

Original Essays.

THE LAWS OF SPIRIT COMMUNION.

By E. B. Dowd.

How refreshing for a traveler to meet with faces glowing with interest and friendship! It is like drinking from a pure spring when weary and thirsty after a long tramp across a heated desert.

A few words in reference to this family. Joseph Potts is an aged man, bald and gray, a widower, living with his two sons, Wm. and Andy Potts, twin brothers, and Lucinda, a niece, who is house-keeper.

On reaching home, the gentleman told his wife, that on such a day and hour—naming the day and hour, the seer was hunting for her husband. He saw a gentleman who told him his family were anxious for his safety, and wished to know why he had not been home as they expected, and that after he had narrated the facts of his detention a.d. the circumstances that had taken him unexpectedly to the West Indies, before he could question his interlocutor, he was gone.

The following from Robert Dale Owen's book, authenticated, as it is, by the evidence of a number of reliable witnesses, also demonstrates, as in the former case, not only that the spirit can leave its body and return again to it, but that it can manifest itself under favorable circumstances at an indefinite distance, and do what it could do, if the body were in reality present.

Mr. Robert Bruce, originally descended from some branch of the Scottish family of that name, was born, in humble circumstances, about the close of the last century, at Torbay, in the south of England, and there bred up to a seafaring life. When about thirty years of age (in the year 1828), he was first mate on board a barque, trading between Liverpool and St. John's, New Brunswick.

On one of her voyages, bound westward, when they were five or six weeks out, and having neared the eastern portion of the Banks of Newfoundland, the captain and mate had been on deck at noon, taking an observation of the sun; after which they both descended to calculate their day's work.

The cabin, a small one, was immediately at the stern of the vessel, and the short airway, according to the plan of that day, immediately opposite to this airway, just beyond a small square landing, was the mate's stateroom; and from that landing there were two doors, close to each other, the one opening into the cabin, the other fronting the stairway into the stateroom.

The mate, absorbed in his calculation, which did not result as he expected, varying considerably from the dead reckoning, had not noticed the captain's motions. When he had completed his calculations, he called out, without looking round, "I make our latitude and longitude so and so. Can that be right? How is yours, sir?"

Receiving no reply, he repeated his question, glancing over his shoulder and perceiving, as he thought, the captain busy writing on his slate. Still no answer. Thereupon he rose, and as he fronted the cabin-door, the figure he had mistaken for the captain's raised his head and disclosed to the astonished mate the features of an entire stranger.

Bruce was no coward; but, as he met that fixed gaze looking directly at him in grave silence, and became assured that it was no one whom he had ever seen before, it was too much for him; and, instead of stopping to question the seeming intruder, he rushed upon deck in such evident alarm that it instantly attracted the captain's attention.

"Why, Mr. Bruce," said the latter, "what in the world is the matter with you?" "The matter, sir? Who is that at your door?"

"No one that I know of." "But there is, sir; there's a stranger there." "A stranger! Why, man, you must be dreaming. You must have seen the steward there, or the second mate. Who else would venture down without orders?"

"But, sir, he was sitting in your arm-chair, fronting the door, writing on your slate. Then he looked up full in my face; and it ever I saw a man plainly and distinctly in this world I saw him!"

"Him! Whom?" "Heaven knows, sir; I don't. I saw a man, and a man I had never seen in my life before." "You must be going crazy, Mr. Bruce. A stranger, and we nearly six weeks out!" "I know, sir; but then I saw him." "Go down and see who it is."

Bruce hesitated. "If I never was a believer in ghosts," he said, "but if the truth must be told, sir, I'd rather not face it alone." "Come, come, man! Go down at once, and don't make a fool of yourself before the crew." "I hope you've always found me willing to do what's reasonable," Bruce replied, changing color, "but if it's all the same to you, sir, I'd rather we should both go down together."

The captain descended the stairs, and the mate followed him. Nobody in the cabin! They examined the staterooms. Not a soul could be found.

"Well, Mr. Bruce," said the captain, "did not I tell you you had been dreaming?" "It's all very well to say so, sir; but if I didn't see that man writing on your slate may I never see my home and family again!"

"Ah! writing on the slate! Then it should be there still." And the captain took it up. "By heaven!" he exclaimed, "here's something, sure enough!" It had that writing, Mr. Bruce?

The mate took the slate, and there, in plain, legible characters, stood the words, "Stear to the north-west."

"Have you been talking with me, sir?" asked the captain in a stern and angry manner. "On my word as a man and a sailor, sir," replied Bruce, "I know no more of this matter than you do. I have told you the exact truth."

THE LAWS OF SPIRIT COMMUNION.

By D. F. Kayser M. D.

In pursuing this subject, we are investigating man's spiritual nature, and when we have learned of his capabilities and powers, and know approximately what he has done and can do as an embodied spirit, we shall then have a basis from which to study the laws by which it is or can be done.

For, as man, physically, is related to all the physical elements of our globe, so in the spiritually related to all the lawless forces of spirit working therein, and emanating the spirit elements and forces corresponding thereto, in the world of life beyond.

Well authenticated cases of double appearance furnish us positive evidence; that man is a twofold being.

In a case of this kind, a gentleman in Connecticut had been absent on a voyage at sea, so much longer than he had anticipated, that his family began to think he was lost. His wife learning of a seer, who could solve the mystery and doubt in the case, went to consult him in the matter, and laid the case before him.

He requested her to keep quiet, and he would see what he could learn in the matter. Leaving the house, he went out under a tree, and remained apparently unconscious for nearly two hours; then he recovered consciousness, and slowly returned to the house. Arriving there, he informed the lady that he had seen her husband in Jamaica, and proceeded to narrate the circumstances of the interview; that he had learned from him why he had been detained, what he was doing, when he would start for home, and when he expected to arrive—every detail of which was literally true.

On reaching home, the gentleman told his wife, that on such a day and hour—naming the day and hour, the seer was hunting for her husband. He saw a gentleman who told him his family were anxious for his safety, and wished to know why he had not been home as they expected, and that after he had narrated the facts of his detention a.d. the circumstances that had taken him unexpectedly to the West Indies, before he could question his interlocutor, he was gone.

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"Have you been talking with me, sir?" asked the captain in a stern and angry manner. "On my word as a man and a sailor, sir," replied Bruce, "I know no more of this matter than you do. I have told you the exact truth."

The captain sat down at his desk, the slate before him, in deep thought. At last, turning the slate over and pushing it toward Bruce, he said, "Write down, 'Stear to the north-west.'"

The mate complied; and the captain, after narrowly comparing the two handwritings, said, "Mr. Bruce, go and tell the second mate to come down here."

He came; and, at the captain's request, he also wrote the same word. So did the steward. So in succession, did every man of the crew who could write at all. But not one of the various hands resembled, in any degree, the mysterious writing.

When the crew retired, the captain sat deep in thought. "Could any one have been stowed away?" at last he said. "The ship must be searched; and if I don't find the fellow, he must be a good hand at hide-and-seek. Order up all hands!"

Every nook and corner of the vessel, from stem to stern, was thoroughly searched, and that with all the eagerness of excited curiosity, for the report had gone out that a stranger had shown himself on board; but not a living soul beyond the crew and the officers was found.

