF MEETINGS.

Eighth National Convention.

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

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

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

These Associations are respectfully invited to appoint delegates to attend this meeting and participate in the proceedings.

HANNAH F. M. BROWN (Chicago, Ill.), Pres. HENRY T. CHILD, M. D. (624 Race St. Phil.), Sec.

New York State Spiritualist Association.

The Fourth Annual Convention of the New York Spiritualist Association will be held at Star or Central Hall, Le Roy, Genesee Co., Saturday, Sept. 21, at 2 o'clock P. M., for the election of officers for the ensuing year, and also to choose delegates to attend the National Spiritual Convention, to meet at Troy, New York, Sept. 12th, and for the transaction of such other business as may come before the convention.

This State Convention meets in connection with the Mediums and Speakers' Quarterly Convention, which is to convene on Saturday, at 10 o'clock, and continue in session both Saturday and Sunday, Sept. 21 and 22.

A cordial invitation is extended to all truth-seekers to attend all the sessions. J. W. SHAYER, Pres. P. J. OLUM, Sec.

Richmond, Iowa.

The Spiritualists and friends of progression will hold a meeting, commencing on Friday evening, August 11th, 1871, and continuing over Sunday, in Adams' Grove, Snake Hollow, near the schoolhouse, 4 1/2 miles northwest of Richmond, Washington Co., Iowa.

Good speakers and healers will be present from a distance. The invitation is to all. Wm. GATSBOROUGH, Nunica, Michigan.

Nunica, Michigan.

The Spiritualists of Nunica, will hold a two days grove meeting, on the fifth and sixth of August, 1871. Mrs. J. H. S. Severance, of Milwaukee, Wisconsin, will deliver the address. Other good speakers are expected to be present. A cordial invitation is extended to all. Come orthodox! Come world's people! Come Free-thinkers! Come Spiritualists! Come all, and have a good time. Ample provision will be made for friends from a distance. B. B. JENNINGS.

Obituary.

Born into spirit-life, from his home in Deansville, Oneida County, New York, Thomas Adin Ely, aged 72 years.

For many years has our brother been the standard-bearer of spiritual truth, and many hungry souls through his means have been fed, many a weary medium been welcomed to his hospitable home, until with bodies strengthened, so his cheer, and purses replenished, they were ready to go out into the world to fight against superstition and error. His name was once upon the church book, but he had long ago outgrown its creed. His last moments were cheered by a knowledge of spirit-life.

The funeral services were held at his home, the home being filled with those who knew him best and loved him most. A few appropriate pieces were sung, and then the spirits through me spoke words of cheer to those that are left this side the veil. Then we gave to Mother Earth that which was hers, while all felt that his life had just begun among the angels.

He leaves one son to fill his place; may he fill it as nobly as has his sire in our prayer. Mrs. E. A. WILLIAMS.

Born to earth and passed on to the Summer Land, on the day and month of her birth, Jennie King Lewis, aged two years, daughter of Dr. Thomas J. and Elvira D. Lewis. She was highly mediumistic, intelligent, and affectionate. May her bright spirit help to push the clouds along the car of spiritual truth on earth. Dr. Thomas J. Lewis.

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Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "in rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of. One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

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

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Original Essays.

THE LAWS OF SPIRIT COMMUNION.

By D. F. Kayser, M. D.

NUMBER FIVE.

How are the "raps" produced, or in what way are disembodied spirits enabled to make audible communications through which to convey in intelligent communications to those still in the form?

The proper answer to this question will carry us beyond the laws of the gross physical, as such, into the realm of the mental or physical. We must therefore first inquire, as did Paul of the Corinthians:—"How are the dead raised up? and with what bodies do they come?"

It is evident that I do not mean to discuss in this former physical covering; for that has been deposited in the earth to return again to its elements among the minerals thereof, and to climatic during its decomposition the finer gaseous elements to help sustain other forms and growths. There must needs then be some other body in which the spirit dwells when once it is fully separated from its earthly form. And of this body, Paul seems to have had some conception, for in passing to answer the question he says:—"That sowest not that body that shall be, * * * * * but God giveth it a body as it hath pleased him, and to every seed his own body." Now, when we learn that we are throwing off a magnetic emanation corresponding to our every thought, act and deed, and that these circles sound us, forming a soul envelope in which we are enclosed—an atmosphere which any one coming into our circle of influence, or odyle force, feels and is attracted or repelled thereby,—and that this magnetic envelope, formed of the tidal soul waves that flow out from our inner selves, constitutes in its ebb and flow the vital forces of the physical body while we dwell in it, and becomes the covering of the spirit when we no longer remain therein,—or, in other words, the magnetic soul-waves of individualized selfhood constitute the inner life of the physical, and the outer covering of the spirit,—hence "to every seed (or spirit) his own body" then we shall know something of "the body with which they are raised up," and have a starting point from which to study their powers and modes of action.

Each individual spirit is here manufacturing a spirit body. As A. J. Davis once said: "We are all running a factory." Our surroundings and surroundings make the conditions which form the warp, and our individual thoughts, words, acts and deeds are the filling that completes the web. And such garments as we weave in the loom of life, will be clothed with when we pass to the inner life in the world beyond. Every seed then will have his own body, because the organic law in its relation gives him that, and can give him no other. Each will have their own and none can rob another. Equal and exact justice will prevail. But if the resurrected were to be physical, literally, this could not be. For the body of one generation decomposes, eliminates its finer gaseous elements into vegetation. The animals feed upon it, and it becomes incorporated into their structure and tissue—they in turn are slaughtered and eaten by man, and he departs this life, and his body passes through like stages, until, according to the theological vagary, a general resurrection of the physical bodies shall be proclaimed by the angel Gabriel, and all the dead that were in their graves are to come forth to a general judgment. But what God can do justice to such an occasion? How divide the elementary parts which have passed through these various changes, and have been partakers of the bodies of the different generations, as they pass away? Could infinite skill extricate itself from the difficulties of such a scheme of sublime stupidity? It certainly could not without the assistance of an Omnipotent council and an infallible Pope; and might even then require the additional aid of the sinless and spotless clergy to help work it through, and if that failed, would require to be engraved into the Constitution, in order to raise a standing army for its defense.

