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

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Witerary Department.

[From the Spirit Land.]

Merbert to His Parents.

O, mother, mother, how my heart Is beating high with gladness, To know that I can send a ray Of joy amid your sadness, And tell you that the night is past, And glorious is the morning, That speaks of this eternal life, Arched with progressive awning.

O, father, father, hear my call, Whispering through earth's even,
For God's own love is over all,
And earth seems chained to heaven
O, could von hear your Herbie's voice,
Speaking through life's shadows,
Your heart with mine would e're rejoice,
Whos walking through you would are When walking through you meadows,
To where my pair-worn body rests,
All grief and sorrow over,
Thank God! 'its sleeping in earth's breast,
Beneath the springing clover.

Dear mother, shed no tear for me,
And cease your sad repining,
For tho' the cloud of death be dark,
It hath a glory lining.
I know your heart is sad when e'er
Life's midnight round you closes,
I know you only feal the thorns,
And can not see the roses.
But, mother dear, I'm always near,
To whisper in vour sorrow,
And kiss away the falling tear,
And whisper of to morrow.
Then let your hearts be glad again,
For I am with you ever. For I am with you ever. And shall be till I lead you home To life beyond the river.

See, father, wother, how the spring
Is whispering to the flowers.
And hear the robins sweetly ring
Of coming summer hours.
And I would bid you put asido
Your sadness and dejection.
For every spring time seems to be
A kind of resurrection.
And so when dear ones fall asleep,
And ford ones round them weeping,
The angels o'er them watches keep,
Till they awake from sleeping. Till they awake from sleeping. Then that eternal spring time speaks, Death's winter ever closes, And G d the Father gives a world All filled with deathless roses, There flowers immertal fade no more, But the glo lous Giver Hath countless blessings still in store

To lead us on forever. Then, father, mother, let your hearts Feel Herbie's soft carressing. For God has let me come to you To bring this hallowed blessing. Rejoice! rejoice! for 0, the joy I feel excels all other. I am not dead, but here I am With you, dear father, mother,

Aurelius, May 3rd, 1867.

From the (California) Golden Era. THE INVISIBLE IN OUR MIDST.

Various Conditions of Spirit-Life Defined.

WHERE? Where is it? Where is this abode of spirit

concerning whom you talk? The question is natural and reasonable. I can only tell you what has been told me

through the sources previously mentioned. I can prove nothing. I believe solely by faith, just as I would believe the assertions of any person returning from a strange country, who had proved himself an honest and reliable man. Relative to various matters occurring on earth

susceptible of proof, these intelligences have never deceived me. Her ce I believe their testi mony with regard to what I may not see, yet wait for further evidence.

And any one disposed to ridicule will find in what follows plenty of "picking." The muser, while he amuses himself at his leisure, may at least thank me for lending him his capital stock

THE INVISIBLE WORLD.

The Spirit World is partly located in belts or bands encircling our earth, somewhat as the rings about Saturn and Jupiter.

These rings are composed of sublimated matter. The earth is continually throwing off new bands of this matter. It is a something evolved from rocks, trees, plants, water, animals and men. It is too five to be susceptible to our earthly senses. We term it spiritual, which is in fact rather a slovenly and general name for the subtile known and unknown chemical constitu-

ents of everything. There are animals, trees and flowers in the sublimated world about us. All the forms of intelligence which ever existed on earth are there. Men and women eat, sleep and exercise all the functions they did on earth, not precisely the same as to manner, time and degree, but the general character of the exercise of these func-

tions is similar. Is not the idea of the departed spirits of dogs

and cats rather a hard one to receive? Not at all for me, ridiculous as it may appear to you. My dog, in regard to his anatomy for running, breathing, eating, his system of digestion and blood circulation, is quite as wonderful an animal as man. When trained, his instinct develops into something fearfully like reason. What right have I to arrogate to myself an existence hereafter and deny it to the conscious intelligence which exists in this animal? It is esser only in degree. If one form of intelligence may be at death annihilated, why not all?

MORE OBJECTIONS.