Returning to the cabin, after their fruitless search, "Mr. Bruce," said the captain, "what the deuce do you make of all this?" "Can't tell, sir. I saw the man write; you see the writing. There must be something in it."

"Well, it would seem so. We have the wind free, and I have a great mind to keep her away, and see what will come of it."

"I surely would, sir, if I were in your place. It's only a few hours lost, at the worst."

"Well, well, go on deck and give the course north-west. And, Mr. Bruce," he added, as the mate rose to go, "have a look-out aloft, and let it be a hand you can depend on."

His orders were obeyed. About three o'clock the look-out reported an iceberg nearly ahead, and, shortly after, what he thought was a vessel of some kind close to it.

As they approached, the captain's glass disclosed the fact that it was a dismantled ship, apparently frozen to the ice, and with a great many human beings on it. Shortly after they hoisted, and sent out the boats to the relief of the sufferers.

It proved to be a vessel from Quebec, bound to Liverpool, with passengers on board. She had got entangled in the ice, and finally frozen fast, and had passed several weeks in a most critical situation. She was stove, her decks swept—in fact, a mere wreck; all her provisions almost at her water gone. Her crew and passengers had lost all hope of being saved, and their attitude for the unexpected rescue was proportionally great.

As one of the men who had been brought away in the third boat that had reached the wreck was ascending the ship's side, the mate, catching a glimpse of his face, started back in consternation. It was the very face he had seen three or four hours before, looking up at him from the captain's desk!

At first he tried to persuade himself it might be fancy; but the more he examined the man, the more sure he became that he was right. Not only the face, but the person and the dress exactly corresponded.

As soon as the exhausted crew and famished passengers were cared for, and the barque on her course again, the mate called the captain aside. "It seems that was not a ghost I saw today, sir; the man's alive."

"What do you mean? What's alive?" "Why, sir, one of the passengers we have just saved the man I saw writing on your slate at noon. I would swear to it in a court of justice."

"Upon my word, Mr. Bruce," replied the captain, "this gets more and more singular. Let us go and see this man."

They found him in conversation with the captain of the rescued ship. They both came forward, and expressed in the warmest terms their gratitude for deliverance from a horrible fate—slow coming death by exposure and starvation.

The captain replied that he had but done what he was certain they would have done for him under the same circumstances, and asked them both to step down into the cabin. Then, turning to the passenger, he said, "I hope, sir, you will be much obliged to us if you would write a few words on this slate." And he handed him the slate, with that side up on which the mysterious writing was not.

"I will do anything you ask," replied the passenger; "but what shall I write?" "A few words are all I want. Suppose you write, 'stear to the north-west.'"

The passenger, evidently puzzled to make out the motive for such a request, complied, however, with a smile. The captain took up the slate and examined it closely; then, stepping aside so as to conceal the slate from the passenger, he turned it over, and gave it to him with the other side up.

"You say that is your handwriting?" said he. "I need not say so," rejoined the other, looking at it, "for you saw me write it."

"And this?" said the captain, turning the slate over. "The man looked first at one writing, then at the other, quite confounded. At last, 'What is the meaning of this?' said he. 'I only wrote one of these. Who wrote the other?'"

"That's more than I can tell you, sir. My mate here says you wrote it, sitting at this desk, at noon to day."

The captain of the wreck and the passenger looked at each other, exchanging glances of intelligence and surprise; and the former asked the latter, "Did you dream that you wrote on this slate?"

"No, sir, not that I remember." "You speak of dreaming," said the captain of the barque. "What was this gentleman about at noon to-day?"

"Captain," rejoined the other (the captain of the wreck), "the whole thing's most mysterious and extraordinary; and I had intended to speak to you about it as soon as we got a little quiet. The gentleman—pointing to the passenger—'being much exhausted, fell into a heavy sleep or what seemed such some time before noon. After an hour or more, he awoke, and said to me, 'Captain, we shall be relieved this very day.' When I asked him what reason he had for saying so, he replied that he had dreamed that he was on board a barque, and that she was coming to our rescue. He described her appearance and rig, and, to our utter astonishment, when your vessel here in sight, she corresponded exactly to his description of her. We had not put much faith in what he said; yet still we hoped there might be something in it, for drowning men, you know, will catch at straws. As it happened out, I cannot doubt that it was all arranged, in some incomprehensible way, by an overruling Providence, so that we might be saved. To Him be all thanks for His goodness to us."

"There is not a doubt," rejoined the captain of the barque, "that the writing on the slate, let it have come there as it may, saved all your lives. I was steering at the time, considerably south of west, and I altered my course for north-west, and had a look-out aloft, to see what would come of it. But you say, he added, turning to the passenger, 'that you did not dream of writing on a slate?'"

"No, sir. I have no recollection whatever of doing so. I got the impression that the barque I saw in my dream was coming to rescue me; but how that impression came I cannot tell. There is another very strange thing about it," he added.

"Everything here on board seems to me quite familiar; yet I am very sure I never was on your vessel before. It is all a puzzle to me. What did your mate see?"

Thereupon Mr. Bruce related to them all the circumstances above detailed. The conclusion they finally arrived at was, that it was a special interposition of Providence to save them from what seemed a hopeless fate.

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

By Mrs. M. J. Wilcoxson. NUMBER TWO.

"What relation, then, does pure and perfect or undeveloped Spiritualism hold to the realm of Sorcery? Let us see."—First Article.

Every object in life has its background. Every scene rests upon supporting shades and effects. Light and darkness are both equally natural, inevitable and productive. The different shades of life fill up the passing hours from noon to midnight; and twilight is the middle page between the two. How completely is the circle filled! How perfectly is the sublime agreement of natural causes there portrayed? How unaccountably rolls on to higher courts of being this rounded globe we inhabit—now swept by the full light of its zenith sun—now calmly drinking in the light of countless stars, or veiled in cloud, and storm, and tempest! Each passes on in the same divine ministry; molding, shaping, and tinting the eyes of our landscape. Verily, as the inspired bard of olden time hath said: "The light and the darkness are both alike to Thee."

The first lesson which the liberated soul must learn, is that Nature is in perfect balance and harmony with the conditions of life—that darkness has no more agreement with evil than has light—that the effects of both are equally grand—that each are alike the agencies of perfection, and the fruits of both are equally legitimate, and equally necessary to sustain growth and preservation. Partial and even total darkness are as much Nature's supreme potencies as partial or perfect light. Therefore, we must not, in assuming to excuse our own follies, our own hypocrisies, cast the blame upon Nature. "And men loved darkness rather than light, because their deeds were evil." How frequently we hear this passage quoted by the timid and timorous of our own position, as if to show us that they attempt to bring into disrepute "dark circles" and every form of manifestation requiring the self-same laws of chemical perfection that nature does. For any one to take the position that darkness is the sole empire of imposture and deception, is one of the weakest of all positions, for we affirm, and with an assurance that is daily supported by facts, that the greatest frauds and villainies are those that face the daylight, and with brazen effrontery ply their tricks of trade, and privateering upon the peaceable and subjective credulity of the people. "It takes a thief to cry 'stop thief' quite as often as it takes an honest man, and many a guilty conscience has found on the 'dark circles' evidence. All good robbery and artifice lives as much in the light of day as in the darkness of night, therefore the bible illustration does not always apply. It is generally the weak, chaff, and cowardly tricksters who begin their trade in darkness, and come to grief thereby, who now, to save themselves from suspicion, are casting discredit on dark circles, and keep alive the question—Is it Spiritualism, or is it Sorcery—or, is Spiritualism anything but Sorcery, alias Diabolism? If they do not ask these questions, they are prolific in arousing and circulating them through skeptical and timid minds. There is likewise a certain class of minds who would rather rule than follow, and their insatiable ambition to reach the round of complete authority, and lead the masses as other authoritarians have done, makes them blind to the most important revelations.