Such a doctrine carries the evidence of its falsity upon its face as a scientific absurdity. With what bodies came Moses and Elias? With what body came the spirit that opened the prison doors for Peter? With what bodies came the "infernally hot" that appeared to the shepherds and proclaimed "Peace on earth, good will to men." And what general judgment had raised up those bodies?

We have come to the fact which clairvoyants and seers have seen and proclaimed, and spirits themselves declare to be true, that the spirit rises (or is resurrected) out of the corporal body at the time it departs this life, and gathers therefrom and from its own surroundings, the elements wherewith it forms a new body, and that it continues to rise as it progresses on and on, and ever onward in the spheres of light.

The spirit then has a body, and that body, when it enters the spheres, partakes of, and is related to, the physical elements out of which it has been eliminated. It is therefore in a condition, from its elementary organization to act chemically upon the magnetic elements of ponderable physical objects, when conditions are supplied through which action can be produced. The conditions requisite to the production of the "raps" are the presence of a "medium"—that is some person whose magnetic emanations are in harmony with the magnetic state of the spirit, and these combining with the so-called imponderable elements of ponderable substances, produce the consciousness somewhat after the manner of an electrical discharge, in which the hydrogen of the atmosphere combines with the floating carbon masses. In this case both elements being grosser than the spiritual elements, the flash is seen which produces the report and reverberation, while in the "raps" the concussion is only perceptible.

Three essentials are necessary in their production:

1st. A positive intelligent mind or spirit.

2nd. The presence of a negative mind or medium through which the spirit can combine to act.

3rd. Some ponderable substance which has been infilled or imbued with the living presence of the medium and spirit, and then through the action of the will of the spirit controlling, these combined elements are set in operation.

Now a spirit, comprehending the thought, desire or expressed wish of those present, can and does so express these elements as to give positive evidence of spirit presence and identity; and, as in the case of James Graham, before referred to, often comes unexpected and unthought of.

Let our sectarian friends call it "electricity," "magnetism," "odyle force," "the Devil" or what they please, there is an intelligence displayed in the control of so-called "inanimate matter" giving intelligent answers to questions, often of the deepest scientific character,—bringing long forgotten science back to the memory, and furnishing evidence of immortality in causing us to know that we are standing in the presence of our departed friends, and holding intelligent converse with the world of life beyond, for want of which the sectarian world has been languishing in fear upon the verge of despair. This intelligence not only brings us a knowledge of immortality which theology has failed to de-

monstrate, but also gives us an idea of what immortality is.

The first tiny "rap," understood, struck the death blow to credulity. It was the iconoclast hammer that should break down the false images that theology had set up—that should shiver and lay prostrate the division walls that bigotry had raised to partition of society into castes, and that should destroy a personal devil and demoliish a literal hell.

It was more—it was the first message from across the river, on the wires of affection's kindred ties, sent greeting by the immortals to those loved ones still left lingering on this shore, telling them the "river of death" was bridged—the two worlds joined and a communion, never again to be destroyed, had been established between the two worlds, proclaiming—

Joy to the earth I and joy in heaven,
When separation's chains were riven,
And light and life to mortals given.

ARR WE LIKE THE FOOD WE EAT?

By Dumont C. Dake, M. D.

DEAR JOURNAL:—Hitherto, it is clipped an extract from an article written for the Banner of Light, by E. S. Holbrook. As the subject is of vital importance, I have a few words to say:

"Editors Banner of Light:—In your issue of May 6th, you give a lengthy extract from a pamphlet entitled, 'Social Evils: Their Causes and Cures,' by Mrs. Maria M. King, one of a series published by William White & Co., with commendation, and you say 'the subject is important, and the author treats it philosophically.' The burden of it is, that 'people are like the food they eat,' and the climax of the assertion is a terrific onslaught upon the use of swine's flesh, because 'it fattens upon scrofulous elements, is a scavenger by nature, attracting from the atmosphere, soil, vegetation and water, the loathsome element, which, in the human system, develops itself as scrofula, and generates many other diseases. It wallows in the ditch, absorbing this element from the mire. It ranges the forests and fields in its wild state, as Nature's efficient agent for securing this poison from the earth, air, and vegetables. Man, in using it for food, eats what is Nature's effort to extract from the substances designed for his food before he takes them. Thus he defeats her benevolent design in the production of the swine.' The author assigns to poisonous reptiles the same office, that of extracting poisons, etc., and to eat them would alike defeat Nature's object in creating them."

"This, you say, Messrs. Editors, is a 'philosophical treatment of an important subject.' That the subject is an important one no one will deny, and hence its treatment should be regarded; and I would say, in order that our philosophy may be commended, that such extraordinary propositions as these—that the flesh of the reptile is to absorb poisons from the surroundings; that the natural function of the swine is 'only this and nothing more'; that thereby the flesh becomes diseased and is unfit for human use, in that it imparts those poisons and diseases; that people that use it are or become low and awinish; and generally, that people become like what they eat—should be very strongly supported by evidence before they are promulgated from such a source.

I have observed for a long time that it is very common among Spiritualists, and among many others—vegetarians, water-curers and the like particularly among those where some one monster idea swallows up all others, and where some well-nursed fantasy, yeeted in utero, supplies the old method of reasoning from experience—to insist that people are like the food they eat; and, making every time a special adaptation of their assertion to the swine, they say if you eat the flesh you become swinish; and for this reason they hold swine's flesh, as food, in holy horror; and now we have a final clincher (by way of assertion, at least, though it is given as a reason) that the swine is a scavenger, whose office in Nature is to absorb the poisons and diseases (such as they say of the mad-dog) and bear them away from humanity (in the scapegoat of the sins of the people) and hence, if we eat him, we are swallowing not only the "poor beastie" proper, but also aggregated and concentrated poisons, and diseases therewith.

"From all my reading and observations I have seen no general truth in these propositions; but only this: That swine's flesh may, like any other thing, be injurious to some few at all times; and, on account of its richness and in the manner and extent of its use (too often gross, no doubt), may be injurious to some others; while it is not injurious to the many, it properly used."