The next thing for you to ask is, "Why do we not see these belts? Why do they not from as intercept and hide the light of the sun and

I can only suggest to you some ideas why matter all about us might not have such effect. The general impression conveyed by such

does to you—a misty, shadowy, intangible sort of existence—a life on and in a fog—a sort of place without any firm holding ground or solid-

ity.

Please now consider that chemistry is continually detecting the presence of new constituents in all forms of matter. Earth, air, fire and water are all that exist, said the ancients. To-day we can hardly keep track of new forms and properties of matter brought to light by the chemist. So that what we can not see nor touch really makes what we can see and touch.—
Tangibility is a mere result of combination.
So that much more exists than may be seen

by the eye. There is no reason in saying that nothing exists than that which is capable of acting on the nerves of sight, touch and hearing.

We see in reality but a very short distance above us. What we term the "blue vault of

Heaven" is but a few mi'es away.

We say we see the stars at night. Do we not rather see the lights coming from those bodies as we may see the gleam from the light-house at night ten or fifteen miles away, while in the light of day the lantern itself would as an opaque body still be invisible to the eye at half that distance?

Matter comparatively dense might lay about the earth and be transparent like glass. That substance on earth, recollect, assists the vision. Perhaps our very sight of the light of the heavenly bodies may be due to the refraction of that light to our eyes through some transparent substance about us.

Matter may assume such character as to be no longer influenced by the ferre known as the attraction of gravitation. We evolve already from solids very light and subtile fluids, and there are probably lighter still, only set free by the chemistry of Nature. These, thus set free, may in new forms be combining above and

"All speculation," you may say. True. Only, I have an intelligence asserting the grounds on which I base the suggestions, while your disproving argument may consist in the word "Nonsense!". I think also that my suggestions are based on facts drawn from earthly scientific

The earth will in time (according to spirits) passentirely from solid to spiritualized or sublimated matter. It will pass from a solid to a spiritualized sphere. This, they argue, will be the result from the chemical change and process which have ever gone on.

And still the whole earth will exist only in a different form. This process is going on with every planet. All have their increasing sublimated spheres. And their and our inhabitants pass into these new forms in accordance with the same law which in time decomposes and etherealizes the grain of sand. It is the grand chemistry of Nature. Man really invents no new chemical processes. He only discovers a tiny bit here and there of what Nature has been doing through the eternal cycles.

In this finer world people have houses furniture, garments, all the surroundings of our life and more. These things and they themselves are as tangible to each other as our houses, chairs, crockery, rakes, hoes and everything we handle are to us. They can touch and feel each other. In time our descendants will smile that it was necessary to make this assertion as we have smiled over the incredulity of sundry old people as to the carrying of news by the wires.

In common with all other changed matter the chemistry of the vegetable kingdom is at work producing the blossom, flower and truit in beauty and in quality, far finer than the earth type. These are their food No animal life is destroyed for subsistence. They move rapidly from place to place, but the distance to which they can project themselves depends on their knowledge and power of will. The will is a power, a something which in its functions is as competent to do as the steam in the builer. It is a quality so common that we lose sight of its great mystery. The character of that power which at the command of my brain moves my arm to pick up a pin is to-day, thoroughly unknown. It is something often exercised by people on earth with astonishing results. It is something realized, studied and cultivated in our outside world. There is in the world an immense and to us almost incomprehensible diversity of situation; circumstance, locality and power depending upon their "development," or "progression," both somewhat vague, indefinately general and oft misused terms. The more educated spirit may always communicate with the lower. The lower may not always go to higher.

EDUCATION.

I do not mean by the term education the arbitrary training of the school, college, and seminary of modern civilization. The education of the Spirit World comes from within and is assisted not by the dictation of learning and experience but its own suggestions. Every awakened soul studies its own talents, the gifts belonging exclusively to itself. If you are a thinker, a writer, an orator, your style, your peculiarity of expression of individuality becomes more and more a property of your own, distinct, different, apart from that of any one else. So with every other profession. And professions and employments are there for which no name or idea can be given, for the reason that nothing is here by which an illustration or comparison can be given. In this respect we stand in the same relation to them as the savage on a newly reached isle does to us when we endeavor to convey to him an idea of the workings of the electric telegraph. The very materials in their crude state by which ideas are sent around the world may have ever b en about him, but how can bis mind at a bound reach the mystery of the result of their combination.— Education there in one respect is a discovery and tracing out of all that is in nature. There is nothing new under the sun. But there is an assertions seems to me probably very much as it I immensity that is new and enjoyable to us when