We think that every analytical mind will perceive at once what is true in the chemistry of material things, is equally true as we follow the chain of cause and effect on to the realm of mind. Nothing occurs without a cause, always using the term in its relative sense. And nothing occurs without its conditions. Of course, then, there is no cause without a result. And that result is the legitimate fruit of the cause. Darkness is as legitimate as light. Its growth is as legitimate in a physical sense. The germ, in order to break its confines and push itself out into the light, must have its preparatory life in darkness. The nugget of gold, or even the tiny sands of the shining ore have been for eons held in the crucible of darkness, where Nature, the Great Chemist, finished her work of refinement and brought forth the pure metal. The clear transparency of the diamond has taken all the night of hidden power in which it has been wrapped, before it could be known and prized by man. The whole earth must be veiled in darkness a large portion of time in its daily and yearly revolution.

Now because hundreds and thousands have practiced the evil propensities in darkness, all the year's of this world's history, shall we get up a protest against the "dark circles" of nature? Shall we insist that Deity shall listen to our ridiculous, empty conceit, and bring all these phenomena of the ages out into the broad daylight of our assumed wisdom? Wonderful daylight this! The dense black darkness of ignorance! The pitiable emptiness of words! No logic—no reason! Our argument (?) runs in this style—"Come along, Mr. God,—listen, Mrs. Nature,—we have discovered the 'imposture'!" You have created or instituted the whole thing and now we have prima facie evidence that nine hundred and ninety-nine thousand blacklegs, gamblers, thieves, midnight prowlers, and assassins are in that cabinet of yours—those dens of infamy and crime. They are plotting against the peace of society. They are arrant knaves and counterfeiters. They are swindlers and murderers. They are pirates and free-booters. And we say, "Away with these dark circles of yours, it's a disgrace to our cause, and we will appoint a Committee in our National and State Conventions to decide the merit of your claims. Let everything be done in the light. You do not need the darkness for your manifestations. There is too much hank in this. We have ourselves sprung a dark lantern upon your tricks, and now we will raise our voices against you. We will compel you to 'down with those dark circles.'"

Just as sensible, truly, is the above position, as that assumed by our Lovelands, Timneys and Jamiesons, who have at length tumbled into "the last ditch" in their unfounded propositions against dark circles. Though nine mediums out of ten should be proven as apparent deceivers at some point in their profession, more or less frequent, it would prove nothing whatever against the underlying law or manifested principle. The genuine manifestation may be counterfeited in many phases of the modern p. system. Of that there is no doubt. The same is true of a United States bond or greenback. Does either destroy the value of the original? Not in the least. Do evil us unscrupulous p. users, practicing their deeds in darkness, destroy the value and potency of that which is, or offer the order of divine law? Not at all. Mine once.

Voices from the People.

MADISON, IND.—A. F. Baker writes.—I have the reading of your excellent weekly paper, which my brother receives, and if he should cease to take it, I will take it in my own name. It is just what we need to circulate, in order to undermine and overthrow the formidable structure of hell-begotten nonsense established by Ecclesiastical and ecclesiastical councils of dark ages, that have so long cramped and dwarfed the human intellect.

BRENNHAM, TEXAS.—G. J. Steek writes.—I like the JOURNAL better than any paper I have ever taken.

BONHAN, TEXAS.—A. G. Martin writes.—God bless you, and may you never fail to set down facts that will sink deep into the hearts of the orthodox.

HAVANA, ILL.—Mrs. Phillbrick writes.—The paper, with us, has become a regular member of the family, and an almost indispensable requisite.

NEPONSET, ILL.—B. C. Holcomb writes.—There are a good many enquirers after our heavenly religion around in this vicinity, and I think if we had Y. W. L. here a little while, we would have a large harvest.

FALLSBURG, NICH.—B. Lawitt writes.—I hope you may long live to defend genuine mediums against the attacks of blacks who, by putting them down, hope to put out the glorious light we are now receiving from the spirit world.

PADUAGA, KY.—J. Newton writes.—Success to the JOURNAL, and your many efforts, which, I trust, will be sustained. The feeble voice of the JOURNAL was heard a few years ago in infant whippers, whose only support was truth planted in a general soil.

AUBURN, OREGON.—H. Chaney writes.—The JOURNAL is spoken of highly everywhere on this coast, especially on account of its liberality, and broad, comprehensive views. These things are pleasing to Western people, and there is a reason for it. The great altitude, broad prairies, lofty mountains, pure atmosphere and healthy climate, where man inhales the fresh atmosphere at every inspiration, are all calculated to stimulate his narrow-mindedness, and to lead him to "look through Nature up to Nature's God." Go on with your noble work, and if you fail to meet with an earthly reward, depend upon it your trials will purify the spirit so that it will be entitled to take higher rank "over the river."

WALLA WALLA, WASHINGTON TERRITORY.—V. S. Miner writes.—If the JOURNAL were read every Friday, public opinion would soon manifest so great and desirable a change that the bulls of the Pope, the anathemas from the papist, and a sanctimonious clergy, would only be a jest to the rational and reflecting mind.

WEST LIBERTY, OHIO.—J. C. Taylor writes.—I am well pleased with the paper, and endorse the fundamental principles of Spiritualism, and think the day is not far distant when the great majority of the people will see through spiritual eyes.

GALLIPOLIS, OHIO.—Mrs. Alexander writes.—I have taken the JOURNAL since 1856, and each year it becomes more dear and interesting.

LAWRENCEBURG, KANSAS.—D. C. Seymour writes.—Our grand paper comes laden every week with its thousand and one truths of philosophy, reason and spiritual science.

TIJUSVILLE, PA.—Lyman C. Howa writes.—Mrs. Manley is a writing medium of much promise, and is doing a good work among churches and church people. She was herself a strict church member two years ago, and was converted to our good faith by Phineas and her own mediumship.

IDA, NICH.—N. DAVIS writes.—I have taken the paper from its commencement, and expect as long as it is as progressive and independent as it is now. If the "Search after God" is published in book form, I want six copies.