Notwithstanding the writers inability to disprove Mrs. Maria M. King's statement—viz.: that people are like the food they eat, and moreover, that all swine are scavengers, and develop scrofula in the human system—nevertheless, his article may have a tendency to mislead many honest seekers after truth.

My experience as a physician has given me ample opportunities to be advised in this matter. Hundreds of invalids, suffering with cancers and blood diseases, I have treated in several of the States, and I find that farmers and pork-eaters are the ones principally affected. Adam Clarke once said that if he were to offer up a sacrifice to His Saviour, he would be a roasted pig stuffed with tobacco. Persons who have had the care of swine, know that when sick, they invariably find the opening on the lower joint of the front legs stopped up, and if this is not opened again, so that the poisonous, scrofulous matter can escape the hog surely dies. Moreover, the microscope (modern) develops the startling fact that the hog not only has almost impalpable germs of scrofula, millions of them, but often minute living animals, that have caused the death of hundreds of pork-eaters.

It is also a fact, that when many a large, fine-looking porker has been killed, it was found that the lungs were nearly consumed, and so diseased that a natural death was at hand.

Our forefathers and pioneers who opened up the Western Continent, performing herculean tasks, and thought nothing of walking ten miles before breakfast to the post-office. What was their diet? Deer, antelope, bear, fish, birds, etc., and they never knew what it was to be sick, tired or lazy. But alas! how physically degenerated have we become since domesticated animals like the hog, is one of our chief articles of diet.

Our greatest living seer, Andrew Jackson Davis, and one of our very best authorities on this subject, and whose testimony is, that "When mankind come to fully understand that swine and various breeds of fowls are but automatic gastronomic machines for rooting up, and thus forwarding for the singular use of higher organisms, a great mass of otherwise poisonous and disgusting material, most people will forthwith cease devouring their flesh as a suitable article of food."

The following analysis of food is an accurate statement, showing that pork is less nutritious than other animal food. We have in the different varieties of food we eat, the phosphates, the nitrates, and the carbonates. The first makes brain and bone; the second makes nerve and muscle; the last makes fat:

Table with 3 columns: Food, Phos. parts, Nit. parts, Carb. parts. Rows include Beef, Mutton, Lamb, Pork, Veal, Salmon, Oysters, Codfish, Eggs, Wheat, Rye, Corn, Buckwheat, Barley, Oats, Beans, Peas, Rice, Potatoes, Turnips, Cabbage, Butter.

By the last item, one may see he can eat a firkin of butter and never get a thought. It, however, answers a good purpose, and supplies plenty of carbon. When brain force is required, brain food should be eaten. When physical labor is to be performed, the food that makes nerve and muscle is to be preferred.

"The poet could never draw inspiration from a barrel of pork or a bin of potatoes."—A. J. Davis.

Carbon is rich; the hog has plenty of it, but what office in the human system does it fill? It simply supplies fat, and the human stomach never yet digested either fat or alcohol. The saliva and gastric juices have no effect whatever upon it, but it works out of the stomach somewhat similar to water forced out of a syringe, often producing diseases of the duodenum, etc.

Men and students who desire brain force should not eat pork, for it has the least of all animals brain-making properties, and the laboring man should not eat it, for the reason that he can get meat that is healthier, cheaper, and more strengthening (beef, for instance), also from the grains, beans, etc. A mixed diet is to be preferred. Too much meat is, however, eaten, especially in the summer.

Prevention is far better than the cure, and it is the absolute duty of parents especially to understand the nature of food and its adaptations in promoting vigorous growth and sound constitutions in their children. "Nature everywhere teaches that the slower growth develops the greater power." Milk for babes; strong meat for men. Our meat diet children become precocious, and it outlives sows the seed of crime and vice. Until they are fourteen years old they should not eat meat. Coffee and green tea, with tobacco and alcohol, is also injurious. Uncleanliness also is an avenue to crime and incenseless. Gross food makes the body gross. True Spiritualists have no vicious statement, for they need none. They believe that it is better to be born well than to be regenerated.

Chicago, Ill.

EXCITING EXPERIENCE.

An Evening among the Saints.

BROTHER JONES: I am persuaded by many liberal friends in this vicinity to present a statement of the following circumstances and facts for publication in the JOURNAL.

As this is my first introduction as a correspondent for your paper (although I have been somewhat actively engaged in the reformatory field more than thirty years) I hope for a philosophical consideration at the hands of your numerous and intelligent readers, premising that I may, perhaps, hereafter have something more bright and cheering, if I shall again and occasionally be admitted to occupy space in your well-filled journal.

Under circumstances of peculiar trial, or unusual pleasures, the sensitive mind and heart of mediumistic persons, naturally and involuntarily seek for sympathy and address at the hands of those who have had like experience. 'Tis thus I appear before your readers and among the working mediums, to tell a story of one evening's experience at this time.

One cold, rainy night, about the middle of April last, having spent the day in the vicinity of Niles, in the early evening, I was walking in the small town of Sunnerville, just as the dense darkness had fully cast its sable mantle over the fields and forests which surrounded the beautiful little hamlet.

An orthodox meeting-house, standing upon a beautiful eminence, and being surrounded with trees, the unadorned and naked branches of which were swaying in the storm-winds, and uttering a dirge-like music, prophetic of the sad memories which were in reserve to be carried in my thoughts for many days, was brilliantly lighted. I learned that there had been a "protracted effort," which had lasted several weeks.

Remembering the days which are past, and in which many of my dear relations who are now in the Summer Land, used to take pleasure in "going to the house of the Lord," as they called it, I walked in and was seated among the professing Christians. I was a stranger and entitled to respectful usage. And if a sectarian bigotry were capable of civilization, and common courtesy, I should have received it, as I was determined to conform to order and decorum among the assembled saints, how much superior the exercises might be unpleasant or unsatisfactory to my mind.

The audience was small because of the storm, and the minister delivered a short discourse, making a strong mechanical effort, as it seemed to me, to make an impression. He presented what he called a conversational speech, taking for his theme the subj. of "habit"—the lasting force of habit or custom, and he alluded at considerable length to the fashions in clothing and dress.