we find it out. There is even more so they tell me of ever increasing mystery and wonder in all that pertains to science, chemistry, philosophy than with us. Every soul when studied is a wonder to itself. It is not there the aim to lead the memory with definitions, conjugations and declensions of dead languages, but to clarify its vision. The brain seems a mirror. What it needs both here and there is a clearing that it may see. Our education does not always clear it. It marks and obscures it with useless things, and beyond them it can not see.

TIME AND SPACE.

You have often heard the remark that time and space are annihilated in spirit life. That assertion, like most every other relative to this matter, needs modification. Time may hang with some there as heavily as it does here. It is a thing dependent on activity and employment of mind just as it is here. Time passes rapidly with any one while engaged in his or her favorite occupation. In spirit life with every faculty intensified, with new talents which on earth were asleep, awakened with a hundred fold more activity, time may pass a hundred fold faster than here.

I must here say a word on CONTRADICTORY COMMUNICATIONS

from the outside world. It is true that such

are received. There is abundant reason that such should be the case.

The world beyond is as to numbers when compared to earth, immense. It has been accumulating through the written and unwritten and unknown centurys, millions here, quintillions there. It embarces every kink, every degree, every quality of human mentality that we can imagine, and more. We have many different styles of living, of manners, habits and customs on earth. It is unreasonable to suppose that manner, habit, custom, opinion, power, force and intellect differ there only in a r greater degree? And yet we deem it strange that the immense 7 orld of spirit—zone s retching beyond zone— world of earth's entire population thrown off every thirty or forty years; all this going in in the past, how long we dare not pretend to guess, we deem it strange and inconsistent that conflicting and contradictory assertions are made by these invisible intelligences, coming as they do from

different portions of that world, We set up the world beyond in our immagination as a a sort of seccond earth in regard to number, when earth is to the beyond as is the grain of mustard seed to the full grown plant, the drop to the ocean. In the cemprehension of the bounds and possibilities of our earthly outside universe we are pigmies. We will not realize that in the communities of intelligence about us that there must be every kind, quality, degree and character of mind, life, situation and condition.

THE REAL PURGATORY,

All spirits do not immediately pass to the real spirit world. There is, as it were, a lower spirit world, one of earth and close to earth. Some remain here a long time. Animality and the lower na ure chings to earth. The man all animal who gorges meat, beer and whiskey, whose system is permeated with tobacco, whose bloated face bears the unhealthy red of high living, who live solely for the gratification of the animal touch, whose thoughts are entirely engrossed by the sensual desire, this man stays close to the earth, close to your bir rooms, your saloons, your gambling-houses. About such cliarvoyant mediums sometimes see those spirits in number greater than the living there assem-

Nature's grand chemical law works here gain. That man has, it is true, a spiritual body, but is a sort of gross spirituality. It is full of the taint and heaviness of earth, so much so that outside of his still remaining low desires and inclinations the earth holds over him a positive attraction as it does for a stone. He clings to this the first surface of existence from desire; holds power also over him, when as to his bodily condition he really belongs in another place. He leads a miserable existence. He seeks to gratify the animal taste and desire when he has not the animal or first organization to work through. Is not this reasonable to expect of a nature having no realization of any intellectual pursuit.

There is a way for him to emerge from this condition. Sooner or later he will. This is the real purgatory, and I believe from hence comes the idea of purgatory. For all these old legends, traditions and mythologies have in them a germ of truth. And I shall hazard here the assertion of my belief that persons in the condition known as delirium tremens are thrown into a mediumis tic state, possibly in part from the effect of the stimulant, and possibly in part from abstinence from food which almost always follows excess in drink. For fasting is in some, conducive to the development of mediumistic sense, if any are foolish enough to try it. I am disposed also to believe that the so-called imaginary things which pursue him, which the physican terms hallucinations; the men, the devils, the beasts and birds and snakes which crowd around his bedside, and grin and jibber and threaten, and at times fall upon and overwhelm him, are spiritualized realities of the lower earthly outside world, rendered perceptible to him through his abnormal nervous condition. There are men-devils outside of us ready and willing for this sort of demoniacal fun.