SWANVILLE, MAINE.—Mary Ford writes.—I regret to make the request of you to stop my paper. I believe my term of subscription for three months is almost expired, and I think it not prudent for me to continue it any longer. I love the bold and outspoken truths that I find in its pages. They are food for my soul, and I do not know how I shall live without them; but the doctrine is a new thing in this place, and there is such a persecution—you don't know how it rages. My husband is a Baptist minister, and he is very bitter in his denunciations. He says that I am a devil's work. I think your paper is rather too strong meat for babes. They must be fed on milk! I have been a Spiritualist for twenty seven years, and am firm as a rock. Lately, myself and two or three others have attended a circle in our place, and it has been attended with good success, and we have been equally blest; having had our spirits sent to us when we did not expect them, and our numbers have increased every Sunday. We meet afterwards and evenings. I had the management of the meetings for some time, but the angels have sent a brother to my rescue, and I feel some encouraged. Still it looks dark and discouraging, when I think of the fearful odds that we have to contend against. If my soul was not baptized with the Holy Ghost and with fire, and my animal nature in subjection to the higher law, I never could endure what is known to me; but God and the angels are with me, and do strengthen me, as they did once. I feel quite interested in the dissemination, and shall meet with a loss by not having it, but the world will get it if I do not. We have had one case of obsession, a woman who has been a medium for a great many years. Since we have had our little meetings, the influence has troubled her a good deal.

Remarks.—Poor woman, we will not hesitate to send you the JOURNAL, free, if you can bear the persecutions of a Christian husband and pious neighbors. In regard to the issue woman, we advise you to send to Mrs. A. H. Robinson, whose advertisement you will find in this paper. She treats such cases with universal success, upon the Positive and Negative principles. Her condition is the result of a lack of equilibrium in the vital forces.

OCONTO, WIS.—J. S. Ordway writes.—Please send enclosed three dollars to pay for the Religio-Philosophical Journal. I subscribed for it in August, 1870, for three months on trial, which expired on the 25th day of October. As you had continued to send it, I now give you my most hearty thanks therefor, for the family and myself have become very much interested in its teachings and reading matter, and now would hardly know how to do without its visits.

PLEASANTON, KANSAS.—E. B. Wheelock writes.—Mr. Stephen Dacker, a prominent business man of Pleasanton, Kansas, and an out-spoken man in the ranks of Spiritualism, has now nearly completed a large hall, which he designs shall be free for all spiritual lecturers and reformers. A notice of its dedication—not to the Lord—but to the progress of human free thought, may be expected to appear ere long in the JOURNAL.

CANASTOTA, N. Y.—Levi Van Dusen writes.—I enclosed you five dollars, for which the JOURNAL will please visit me for the next year. I can not dispense with my spiritual food, any more than I can with my temporal food, and I believe you are good and pure and true.

ALLEGAN, NICH.—F. Vandercook writes.—To say that I can not do without the JOURNAL would only be repeating what thousands have already said.

HENRY, ILL.—E. Wright writes.—We must have the JOURNAL as long as we can pay for it, for it is the best investment that could be made with that amount of money, especially to those who dare think for themselves.

BLK GROVE, WIS.—William Brownell writes.—Please send enclosed six dollars for the JOURNAL, for the past and present year. I take three other papers, and the JOURNAL would be the last to part with.

LABRENE, MO.—A. O. Dackman writes.—We want more lectures in the field. The masses in this section, at least, are unacquainted with the principles of the Marstonian Philosophy.

Religio-Philosophical Journal
S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.
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A SEARCH AFTER GOD.

NUMBER XXXVII.
The First Cause—The Germ of Each Human Being—Matter not Dependent on a God for Existence—Reasonable Conclusions in Reference to a God and Man.

Epicurus—In all ages of the world, and in all conditions of society, the inquiry has been made in reference to the existence of a First Cause.

Lucretius—Indeed! is there no First Cause? If no First Cause, then everything must necessarily be the result of chance.

Epicurus—Matter—whence its origin? That body of yours is a complex organization. It is composed of matter. Matter has eternally existed—it is indestructible.

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the germ of every human being always existed, the same as matter, his immortality is fully established. The only change is condition that takes place within his nature, is either progressive or retrogressive.

Lucretius—The idea that the germ of every human being has always existed, and is co-eternal with matter, places us in curious relation, and does away with the necessity for a God altogether.

Epicurus—We can only grasp with existing conditions. You can recognize your own existence, and so far as your own consciousness is concerned, that is within yourself. The first man, if he exists, either had, or had not, a consciousness of who created him.

Lucretius—You seem determined to dispense with the existence of a God altogether, and seem to think that life itself would be on a more substantial basis without one.

Epicurus—If matter was created by a God, it would not be eternal; it would not have eternally existed, and not having existed through all past time, we would have but little hope that it could always endure.

Lucretius—Then matter and its laws can not form a world, independent of a supervising intelligence?
Epicurus—No; its laws are as powerless to produce a world as they are to produce a house, without the supervising intelligence of some one, as I will hereafter more fully explain.

Lucretius—Admitting your position to be true, please tell me, to whom is man responsible?
Epicurus—Only to himself.

Lucretius—What, only to himself? What a condition this would surely lead to.

Epicurus—To whom should man owe allegiance? Do you desire a servant,—come one to pay homage to you?

Lucretius—No; but if a God, he does.
Epicurus—Man owes allegiance to that which created him—it cannot be otherwise. He who created him would demand allegiance, but no one has ever requested me to serve him, or become his servant.

Lucretius—Please be more explicit.
Epicurus—I aim to make my positions plain. I deal in no abstruse terms. I will proceed. The world, or the religious portion of earth's children, entertain the idea that a God, occupying all space, and possessing infinite wisdom and power, exists, and will persecute you for endorsing positions of a contrary nature.

Lucretius—Your views are so lucid, and seem so reasonable, that really I am lost with conflicting emotions within myself.

Epicurus—The world is ready to acknowledge it as a possibility for a being possessing attributes in an infinite degree to have existed eternally, but regards that man as a vile innovator who would once intimate, the germ of each individualized intelligence had always existed.

Epicurus—Admitting your position to be true do you not do away with a supervising intelligence?

intelligences are co-eternal with matter. Matter has its laws, as well as individualized intelligences, but those of the former are subservient to the latter. God, if he exists at all, has an infinite, conscious life, and while cognizant of his own existence, must be conscious of each individualized, intelligent existence, also.

Lucretius—If your idea of finite intelligences having eternally existed, be correct, then there can be no infinite intelligences incorporated with all things. But are there not laws connected with matter that seem to be imbued with intelligence?

Epicurus—In regard to Nature's laws, I have fully explained their characteristics in a preceding communication. Intelligence seems to be the controlling cause. Matter and its laws, in many portions of space, are in a negative state until aroused by the skill of man. The husbandman of earth ploughs his ground, pulverizes the soil, and sows his seed, and thereby certain activities of matter are awakened, and soon a golden field of wheat is the result.

Lucretius—Then matter and its laws can not form a world, independent of a supervising intelligence?

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A BAPTISMAL ROW.

A Girl Baptized Against the Protest of Her Father—Two Officers Hold him while the Work is Done.

The rows that occur in the various orthodox churches of our country, come under a great variety of heads, and soon a dictionary, different from all others, will be required, in order that those who lead a pure, upright life, outside of church organizations, may understand the vocabulary employed to represent the various eruptive conditions of the "Doctors of Souls."

Now that we have had "Sacramental Rows," "Sacred Fights," "Pious Quarrels," and "Religious Set-to's," what new term has to be coined in order to express understandingly a serious disturbance that occurred among those high-toned "Doctors of Souls."