After the minister concluded his remarks, the brethren and sisters were called upon for a free conference. A half hour more or less had passed in these exercises, when in the order of sitting, it seemed to come my turn to speak; and the minister, observing the spirit moving upon me, said, "Now, brother, it's your turn to speak."

I arose to my feet, resolving not to say anything radical, and alluded to the main point made in the minister's discourse, and made some pertinent and, perhaps, somewhat amusing remarks about the various and eccentric modes of dress which have appeared among men and women during the past thirty or forty years. The minister soon interrupted me and called me to time, and the following dialogue ensued:

Minister.—Tell us you love Jesus!
Speaker.—I supposed I had the floor, and I am not saying anything about Jesus just now.

Minister.—Well, we don't wish to hear anything about the fashions.

Speaker.—But you presented this subject in your discourse, and I was only adding a few remarks upon a theme you have introduced yourself, as if the meeting is not free, I can take my seat, as it is no part of my purpose to create disturbance.

Minister.—Well, if you can't tell us you love the Lord, we prefer to have you take your seat.
Speaker.—Very well, sir. But, as my apology, if I need to make one, I have been accustomed of late years to attend free meetings, and I had almost forgotten, for the time being, that a common religious meeting was not free to

any unless they first proclaim the stereotyped and unmeaning watchword, "I love Jesus."

AFTER THE MEETING AT THE TAVERN.

At the close of the meeting, I went to the tavern. The landlord was a young convert, and had recently joined the church. The subject of religion came up for a freer discussion. An orthodox man present asked me if I believed the Bible.

"Do I believe the Bible? Well, that question is quite indefinite. If you ask me if I believe there is a Bible, I might answer, yes, and add that there are very many and numerous kinds of Bibles, or so-called sacred books. Of the Christian Bible, I believe there is a great deal of truth and beauty in it; that there is a high-wrought inspiration and beautiful sentiment inculcated in it by some of its authors; and on the other hand there is much that is ridiculous and absurd. So you will see I have considerable faith or belief about the Bible."

And I went on to speak of the condition of the Roman Catholic church with reference to the Bible, as follows:

"In that branch of the Christian church, the priest is presumed to have the sole prerogative to read and expound the Bible, and the lay members are expected to take his interpretation as an infallible. But among the Protestant churches the ministers profess to believe in individual liberty in regard to the Bible. Each individual may read and understand the Bible for themselves, and there can be no compulsion or dictation in the case; and these professions comport most admirably with the spirit and genius of this American government." But I remarked that I had doubts if the minister we had heard this evening, and who would not allow me to speak ten minutes, unless I first announced that I "loved Jesus," would live up to the Protestant professions. I thought he would insist upon interpreting the Bible according to the modern understanding of the Methodist discipline.

I made a few remarks with reference to the recent efforts which have been made to change the Constitution of the United States, and make an orthodox instrument of it.

The landlord and the other man present had done their share of the talking, so far as they were able and inclined, but finding that reason and argument failed the landlord suddenly clenched his fist, and placing it near my face, delivered a very vehement speech about as follows:

"You, sir, are too old a man,—you have seen too much of this world,—you are too well posted,—you can't talk in this manner in my house! Now get up and take your duds and leave! You staid at my house once before over night, and you made some remarks at that time upon religious subjects, which I did not like. Now, be off and never come under my roof again!"

Although it was then eleven o'clock at night, and very dark and rainy, feeling a little excited, and a good deal disgusted, I got up, took my valise, and walked nearly two miles to another hotel where I found respite from the professed Christians, and was kindly and respectfully cared for among the publicans and sinners.

I submit these statements, hoping for the dawn of a happier and more propitious future, when the toils and conflicts of this transition state shall have passed away, and the golden age of purity and love shall come to bless and save the world of mankind.

I am fraternally,
C. S. ROWLEY,
Sunnerville, Mich.

Written for the Religio-Philosophical Journal.

"Suncombe."

It is now settled. All these poor, deluded half-witted shallow-minded sensitives, who insist upon any knowledge of their own—my sensations peculiar to themselves—or any difference of opinion with Dr. Fahnestock, are now easily disposed of by being styled "imaginaries!" And, of course, should any of us honestly meet Dr. Fahnestock's theory with true honest sense of our own honest experience, and contend for the "magnetic" philosophy, how easy it is for him to tell us, poor fools, we do not have such experience—we "imagine it" all!

And now, not altogether a disciple, but a teacher comes to his aid in the person of A. B. Orr, M. D. and talks loudly of "unmeaning jargon"—"puffing out the cheeks"—"unmeaning passes," etc. All these Allopathic M. D.'s must whet their rusty swords; now to do battle with the "healing medium,"—and first of all, they must bring "animal magnetism" to the block, for nothing can be done to destroy competition, if animal magnetism is suffered to live. So here comes our Brother Orr as champion, with a lunge at some "particular branch of the manufactory of silver-shrines for the Goddess Diana," O. Brother Orr, how could you tempt me so to pick up that stone and throw it back at your glass house? But all the world does not know that Dr. Orr was once a valuable "medium" for Dr. Fahnestock—a sort of Ordoctemus, who professed proceeding for the Orthodoxy, and wore the title of R. V. and privately threw off the clerical wearment, and donned the "sommaholic state," and gave to Dr. Fahnestock a portion of this very theory. And in 1861 now he is talking as if he knew nothing about it, till Dr. Fahnestock instructed him in the matter! Say, Dr. Orr, how came you to leave off the double capacity of preacher and medium in that manufactory of "silver shrines for the goddess Diana? Was there any "suncombe" in the change, or did "the silver shrine" tempt you to "a louder call?"

Now, if you can bring mesmerism and healing mediumship into contempt, and help the diploma doctors defend their sinking craft, they will allow you and Dr. Fahnestock to originate almost any sort of "suncombe," that will take the silver out of these healers' hands, and put it into theirs. And then it may prove a good job for the originators—as a "rose by any other name will smell" far sweeter than this foe to the drug and hell-fire system—"magnetism," or "healing mediumship!" But don't forget your "school-b'y" ways, or imagine that "the science of the soul" has anything to do with this "magnetic variation" of the reasoning compass, for if you call that man "a mineralogist" who makes horse shoes, what will you call the man who, a preacher and medium, goes begging notice of the Medical Faculty? Let us "imagine!"