PHYSICAL AND SPIRITUAL EYES.

Is it the physical eye which sees these things? We think not. We do not pretend to explain the nature of these mysteries. But there seems proof that in every organization there are interfor and latent senses, that these are of the same type of our every day faculties of seeing, hearing and the rest, but finer and only to be acted on

by the spiritual, the sublimated, the essence of tangible matter, the something for which science will in time find terms to represent the subtle forms into which earth, plants, minerals, animals and men are passing; that in some persons these faculties are as it were prematurely developed, and in so far as seeing is concerned we have one sort of clairvoyance, per aps unhealthily developed through the action of a drug or a stimulant on a principle analogous to that by which the brain may be stimulated to wonderful but transient efforts from the effect of al cohol, or hashish. Will the thoughtful and those who claim this field exclusively as their own, ponder over this suggestion?

PRENTICE MULIFORD.

For the Religio-Philosophical Journal.

OLD ABRAHAM AND SON. The Intended Sacrifice of the Little Boy

and the Subsequent Sacrifice of the Ram.

Abraham, who is called by ignorant and superstitious people "The Father of the faithful," was nothing more nor less, than a crazy, ignorant superstitious old fool, who came within an inch of committing murder—infanticide. If he was the "Father of the faithful," then never will I be found training in the ranks of the faithful"-never! Now, this old Jew, notwithstanding be came so near murdering his little son Isaac, is continually held up before the eyes of our children, both in the pulpit and in the Sunday School, as a great and shining exam-ple of trust in God under the most severe circumstances, thereby justly earning the title of "Father of the faithful." His history looks to me like the history of an intended murderer. The full purpose of his mind and heart was to ommit murder by the slaying of an innecent child—his own beautiful little son Isaac—for God's sake ! He was going to offer him as a sacrifice to his God. It makes no difference by what name he called it; it would have been a coldblooded murder, nothing more and nothing less. He was superstitious enough to think he had a command from God to do so. What a heathenish idea of God this old man must have had, to suppose that He delighted in human sacrifice, or that He ever, under any circumstances, re quired rational human beings to kill their children and offer them in sacrifice to please Him. Human sacrifice was never practiced but by heathens of the very lowest type. The God of the Universe is no heathen, therefore He never gave Abraham any such command, and if Abe thought so, he was badly mistaken about the matter. If he had killed his son, and the courts of justice had put him on trial for murder, his lawyers could not have set up a better plea for his defence than that of "insanity—crazy upon the subject of religion." What would we think of a man now, who would make preparations to slav his child, claiming that God commanded him to offer him up unto Hum in sacrifice! He would be sent to the insane asylum by a light-

ning train chartered expressly for his benefit. Old Abe was a monomaniae upon the subject of religion, and that's what was the matter with him. God never subjected any of His creatures to any such inhuman trials, for any purpose whatever, nor in any age of the world. Much less would He do it for the purpose of establishing a religion in the world, which is now well known to be false in all of its dogmas, dectrines, ordinances, manners customs and usages.