Glance at the head of this article, and what meets your eye? Do you see God in it? Perhaps you do—as plainly as you will ever see him in the "Constitution of Uncle Sam," or in the bosom of that eminent divine who never gave away a cent for benevolent purposes, on account of his habit of clenching his hands so tight in prayer, that he could not open them to assist the hungry or needy,—perhaps he is as plainly discernible there as in the heart of that august minister of the gospel, whom Mrs. Partridge said had graduated "from the cock and rat pit to that of a circus-rider, then a locust preacher, then a staple minister of the gospel."

This "Baptismal Row" was an event just as important as when Tom King, the prize-fighter, put on his ecclesiastical robe, and entered the "religious prize-ring," to have a "set to" with his Satanic majesty, who made Job weep, God curse, Judas Iscariot sell out, Peter deny, and Herod crucify, and who adopted for a motto, the morning after his creation, "Truth is mighty and will prevail," and from that day to this, like the illustrious Father of his Country, "he never could tell a lie," but the world would rather he had lied a thousand times to Eve, and "kept the thistles and weeds from the country," and thereby prevented any necessity of having the world inflicted with "Doctors of Souls," who carry with them the innocent blood of

Jesus, which they administer in doses to suit all grades of crime—some requiring one drop, others a barrel, while that minister who had seven wives would be required to bathe in it for a hundred years. But you may regard this outside of the question, that stands forth at the head of this article, and demand us to confine ourselves to our subj. We will do so; but preliminary thereto, we desire to state that it would have been much better for the world if the Serpent had not foreshadowed the action of the little Georgy, who with his hatchet in his hand cut down his father's favorite cherry tree, for he it known that he was truthful to Eve,—that's who's the matter! Had he told mother Eve that her eyes would not be opened, and that she would not become as God, knowing good from evil, he would have given expression to what is generally understood as a lie, but the "truth is mighty and must prevail," was as true with the Serpent as with Mark Twain, who, to, cut down his father's cherry tree, and immediately went to him and said, "It was I who did it, I cannot tell a lie, father," whereupon his father, angry as a wild hyena, said, "Son, I would rather you would tell a thousand lies than to have cut down that tree," and then he gave his son just such a cursing as God did the Serpent for telling the truth to this Eve.

The advantage of lying, in a moral point of view, so far as that ancient conglomeration of mystical traditions is concerned, is valuable, for he it known, that these traditions were invented by the India-rubber-like mind of that plastic law-giver Moses, who bottled them, and wrote thereon "Inspiration;" but not like Bourbon whiskey or sherry wine it has gradually lost its efficacy, until now it is considered almost worthless. And now in this enlightened nineteenth century, philosophers have commenced considering the amount of good that would have been realized in agriculture, if the Serpent had told a lie to Eve, and thereby prevented her from eating the fruit of that tree which, like a Chicago belle, was fine to look upon, but like strychnine whiskey, would kill at ninety rods. Had he told a lie, Canada thistles would not have pierced our feet when a boy, nor nettles stung us, nor brambles torn our flesh, as we used to hunt blackberries on Chestnut Ridge, in New York.

But our subj was a "Baptismal Row," a new subj. of just added to the criminal, semi-religious calendar or dictionary of the orthodox church, and which originated, as we have said before, in Indiana. This term was derived from Bab, the originator of wooden nutmegs, and "mal" which means evil, and "row," derived from the Abyssinian language, found first as a hieroglyphic in a cave in Africa, and is used now in the criminal calendar as row-dy.

The reader who has studied Greek, Latin and the Congo Negro dialect, will see at a glance that we are a linguist more learned than Robert Collier, who is the only man in America who thoroughly understands the nature of Daisy, and who is fully conversant with the by-laws of Nature, all of which may be attributed to that wonderful accumulation of matter to the extent of about 200 pounds avoirdupois in his person. Having fully explained the meaning of the term "Baptismal Row," so that those conversant with the ancient languages will recognize the truthfulness of our statement, we now cease our levity, and desire to give a history of this most extraordinary case, though feel half inclined to continue this, like a story in the New York Ledger, but fearing that our readers might consider it as a sell, or as an adroit advertisement for Orton's Tobacco Antidote, we desire to state that Col. Bundy is the sole agent for the sale of that article, and he is constantly receiving certificates of its efficacy. Fearing that our readers will still consider us as playing upon their credulity, we give below an extract from the Muncie (Indiana) Times, of March 21. But before doing so, we desire to quote a couplet from the good old Methodist hymn which says:

"While the lamp holds out to burn, The vilest sinner may return."
But just a word: this hymn was not sung by Eve after she was driven out of the Garden of Eden!

A BAPTISMAL ROW.

"On Sunday afternoon last, a scene transpired on the banks of White River, in this city, which has caused a large amount of discussion in religious and other circles, and which created an intense excitement while it was being enacted. The facts, as related to us by various persons, are as follows:

"Some weeks ago a daughter of Mr. S. Rodman, of this city, while attending services at the Baptist church, became deeply interested in religious questions, and finally expressed a desire to become a member of that church by being baptized in accordance with its usage,—that is, by immersion.

"The young lady is in a very delicate state of health, and her father requested her to postpone the rite till a more propitious state of the weather should arrive, he fearing the shock of an immersion in ice cold water would seriously, if not fatally, injure her. She still, however, expressed a desire to have the rite administered, and Rev. J. M. Bennett, pastor of the Baptist church, agreed to receive her into the church, by immersion on last Sabbath. Hearing this, her father took her to the residence of Mr. Bennett, showed him how fragile was her physical condition, and urged him to postpone the ceremony to a more propitious season. He had no other objection, he said, to the immersion of his daughter, but this one—his fears that her health would be permanently injured by it.

"Elder Bennett, however, determined to proceed with the affair, and appointed last Sunday afternoon as the time, and White River, at the foot of High street, as the place. Mr. Rodman then endeavored to prevent his daughter from being present, but in this, he was unsuccessful, and at the hour appointed, Elder Bennett, with a number of his parishioners, male and female, and Miss Rodman, repaired to the banks of White River, and prepared for the administration of the sacred ordinance. Mr. Rodman heard of it, and at once hurried to the spot, and forbade the minister from proceeding any further in the matter. His protests were disregarded, however, and the minister and the young lady stepped into the water. Mr. Rodman's protests became more emphatic and determined, and finally Mr. Martin Galliker, one of the church preachers, ordered Sheriff Swain and City Marshal Robinson to seize and hold him until the ceremony was over, which they did, he continuing his verbal protest, however, in

which he was seconded by an elder sister of the penitent.
"Before, however, the ceremony was over, Mr. Rodman asked the minister to desist till his lawyers could be present, and his rights in the premises determined by them, promising to cease his opposition if they should decide that he had no right to control his daughter in the matter. He accordingly consented for Messrs. Kilgore and Gregory, but before they arrived on the scene the ceremony was over.
"As soon as the young lady was baptized, she was put into a carriage and driven rapidly away, and the crowd dispersed.
"The affair created considerable feeling and discussion, and one or two lawsuits will probably grow out of it, as Mr. Rodman says he is determined to know whether the law gives him the right to control his minor children or not. If the affair takes this course, it will make one of the most interesting and important cases ever tried in our State courts."

MEDIUMSHIP OF CHARLES H. READ.

Letter from R. Gasly.

Mc. S. S. JONES—Dear Sir: I have not the pleasure of your personal acquaintance. In reference to myself, therefore, I take the liberty to enclose one of my circulars.