Your doubting sister,
M. J. WILCOXSON.

Letter from G. H. Doty.

BROTHER JONES:—Yesterday my wife and I visited Dr. Abba Lind Palmer at Geneseo, for the purpose of obtaining tests from spirit life. We were more than satisfied. Six spirits were seen and described,—three for my wife, and three for myself. The form, height, eyes, hair, mouth, appearance, dress, habits, and will-power, were so accurately described, there was no chance to mistake their identity. Information was also obtained from our departed, of great interest to us. It is no more than just for the people to know that the angels tarry in her presence, and that those desiring to commune with the departed loved ones, can find a favorable opportunity through her.

Atkinson, Ill., July 10, 1871.

Voices from the People.

LAPER, MICH.—John Brock, writes.—I am thankful you have continued to send the JOURNAL so long without hearing from me but if I don't have quite bread enough the JOURNAL supplies its place. We are in want of a good medium to deliver a course of lectures, and stir up the minds of some that are getting lukewarm. O how I have been gratified by reading the "Search." It is a good thing,—an eye opener.

ERIE, ILL.—John S. Burridge, M. D., writes.—Enclosed please find fifty cents for a trial of your great and good JOURNAL, which I received yesterday. The brother who wants the paper has been reading mine and wants to try it for three months. He has been a member of the M. E. Church. He thinks that the Search after God is one of the greatest things that he ever read.

YATES CITY, ILL.—Wm. A. George writes.—In reading the JOURNAL week after week, I see the article headed "Who are they?" With regard to I acknowledge myself as one. One gratification is, you receive Spiritualism as ample security for the payment of your paper. However as I suppose you do not wish to carry the account to the next state of existence, either with or without security, I promise to pay as soon as possible—say by the first of Sept. I thank you for your paper, and the lently which you give.

Remarks:—All right. Better then later. We expect many will respond to the promptings of justice in like manner as soon as the now growing crops are harvested.

IRONTON, MO.—Wm. Reel writes.—I would rather do with one meal a day than without the JOURNAL. The "Search after God" is worth the money. It has given me new ideas, and I can now see plainer the beyond which the M. E. Church never could show. I wish some medium would come this way. I have a home of my own, and they would be welcome to it. I am now in my 64th year, and never heard but one lecture—never attended one session.

BOZ, WIS.—S. S. Hunsinger writes.—I read in the editorial of one of the late Nos of the JOURNAL, these words: "We have not forgotten them." As I am one of "them" spoken of, I must say that I am very glad you have not; that your "wraith" did not "wax hot" and blot me from thy book of remembrance. For I like your paper, and would not know how to do without it, as in its columns I find healthy, substantial food for the immortal mind which I never could find in the old school advocates.

Brother Francis' Searching article alone is worth more than the amount enclosed \$6.00, which you will please send in payment for the JOURNAL for last year, and this will oblige one who has been one of "them" long enough.

WOOSTER, OHIO.—Miss Hattie G. Cleaver writes.—I send you one more name as a special subscriber for your JOURNAL, which I think one of the best papers I ever read. I trust that he will prove a permanent one.

KRIVILLE, IOWA.—D. A. B. writes.—Although it is scarce three months since I first saw a number of your truly excellent paper, yet in that short time I have learned to love it dearly. The "Search after God" is highly instructive to all who dare read it. May you prosper in your glorious work of sending the light of truth into every corner of the land, beyond all your hopes and wishes.

GALVESTON, TEXAS.—F. Simms writes.—Your numerous correspondents who have so highly commended your articles under the caption of "Search after God," did not, I presume, anticipate being landed on the bleak and desolate shores of Atheism, but were only glad to get rid of the Jewish conception of a vindictive Jehovah.

Remarks:—Our brother Simms is too hasty in coming to a conclusion. You will not be landed on the "bleak and desolate shores of Atheism." One brother informs us that he has not uttered a prayer for nearly a year, being held in impatient suspense by our articles. Others are calmly reading them, and sensibly reject what they do not believe to be true, feeling that they have too sound a mind to do otherwise, and who can read an atheistical article with the same critical eye that they can any other, not fearing that they will be injured thereby. Those who are alarmed at the atheistical tendency of the "Search," seem to infer that it will cause converts and do harm! Whew! We do not write especially to make converts, but to give the views of one who has been long in spirit-life, on this great question. Thousands endorse the statement of our spirit guide. They read the articles, then carefully criticize them, knowing that they are fully competent to decide for themselves. Those who dare not read a work on Mormonism, fearing that they would be induced to have a plurality of wives; better not read the "Search" carefully, for they may thereby be induced to visit our position true, whether they believe it so or not. Our readers, as a general thing, are radical thinkers, ready to grasp any new truth from whatever source it may originate.

ONEIDA, N. Y.—W. S. Thelen writes.—Enclosed you will find two dollars, for two subscribers; both of whom will, without doubt, become permanent ones. I think that I can read more names in a short time. There are many Spiritualists in Central New York, yet but few meetings are held, as yet.

CHICAGO—J. B. Fox writes.—"The Bible," a little book by S. J. Finney, which I received through your kindness, was carefully read, and is in my estimation, an excellent and interesting work, and I would recommend it to all liberal minded people. It is an excellent article for old fogies.

ALMONT, MICH.—R. E. Hunter writes.—I take great interest in reading the JOURNAL, it is so full of thought. We have read the "Search" but failed in all cases to read of Mr. Francis finding that much abused myth of mesmerism. Whether all of it is true or not, it is a revelation which will open the eyes of many who are now blind. Hope it will appear in book form, then it will be in better shape for one to read,—that is will be more connected than in the weekly paper.

WILMINGTON, DEL.—W. G. Bangh, writes.—We cannot do without the dear JOURNAL, and welcome it as we do the bright rays of the morning sun. It brings food for our hungry souls and leads our thoughts far on and on to those bright realms beyond where our dear ones are ever watching over us.