Charles H. Read, who in his posters and circulars calls himself "The Mysterious Man," has been with us for the last week. He has given several private and one public "entertainment," charging an admission fee at all. I have not witnessed his manifestations. Those who have seen them (in the dark) tell me they are wonderful. His coat, they tell me, is taken from his person, while it is tied on and held fast by some person taken from the audience, and the party holding him is unable to tell when or how it is removed. O her like mysterious feats are performed.

What do you know of this mysterious man Charles H. Read? For many years I have been a reader of your Spiritual papers, but do not recollect seeing his name among our mediums. While here he did not publicly claim to be a medium for spirit manifestations, although I am told he did in the private ear of some. Your association with leading Spiritualists, and long connection with the JOURNAL, has given you many opportunities to learn the character of our public mediums. I hear that Mr. Read has been traveling for a long time in his present capacity. What do you know of him as a Spiritualist and a medium? Is he regarded as a reliable medium for spirit manifestations, by the leading Spiritualists of our country? In what light shall I hold him up to the public? I would not knowingly brand a reliable medium as a professional trickster, nor would I foist upon the public a mountebank as a genuine and truthful medium? My aim is to do him justice.

I have made these inquiries for the good of our cause, and with the approval of many of our friends, by whom he was not generally patronized here.

If you should think the subject worthy of your attention, you will please answer by letter, or if you prefer, you may publish this entire, and answer editorially through the JOURNAL. There is among us too much false pretension, and too much credulity. Let us "try the spirits," and the mediums. I expressed a wish to do this before Mr. Read arrived here. But he, or those who took him in charge, did not see fit to give me an opportunity to do so.

Hoping to hear from you soon, I am Very Respectfully, R. GASLY.

Coldwater, Mich., Apr. 24th, 1871.

REPLY.

We never saw Mr. Charles Read. We only know of him through the BANNER OF LIGHT, those who have attended his seances, and from letters we have received. Some writers speak of his mediumship in the highest terms of praise, others denounce him as an impostor and as greatly given to highly coloring the truth, so as to, in some cases, render it almost imperceptible.

We are inclined to the opinion that he is one of the best mediums for physical manifestations in the field. We are also inclined to believe that he is a little vain in his boastings. But what of this? Read is true to his own organism, of which he may, perchance, brag, but in its making up, he certainly had no voice.

Read is a medium. Mediums are not made to order; they are developed by an unseen power. If our spirit friends can afford to develop and use them, why should we denounce them for traits of character which are inherent in their natures, and engrained there before they were born?

He may, if he choose, go before the public announcing simply the phenomena that is manifested through him, and let the witnesses determine the cause, and by so doing he may escape much persecution.

Read never, to our knowledge, denies being a spirit medium. He, like every other medium, has to run the gauntlet of public criticism outside of the simple question of mediumship. In one breath he is accused of being a great boaster, and perhaps truthfully; in the next, he is complained of because he does not boast of being a medium!

We have this advice to give our readers. Whenever you have a chance to do so, go and witness the phenomena manifested through his mediumship. Scrutinize carefully, but with a spirit of kindness, and you will be richly compensated for your time.

We hope to see him in this city soon. Many are anxiously waiting his arrival. Physical manifestations are rapidly on the increase, and are doing more to convert skeptics than all other phases of mediumship combined.

Pythagoras and Plato.

Among the other fine works of spirit artists, to be found in the reception rooms of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, are the likenesses of Pythagoras and Plato,—large sized photographs from life-sized drawings by Anderson.

We are indebted to Brother and Sister Albert and Lemis Stegeman for the photographs, and shall be pleased to have our friends call and see them and other works of the fine art, at their convenience.

Hint.

We are now filling all our orders for Dr. Mary E. Walker's book with the above striking title, and can supply the demand without delay hereafter. Price, \$1.50; postage, 16 cents.

Spirit Likenesses.

It is a veritable truth that Mr. A. P. Willis is located at 133 S. Clark street, (northwest corner of Clark and Madison streets) in a nice picture gallery, where he daily catches the shadow of spirits, with the ordinary camera, by the side or above the likeness of the person who sits for the picture.

Numerous artists have gone through and witnessed everything that is done in taking these likenesses and awarded the verdict of honesty to Mr. Willis. He simply manipulates and follows the ordinary process of taking likenesses, and yet these generally shadowy and imperfect, and yet sometimes very good, likenesses appear. Some are recognized and some are not.

We sat, and after several trials, without anything but our own likeness being visible, finally had the pleasure of beholding on a plate, by the side of our likeness, that of a young lady, apparently about twenty years of age, with a countenance lovely and cheerful. In it we think we recognize a family resemblance, and believe it is the likeness of our beloved daughter Levonia, who passed to spirit life twenty-one years ago, at the age of nine weeks. It is a full-length likeness, the face and one hand being quite distinct, while the form and clothing is shadowy and indistinct.

Mr. Willis has left his gallery in Crawfordsville, Ind., and come to this city for the special purpose of giving those who desire it an opportunity to secure spirit likenesses. He will remain here a few weeks and then return home to his own gallery.

Our friends in this section of the country will do well to call upon him at an early day if they desire to test his mediumship in spirit photography.

Inquiry.

S. S. JONES.—Dear Sir—Pardon me, I wish to ask a question. Is it possible for anyone to become a medium,—and how? Have you any words that would enlighten me. Please answer with a few words in the JOURNAL.

Very truly yours,
S. W. CHARLES

Wernersville, Pa., April 24th, 1871.

REPLY.—All people are more or less mediumistic. As the faculty of the mind is developed in music or mathematics, by subjecting the scholar to the well-known rules of those branches of study, so mediumistic powers,—latent to some extent in every person,—are brought out by an observance of certain well-known rules of development.

These rules are very fully set forth in "Underhill on Mesmerism," and "Fahnestock's Artificial Somnambulism."

These two volumes contain a great amount of useful information in forming circles, and in developing mediums. See book catalogue in this paper. We will send both on receipt of three dollars, free of postage.

Letter from S. S. Rembert.

S. S. JONES.—Dear Sir—Will you have the kindness to give me, if convenient, a full, specific, and satisfactory authentication of the very interesting phenomena of the Bangs children, according to the statement of their mother, published some weeks since in the JOURNAL, and oblige.

Very respectfully,
S. S. REMBERT.

Memphis, Tenn., April 20, 1871.

REPLY.—The Bangs children are now in this city, and hold seances for the benefit of investigators. To such seances, we refer all who would receive full, specific, and satisfactory authentication of the phenomena referred to.

The Bangs family stand above reproach among their peers, who are first class citizens of this city.

Our report was full—what more would our correspondent have but actual observation.

Spirit communion by those who seek it, is an every day occurrence in this city, through a great number of phases of mediumship. Physical mediums are rapidly increasing, and the spirit manifestations through them, is most positive evidence of the immortality of the soul, and its power to communicate with mortals.

Thomas Gales Forster.

At his request, our well beloved brother, Thomas Gales Forster, was, on the 21st of April, constituted a "Regular Minister of the Gospel" in legal form, by the RELIGIO-PHILOSOPHICAL SOCIETY, and authorized to solemnize marriages anywhere in the United States and Territories.