The Delaware State society of Spiritualists meet in this city regular every Sunday if ernoon and evening at 8 and 7 1/2 o'clock at their hall. Mrs. F. O. Hyzer will lecture until further notice. Our cause is progressing very fast. Large audiences attend every lecture of Mrs. F. O. Hyzer. She is awakening a deep interest in the cause.

ACTION, MASS.—J. H. Tower, writes.—Enclosed please find one dollar and fifty cents for the E. P. JOURNAL from March 1st, 1871. Should have sent sooner but sickness prevented. The JOURNAL is a great consolation to us in our declining years. Hope you will be able to take it while we remain on this side the river. The Search after God is a marvellous production. I am anxious to see when God will be found.

LOUISVILLE, KY.—N. L. Fay writes.—Please send me the JOURNAL for three months,—and I hope by the time that expires I will be able to send for it for a longer time. I thank you very much for sending it to me as long as you did free of charge. Will you please be kind enough to send me the four back numbers with this week's, I am so interested in the article called the "Search after God," that I feel loss some every week without it.

TIPTON, IND.—N. W. Parker writes.—Words are inadequate to express the pleasure your Journal affords in my affections and those of my household.

PORT HURON, Mich.—Mrs. Hamilton writes.—Enclosed find \$2.00 to continue the subscription of your paper. The longer I take it the better I like it.

Price-List of Books.

Table listing various books with their titles and prices, including 'The Bible', 'The Philosophy of Creation', and 'The Biography of Satan'.

Table listing books under the heading 'Jesus of Nazareth' by Warren Chase & Co., including titles like 'The Bible' and 'The Philosophy of Creation'.

WARREN CHASE & CO., 601 NORTH FIFTH ST., ST. LOUIS, MO. Religious-Philosophical Journal, and a general variety of Spiritualist and Reform Books.

Advertisement for Parker's Shot Gun, featuring an illustration of a man and a dog, and text describing the product as 'Best in the World'.

Rail-Roads.

Table of rail schedules for the Chicago and Northwestern Railroad, listing arrival and departure times for various routes.

Table of rail schedules for the Lake Shore and Michigan Southern Rail-Road, listing arrival and departure times.

Table of rail schedules for the Chicago, Burlington and Quincy, listing arrival and departure times.

Table of rail schedules for the Chicago, Rock Island and Pacific Railroad, listing arrival and departure times.

THE PHILOSOPHY OF CREATION. Unfolding the laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and Spirit World.

Prof. Wm. Denton's Works.

THE SOUL OF THINGS; OR PSYCHOMETRIC RESEARCHES AND DISCOVERIES. By Whitman and Elizabeth M. F. Denton. Price, \$1.50.

JESUS OF NAZARETH. A BOOK FOR WOMEN; TALKS TO MY PATIENTS. BY MRS. R. B. GLEASON, M.D.

CONJUGAL SINS. AGAINST THE LAWS OF LIFE AND HEALTH, AND THEIR EFFECT ON THE FATHER, MOTHER AND CHILD. BY AUGUSTUS K. GARDNER, A.M., M.D.

THE FUTURE LIFE. As Described and Portrayed by Spirit. Through Mrs. Elizabeth Sweet.

THE BIOGRAPHY OF SATAN; OR AN HISTORICAL EXPOSITION OF THE DEVIL AND HIS FIERY DOMINIONS.

READ! STUDY! DIGEST!

39,308 CURES. BY THE POSITIVE & NEGATIVE POWDERS. IN the following list, the total number of cures of different diseases, which have been performed by the Great Spiritual Remedy...

WONDERFUL BOOK NATURE'S HAIR RESTORATIVE. Contains no Lead, no Sugar, no Lard, no Nitrate of Silver, and is entirely free from the Poisonous and Health-Destroying ingredients used in other Hair Preparations.

JESUS OF NAZARETH. A REVELATION!!! of the EXTRAORDINARY VISITATION of DEPARTED SPIRITS! Of Distinguished Men and Women of all Nations, as Manifested through the Living Bodies of the "Shakers."

WOODS' HOUSEHOLD MAGAZINE. Contains in every number one complete prize story valued at \$100. For sale at this office.

From the Du Quoin Republican. The Witchcraft Case.

Editor Republican: A correspondent of the Du Quoin Tribune, writing from Pitts Hill, over the title of Broad Guage, has evidently found a mare's nest in Williamson County, at which he caresses for the Tribune, and the Tribune for the public.

This correspondent has informed the people, through the great circulating medium of the Tribune, of extraordinary insanity in the cases of the Misses Williams, which has caused much excitement for many miles around, and has called out hundreds of people of nights, to witness the extraordinary and superhuman feats which they perform.

This beneficent correspondent, Broad Guage, being evidently wiser than others of his community, has volunteered his services to enlighten the people as to the cause of the great mystery, and to thereby confer a great benefit upon the ignorant masses.

Some of the less knowing ones suggested witchcraft, as a solution of the mystery, at which Broad Guage demurred, notwithstanding the fact that he tells us that on dismounting at the house of Mr. Williams, he examined his horse's mane, to see if there were any strings in it, and gave orders to his steed to no allow witches to ride him home.

He tells us that the cold chills ran down his back, and that his feelings were indescribable when he saw the Misses Williams standing on the top of the house, looking like angels, fairies, or ghosts, singing a beautiful song, and swelling the quiet twilight air with heavenly music.

No doubt his mind was greatly relieved, and that he was enabled to wipe away the great rolls of perspiration that had accumulated on his brow, when the savior of the Tribune came to his rescue and informed him that it was the Devil.

We are indebted to the two for the first information that the Devil can use the human organism as an instrument through which to disseminate heavenly music. In fact, we were not aware that the Devil was a musician at all.

But it seems that, upon reflection, Broad Guage was not fully satisfied that it was the Devil, after all. Casting about, he scented a report that a quack doctor had been seen about the premises. His perception of a new lead was sharpened to keenness, and the probable key with which to unlock the mystery was almost within his grasp. It might be that the quack doctor had been guilty of the heinous crime of duping! But when he was informed by physicians that there was no known drug that would make girls crazy enough to jump from the top of a barn thirty yards, to a tree, and cling to the eave of a house, by their chins—to jump from the roof down, and pass through a hole in the gable end of a building, none so large for a tom cat to crawl through—to catch flies and eat them—to pick up pins where none could be seen, and swallow them—his perplexity was none the less relieved, and he was enabled to shed about as much light upon the subject as a mudpuddle upon the moon.

But he was not willing to give it up. He pushed his investigations farther. Somebody's reputation must suffer as an explanation of the mystery which he had not brains enough to solve, and this must serve as a sweet tit-bit for the Tribune.

Like the members of some of the wild African tribes who, when their chieftain dies, all become frantic and rush wildly in search of somebody until they find the one who they suppose put the spell on their king, and then offer up his body as an atoning sacrifice to their heathen god—so, in this case, somebody must suffer for the supposed crime of duping, mesmerizing, mediuming, or proselytizing in the wrong direction. One Hall seems to be the chosen victim.

Broad Guage strikes a new streak of light, which is the focal center. He says Mr. Williams, the father of the girls, who, he takes pains to tell us, is an uneducated man, whose muscle is better than his logic, paid him a visit, and informed him that, sometime since, one Hall, a Spiritualist, Universalist preacher, doctor, etc., ingratiated himself into the family of Mr. Williams; that he (Mr. Williams) became a convert to the doctrine of Universalism, under Mr. Hall's preaching; that he—this ignorant old man—some time afterward got huffy at Hall—the reason why, he could not explain—and insulted him in his (William's) own house, when Hall and others had come some with his family from church, to take dinner, and when Hall undertook to reason him out of his angry mood, Williams, finding his logic not so good as Hall's, turned upon him and gave him a sound thrashing.

Some time after this extraordinary affair, the girls went crazy. Now, to put on a clincher, Broad Guage tells us that Mr. Williams is down on quack doctors, renounces Universalism, and curses Spiritualism. These facts he says, give the only explanation to these strange cases. And only explanation to these strange cases, the cocoa-headed editor of the Tribune goes into ecstasies and proclaims that the veil is lifted! A rascal exposed!

He praises his correspondent and thinks everybody ought to thank him for ferreting out the mystery and exposing the rascal. He goes on to moralize—"Doctors, above all professional men, save ministers of the gospel, should possess honor, virtue and decency." We say so too; and we say further, that editors should possess honor, virtue, and decency, and at least a small share of brains.

We will also suggest that it is in bad taste in a preacher who has a dark side to his own moral character to write up the dark side of the preacher of another denomination, even though he has acquainted with Mr. Hall, and will vouch for him as good a moral character as is possessed by either Broad Guage or the editor of the Tribune.

We propose to lift another veil, notwithstanding the fact that the Tribune informs us that Broad Guage was well guarded in his exposures.

The whole thing is an underhand thrust at a large class of religionists who embrace in their number many of the brightest intellects of the age, as well as the purest character, whose moral examples their persecutors would do well to follow—a people who teach a philosophy more sublime and pure than either the correspondent or the editor of the Tribune ever dreamed of, who invite all scientific minds to criticize their theory, and who will bow with gratefulness to all unspotted characters who will criticize their unwarlike.

We entertain no malice toward either the correspondent or the editor, but we hope that their prejudice may so give way toward mediums that the brains of the correspondent, as well as those of the editor may become mediums through which may flow much knowledge to the people, instead of being, as at present, the sewers through which flow the gospel, malice, and prejudice of ignorant people.

We hope these unfortunate girls will soon be restored to health and happiness, and their character shielded from the assaults of the ignorant and vulgar; that a scientific solution may be given to the matter, nobody's reputation injured, the parents consoled, and the people made the wiser.

"What is It?"

BRO. JONES.—In your last issue, I see two articles headed as above, in which the phenomena exhibited by the two daughters of Mr. James Williams have, by some been ascribed to Witchcraft, and especially so by the young ladies themselves.

This is another instance of the ill resulting from false teaching—and there can be no doubt that the belief upon the part of the girls is the cause of their condition, and of the phenomena which are nightly exhibited through them. But to explain why these young ladies are so effected.

There can be no doubt that both are mediumistic, or natural somnambulists—and because they believe that a certain person, supposed to be a witch, has power over them at a certain time, the effects which are witnessed follow that belief—solely because they think or believe that they will—and falling into the somnambulo condition, every evening (for their are clear-minded), false or mischievous spirits take advantage of their condition and control them—hence, all the "wonderful" results which follow—but do so, only because all who are connected with the young ladies are ignorant of the laws of somnambulism or spirit control.

The only remedy is to teach the girls the truth in regard to the somnambulo condition, by an act of their own will, and they can exercise it if they make the effort, the consequences of ignorance and of a false belief, will cease in an instant.

When will the Doctors of the church and of physis look at things in their true light?

Fraternally,
WM. B. FAHNESTOCK.

Laurel, July 11th, 1871.

H. V. Wilson's Appointments for August, 1871.

August 4th, 5th, 6th—Friday, Saturday, and Sunday, we will speak in Lowell, Indiana—a three days meeting; free to all. The friends in Lowell, know how to conduct a revival. Let all come to the feast of reason and communion of souls. This will be our only visit to Indiana this year. The friends will send some one to meet us at Crown Point, on Friday morning, the 4th of August.

August 7th, 8th, 9th, 10th—Monday, Tuesday, Wednesday, and Thursday, we will lecture in Princeton, Ill., four lectures. On Friday, Saturday and Sunday, August 11th, 12th, and 13th, we will lecture in Morris, Grundy Co., Ill., giving four lectures. On Friday, Saturday, and Sunday, August 14th, 15th, 16th, we will give four lectures in Maquoketa, Iowa. We will speak in Independence, Iowa, on Tuesday, Wednesday, and Thursday, August 22nd, 23rd, and 24th, three lectures. We will lecture in Cedar Falls, Iowa, on Friday, Saturday, and Sunday, August 25th, 26th, and 27th, four lectures.