Those who may be about to enter into a matrimonial alliance, will find Bro. Forster a very competent servant of the law, in tying knots not easily untied—except in Chicago!

The "Hollow Globe."

This very remarkable book, about which considerable has been said in these columns, is now ready for delivery. It is a well gotten up work of about four hundred and fifty pages. Price, \$2.50; postage, 24 cents. For sale at this office.

The price may seem high to some, but we believe that every purchaser who shall give the work a careful reading, will consider that they have got value received for their money. Orders for nearly the whole of the first edition have already been received.

Hindoo New Testament.

Fine progress is being made on the BHAGVAT GEETA. It will be ready for delivery in about three weeks. Send in your orders, friends. It should go into the hands of every reader.

The first limited edition was bound in paper, and sold in England, to the few who dared to have it in their houses, at four pounds sterling. We now propose to bind it neatly in muslin, and sell it for one dollar and twenty-five cents per copy; postage, 16 cents. Send in the orders—best copies first filled.

Personal and Social.

J. R. Francis will lecture at Crosby's Music Hall, Chicago, during the month of May, Sunday evenings only.

E. F. Cushman, Troy, N. Y., desires to correspond with Harry Bastian in regard to his stopping and giving seances at that city. Will Harry write him, and oblige. Harry's address is now North Boston, Erie County, N. Y.

Mrs. Jorgenson, who was arrested by the civil authorities on account of exercising her mediumistic gifts, is still at her parlors, rooms 28 and 29 Honore Block, Chicago. She is really a most excellent symbolic seer and inspirational adviser, and all who give her a visit will not fail to be well satisfied. Her persecutions will result, we hope, in the increase of her patronage.

Dr. D. P. Kayner is now a resident of this state. He is an able lecturer, and a first class clairvoyant physician. The Observer, a paper published at his old home, Erie, Pa., thus speaks of him: "Dr. D. P. Kayner will soon leave for his new residence, St. Charles, Ill., where he intends to practice as a clairvoyant physician. The doctor is a gentleman of decided ability, and has enjoyed a large practice in our city. He will be accompanied by many good wishes."

We are happy to see an increasing demand for the works of our gifted co-worker, Hudson Tuttle.

Brother Peffer writes to us that the twenty-third anniversary of modern Spiritualism was duly celebrated at Colburn, Ind. Mrs. Beck, a trance speaker, delivered an address appropriate for the occasion.

Our friends will find the Spurrier House a pleasant place to stop at, in Louisville, Ky. See advertisement.

The JOURNAL has now nearly fifty subscribers at Keokuk, Iowa. Thanks to the friends there for the interest they have manifested in our belief.

Harry Bastian, the medium for physical manifestations, is now East, and his post office address is North Boston, Erie County, N. Y. He is an excellent medium,—one of the very best, and we hope he will receive a cordial greeting among the friends at the East.

Mrs. M. J. Wilcoxson is now lecturing at Terre Haute, Ind. She is one of our most efficient laborers in the field of reform.

There are over forty women connected with the New York press.

"Health by Good Living" has reached a sale of nearly 20,000 copies.

Dr. E. E. Perkins is now at Kansas City, and will answer calls to lecture.

Dr. H. P. Fairfield will speak in Wilmington, Delaware, Sunday, April 30th; in Putnam, Conn., during May, and will make other engagements. Address, Ancora, N. J.

For spirit artists, Brother Bench, we would refer you to advertisements in this paper.

Miss Mary E. Currier, the musical medium, has closed her public seances for the present.

J. Madison Allen is actively engaged in the lecturer's field. He is a trance speaker, yet always conscious. His lectures on Spiritualism are usually given by a spirit or band of spirits, separate and distinct from himself. Sometimes his own consciousness is swallowed up in that of the controlling mind, and he forgets all about himself, and seems to be at the time the spirit who is controlling him. He is sometimes keenly conscious of being some distance above his body, enjoying a delightful interview with certain persons who had been dear friends before their "chrysemation," and while talking with them, he could look back and behold his body, and moving earth lips, and even hear the words that were being uttered by some body through them. This, of course, very pleasant, and somewhat novel to him. He sees spirits and spiritual things, every day of his life. Mr. Allen is really a first-class speaker, far superior to those flashy inspirational lecturers who look with such contempt upon the trance and "shut eye'd" mediums. He should find constant employment, for his lectures are always entertaining and instructive. His address is Ancora, N. Y., or care of BANNER OF LIGHT.

All our lady readers are interested in "A Woman's Secret," a story of great merit and power for good, written by a prominent Chicago lady.

Mrs. M. S. Hoadley has been drawing large audiences at Lynn, Mass.

Mrs. F. A. Logan is in Wisconsin. She attended the convention at Waukesha. She will extend the field of her labors along the line of the Milwaukee and St. Paul R. R., and will answer calls to lecture in Wisconsin during the summer months. Address her at Geneseo, Wisconsin.

Mrs. Clara A. Field will spend the summer in Maine.

Have you read "The Mental Cure?"

Bishop Doane, of Albany, has prepared a special form of prayer for rain, to be used by the Episcopal churches of his diocese. The prayer book has a form to be used on the occasion of summer drought, but none for a drought occurring in winter.

Dr. Harris, of Mason City, Ill., writes: "Mrs. Bell A. Chamberlain did not give us the cold shudder I supposed she got, for the same day I wrote to you about her, I had her letter saying that she was coming, and she has puzzled the wise ones, here as well as elsewhere."

"One Religion, Many Creeds," is a valuable book that deserves the attention of all liberal people. It is put up in splendid style, and sells for less than first cost.

J. Q. Brinks thinks that a good test medium would do well at Graham, Mo.

Brother Nathan B. Laird writes to us giving an account of how he saw the spirit forming over the dead body of his son.

"The Future Life," by Mrs. Sweet, has a constant call from hungry souls. Like its author, it is full of sweet thoughts.

Alonzo Fairchild, of Schenectady, N. Y., is a healing medium.

The house of Brother Geffery, of Salem, Ind., is open to all good lecturers and mediums.

Davis' "Fountain" still flows from our shelves in undiminished volume.

John Roberts, of New Boston, writes to us speaking interestingly of the lecture of Mrs. S. E. Warner. The Spiritualists there propose to build a hall soon.

"Jesus of Nazareth," by Alexander Smyth, is still in great demand. A new edition will soon have to be published.

Crosby's Music Hall has been engaged by the Spiritualists for another year.

Philadelphia Department.

HENRY T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Narrative of a Dark Spirit.

NUMBER SIX.

By Rev. John Pierpont.

It has been very properly asked by those who have read this narrative, whether it was a just punishment to keep an individual so long as this one has been, suffering for crimes, the tendencies to which were, in the main, inherited. I would say in regard to this, that accountability is of various kinds or grades.

In reviewing my own life, I am glad that in my early days I studied law—not only human law, but the principles of government. The study of law in its broadest aspect, contemplates a knowledge of the principles which govern matter in the visible universe and mind in its broad realm.

On my entrance in this life, I found that the results of these early, and to me, laborious studies, gave me great advantage. I was enabled to comprehend many principles, much more readily than I might otherwise have done.

Although laws and regulations similar to those on earth, are confined mainly to the lower spheres and conditions of this life, still the knowledge of these is of value to us.