At Shell Rock, Iowa, we will lecture on Monday, Tuesday, Wednesday, and Thursday evening, August 28th, 29th, 30th, and 31st, 1871. We will lecture in Minnesota during September, 1871. Headquarters at St. Paul. Parties addressing us during August and September, will address us at the places where we are on Sundays. Please remember this.

Letter from H. C. Parker.

BROTHER JONES.—The friends of progress may be glad to know that even in this distant corner, the cause of Spiritualism has many brave defenders, and is surely advancing over all the obstacles that ignorance and bigotry, under the name of orthodox religion, can throw in its way.

The masses here are wonderfully priest-ridden, and regard and persecute every one as a heretic or infidel, who dares reject their church dogmas, or to call in question the validity of their Bible as they interpret it. They hold that we should blindly accept the doctrines taught by the churches as of Bible authority, and as too sacred to be weighed in the balance of reason and common sense. They still think a brimstone Hell is absolutely necessary to make men good, and still invest old Split-Foot and various smaller devils with a great deal of power, such as leading Spiritualists astray by personating their departed friends.

They can not deny all the phenomena of Spiritualism, but hold that only devils and wicked spirits communicate. They think it would be just like their God to let loose legions of devils and wicked spirits to lead mankind astray, while he keeps all the good shut up in Heaven, no matter how much they may desire to return to earth and shield their loved ones from the influence of the devils and wicked spirits let loose upon them. They regard it as horribly heretical to believe that a pious mother returns to lead her children in the path of virtue, but hold that it is orthodox to believe that devils and wicked spirits return to lead the in the path of sin.

They are now growing terribly alarmed at the rapid spread of that "most dangerous kind of immorality and infidelity, called Spiritualism," and have sounded a true alarm among themselves, and have resolved to unite in crushing out this terrible enemy, that threatens to swallow them up together.

Their fears have lately been greatly increased by the arrival among us of Rev. A. J. Fishback, who delivered a course of five powerful lectures on Spiritualism. His affable manner, his deep earnestness, his undoubted sincerity, won for him the confidence of all, while his unanswerable arguments made those institutions of ignorance, superstition, and intolerance called churches, tremble. Rev. Mr. Horn, of the M. E. Church South, while he refused to meet Brother Fishback in debate, took refuge in his own church, where none could reach him, and let himself loose in a trade of abuse and misrepresentation against Spiritualism. Brother Fishback remained over one day longer than he had intended, to reply to this so-called argument, and never did I see a man more completely used up than this poor Horn was. Brother Fishback then challenged him again to debate, but he backed down. I then challenged him and he backed down, but concluded to retreat again into his church, where none of us can reach him, and there make his reply.

We will furnish E. V. Wilson, who is soon to be here, with the notes of this discourse, and if he finds the game worthy of his notice, Mr. Horn will receive another drubbing. Bro. Fishback has well cleared the ground, and prepared the way for Wilson, who, we hope, will tear up all the old, rotten stumps of error and superstition.

Springfield, Mo., June 18, 1871.

AN HONEST MAN OR WOMAN when they desire a newspaper discontinued, inclose arrears, and say so. Exceptions to this rule are almost invariably found among church members, or those leaning that way. They tramp up a pious lie to get rid of paying honest dues. Such people will be promptly exposed, so far as this paper is concerned.

Letter from H. H. Smith.

BROTHER JONES.—We are progressing slowly. Last Sunday, a week ago, we dedicated a hall to humanity, in and out of the earthly form, to be called Liberty Hall, where all can think and speak for themselves, and they alone be responsible therefor; where belief has nothing to do with our actions or sayings. Those that believe that spirits communicate, or do not, can have an equal chance. We unite for humanity, and to do the greatest good to the greatest number, agreeing to disagree, and running our chances with all others in having Spiritualism come out in the ascendancy. If we have the best talkers, and truth with us, it will come out uppermost and be established; if not, it will fail.

We keep our Lyceum going, and shall try to make it a success. We had Brother Potter with us, and Sister Colburn gave the opening address, which was appropriate, and well received. Brother Potter, Brother Thomas, Brother Fuller, Brother Thayer, Brother Campbell, and Sister Fuller, all acquitted themselves well in speaking, and friends from a distance, and our own friends, listened with attention and appreciation to those noble and soul-cheering sentiments, so nobly and profoundly uttered by all who attempted to speak on that occasion. It was a great feat of things—especially the thirty dollars donated by the audience to our society, for the purpose of finishing our hall, which is only enclosed, and the floor down.

May liberty, charity, and a forgiving spirit, ever rule in our midst, fill all sect and party strife cease, and we become as one, believing that our friends and ministering spirits that have left the form can, and do come to us through the laws of Mesmerism in all its phases, and proclaim to us facts of their existence, and teach us the science of life, so much needed and sought for by all liberal minds and free-thinkers.

Osseo, Minn., June 26, 1871.

Testimonial.

Mrs. A. H. Robinson, 148 Fourth Avenue, the celebrated healing medium, received the following application for diagnosis and prescription:

Mrs. A. H. Robinson:—Please find inclosed three dollars and a lock of my hair. I am a young man, twenty-one years of age—always having had good health until the last of August, 1870, when I was taken with the chills and fever, and have had them ever since—sometimes every day, sometimes every other day, and sometimes every third day; it only being broke for one or two weeks at a time, by my taking quinine and patent medicines. I had my last chill yesterday, evening. It lasted full two hours, and then a very severe headache and fever set in, which lasted about eight hours. Please send prescription as soon as possible, and oblige.

Yours with much respect,
EUGENE A. B. HATCH.

Peotone, Ill., June 13, 1871.

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

Mrs. A. H. Robinson:—I took the medicine you prescribed for me, ten days. Had one chill the day after I began taking it, but have not had one since. I think that I am well, and hereafter when I am sick, I shall write for your excellent assistance.

Yours truly,
EUGENE A. B. HATCH.

Peotone, Ill., June 30, 1871.

Hundreds of the worst cases, treated and cured, simply by letters through the mails, by the above-named medium, are never reported to the public. In many cases, the patients do not like to have their names go before the public.

If Mrs. Lou M. Hopper will communicate with her friends in Cincinnati, she will afford them much pleasure.

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