Our study of law comprehends, first the grand principles which relate to the government of matter in its various forms of unfolding, and the spiritual forces which are operating in this domain; next the higher and more spiritual forces which are operating in and through mind, and producing the varied expressions of principles, as the former do of matter. For matter is the outworking of spiritual-material forces, and divine principles are the outworking of the higher spiritual forces.

In the study of the latter, the great question of human accountability comes up, thoughts upon this, and to illustrate them to you by the conditions of this brother, for whom you have manifested so much interest.

We may consider human accountability or responsibility under three heads—leaving out a condition in which the individual is independent of all responsibility. We have, first the state in which an individual is only responsible to a very limited extent for conditions which others have thrown around him.

Second, That state in which he is responsible for the conditions he has brought around and within himself, but not consciously so of the acts that he is performing.

Third, That state in which he is responsible for every act.

The first state of irresponsibility is confined to infancy, certain forms of insanity, and to early childhood.

We should not refer to this, but for the fact that persons may pass out of it into one of the other conditions. We can not say of a child born either in the best or worst conditions of earth, that it is in any way responsible for these. Its knowledge is so limited that it does not amount to anything definite, and it is entirely subject to conditions.

So of our friend Antonio; I can see now clearly what were the first conditions which surrounded him on his entrance into earth-life, and I have no appreciation of anything lower or more to be dreaded, and while it may seem to be a very long time since that period, we must remember that his parents, and especially his father, are still groping in darkness amid the most revolting conditions; and it will be a part of Antonio's mission to bring them out of these, when he has reached a certain plane of development.

I would refer the student of this philosophy to the able lecture of my friend Hard, given through our mutual friend, that excellent medium, Mrs. Yeaw, and published by you in the JOURNAL.

Antonio came in the second condition to which I have referred, about the time that he refers to the labors of the good Sisters of Mercy. He was not responsible for acts then, nor for conditions, until he began to create them himself, and only partially so then, as they were but extensions of those which he had inherited. Hence the difficulties with which these good women had to contend, in endeavoring to impress upon his mind the terrible nature of his acts, and to awaken some feeling of responsibility for them.

I have seen and conversed with these sisters, and they confirm his statements, and are among those who are seeking to aid him. We realize now that was indeed a very feeble spark of responsibility, even for his actions, that they could impress upon him in his low condition, for in all cases it is not until there can be some compunction or suffering for wrong that there can be any progression.

I have traced his life through all its course on earth, and have never found an individual in whom there was so little responsibility awakened for acts done, and this accounts for the long period that he has been compelled to remain in the shades of outer as well as inner darkness.

During his entire life on earth, a very small per centage of his acts were of a character for which he was responsible, or for which he felt any compunction. For the inherited conditions a spirit is never responsible, the irresponsibility for these can only be removed by slow degrees of growth, which must be aided by those who have transmitted them to the individual, and the father whom I have seen is not yet in a condition to do any thing to remove these chains which he placed upon this child, by his low and degrading passions. The mother, whom I have also seen, has done more for him; she was not so deeply immersed in crime, and it is through her influence, aided by others, that he has been enabled to overcome what he has of these conditions. Let me present this fact as strongly as I can. The responsibility for conditions must always rest upon those who produce them. This is a fearful lesson for humanity, but one that all should fully realize.

The third state, that of responsibility for actions, is the highest condition of life with you or us. It may be compared to the cash system, while the other is like the credit system which so often leads to bankruptcy.

Those who are in conditions for which they are not responsible, suffer more negatively than positively—more by being deprived of enjoyment than from any real pain. Those who produce low conditions, either for themselves or others, may become so callous and indifferent, as not to be conscious of much suffering at the time, while those who are the most conscious of the nature of their acts are the most responsible, and will receive pleasure or pain, happiness or suffering, according to the acts.

The way out of the first condition is mainly through the mediation of others and the labors of those who have produced them.

Out of the second condition, one can only come through suffering on their own part, as they have produced these conditions. It is by

awakening to a consciousness of the nature of single acts, and feeling the responsibility thereof, that an escape is made from these conditions. They will be an indifferent rent, who are neither hot nor cold, are in the worst condition, and can only escape from it through deep suffering.

The reason why sensitive persons must suffer as you did, when coming in contact with such spirits, is that in order that they may be brought to a consciousness of their acts, some one must be brought into sympathy with them before they can experience a change, or realize that they are doing wrong. The saviors of mankind in all ages, have been baptized into suffering in all ages of the world, with those whom they were to help. This sympathetic suffering for wrong, often causes intense pain, physical and mental.

We may classify sufferings as follows:

First, That which is purely sympathetic. Second, That which is caused in individuals from consciousness of wrong acts by themselves.

Third, That which is the result of wrong conditions produced by themelves.

Fourth, The sufferings resulting from conditions produced by others, which, as we have said, is negative in its character.

All these forms of suffering are curative. They are growth pains, and must be endured in the progress of the soul from lower to higher conditions. All human beings must pass through some of these experiences, and spirits in all spheres, to which I have had access, find their happiness and progression promoted, at times by a willingness to visit those who are laboring in the scale of life, and take on conditions of sufferings, which they know they can relieve others from. Thus is continued the beautiful work of being saviors one of another.

So, through all our experiences we find conditions advancing very often, however, by repeating under more favorable circumstances the labors of those conditions through which we have passed. Like the frequent ablutions of the body, the soul needs these purifications, these real baptisms, that it may grow more pure and stainless, as I remarked in one of the lectures given by Mrs. Yeaw to your people.

If you would have a true and proper appreciation of human life, you must not look upon it in fragments. If you go into the studio of an artist, and select one of the finest and most beautiful pictures that his genius and skill have produced, and cut that picture up into thousands of little pieces; if you take up any one of these, there will be no artist's work or beauty in it. You must have them all together, just as the soul of the artist had arranged them, and then you will find that each one is essential in order that you might realize the true grandeur and beauty of the picture.

So of human life, not the earth-life alone is sufficient to give you a realizing sense of the grand picture that the divine artist is painting.

You must stand out in the great gallery of the Life, and looking along the vast corridors of life, see its panoramas stretched before you in the distance, so that all its groups, its lights and shadows shall be seen; then will you realize something of its beauty, its sublimity, its true grandeur.

NOTICE OF MEETINGS.

NOTICE.

The Semi-Annual Convention of the State Association of Spiritualists of Minnesota, will meet at Farmington, Dakota County, Minnesota, June 23, 24, and 25, 1871. All delegates attending will please notice the following rules of railroad companies. On St. Paul and Sioux City R. R., excursion tickets will be sold by agents at the various stations (return tickets included), for full fare one way. On Milwaukee and St. Paul R. R., including Hastings and Dakota R. R., parties will purchase excursion tickets at various offices, for 60 per cent. of full round trip fare. On Lake Superior and Mississippi R. R., including Stillwater R. R., delegates will be returned free, on certificate of Secretary of Convention that they paid full fare over that road in going to Convention. On St. Paul and Pacific R. R., delegates will find Convention tickets in the hands of the conductors on that road. Delegates can get board at the hotels in Farmington, for \$1.00 per day. It is expected that Peter West will be present. HARRIS E. POPE, Secretary.

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