For a moment turn your mind back ward, and see in the dim, misty ages of the past an old crazy heathen preparing an altar upon which to sacrifice his son. Hatchet in hand, he goes forth, cutting, splitting, and carefully arranging the wood and combustibles so as to produce the hottest are in the shortest space of time. All is now ready. The awful crisis draws nigh. The long cherished idea of offering his son a sacrifice to his God is now about to be consummated! He grasps a knife, huge and long; examines carefully the edge; thinks it a little dull for so fine a piece of human butchery as it is about to execute. He proceeds to a grindstone; calls litle Isaac to come and turn. The boy obeys. Look ye-see the old "Father of the mithful!" He grinds, and grinds away. Anon he tries the edge. He must have it sharp and keen. See the little innocent, curly-headed, blue-eved boy! Still ignorant of the desperate intentions of his father, with a face full of angelic smiles, and a heart full of sweetness, he looks up into his father's face and asks: "Father, where will you get the sacrifice?" That question, coming as it did, from that pure and innocent child, should have paralyzed the father's arm, and caused the blood to flow back in cold torrents upon his heart. The music of that sweet voice, which he intended so soon to hush in the profound stillness of an awful death, should have rung like peals of thunder in his ears, and have carried conviction to his guilty heart. If the old monomaniae had possessed three grains of common sense, and but one grain of reason, he would have knocked down that altar, broke that knife to pieces, and said to his Ged, "I cannot stand the pressure. I will not endure the test II you cannot accept me unless I slay my child, then you will not accept me stall. If you choose to burn my soul in hell for disobeying that command—then burn away. I think I can seand it if you think you can. At all events, if I can have my choice, I had rather go to hell with a clear conscience, than to go to heaven with the guilt of murder upon my soul." But all this had no effect upon the heart of this old heathenish sinner. No, indeed.

All things are now ready for the sacrifice. The implements of death are all in order. The old lunatic, with fire gleaming in his eyes, binds his son and lays him upon the altar. He summons all his courage to nerve him to the awful deed. He raises his arm-one moment more, and he will plunge the fatal knife to the heart o his innocent child, and the brand of murder will be fixed upon his soul forever. But hark!—Above the cries and wailings of the boy a voice is heard! A friendly spirit from the Angel World happened to be passing that way and seeing this old lunatic about to slay his child, cried with a loud voice unto Abraham, saying: "Stop? Stay thy hand. Let not the stain of blood be found upon thy soul.'

His arm falters. He turns about to see from whence came the voice, and beholds a ram entangled in the brambles. An idea was suggested to his mind: I will offer unto the Lord this ram for a sacrifice and a substitute for my boy? He cuts the bonds. The boy escapes and flies from the scene of danger, and relates to his mother a history of his late adventure and his hair breadth escape from death at the hands of his father. His mother proceeds at ouce to procure orders to have the old man confined in the lunatic asylum. But Abraham proceeds to offer up his ram! It has been affirmed by some, but upon what authority I know not, that Abraham subsequently found out that the angel had pulled the wool over his eyes, and that the Lord would have been much better pleased with the sacrifice of his son than he was with the offering of an old horny, wooly ram.

What a comment is this story of Abraham upon that disgusting and heathenish system of sacrifice practised among the Jews! What a low and animal idea of the great God, to suppose that He ordered those things to be done, or that He took any delight in those wicked acts of ignorant, brutish men. What droves and droves of animals were sacrificed while that silly religion called Judeaism was running its course. I believe they offered some animals alive upon their alturs. This should have been stopped promptly, by enforcing a statute against eruelty to animals.

Who but heathers ever thought that burning and reasting animals in the fire could please God? The slaying of brutes might please dogs, but such acts of men could never be anything but disgusting in the sight of God. The history of religious sacrifices is the most disgraceful chapter found in all human history. Human beings as religious sacretices have been offered in many parts of the world. But they say that men slaying animals was typical of God offering His son a sacrifice for the sins of the world. But if God was absolute Monarch, and clothed with universal power, why could He not have forgiven sinners their little, trifling foolish crimes as well without the slaying of His son as with it? Where has the reason and common sense of the people gone to? or don't they use any of that precious article when treating on the subject of religion? But the church and the world have become ashamed of sacritices at last. The eyes of men's understanding have been opened. The world has progressed to a higher plane, and left sacrifices, circumcision, and hundreds of other heathenish rites far behind. The books containing a history of these disgraceful things should all be burned, so that our children could never know that our forefathers—the ancestors of our race—i ver practiced such things. It belittles us in our own estimation and self-respect.

God never was the author of any system of sacrifices whatever. Neither did He ever offer up His "only begotten son" a sacrifice for the sins of the whole world. God never had any children. I never heard of his having any wife If He had children by any woman on the cartiit must have been outside of wed lock. That would be a bad example to let before His erring children. That evil alone would more than c unterbalance all the good the sacrifice of His son could accomplish.

It is from these bloody sacrifices that the Christians get the idea that they must have blood in their religion. They have given up the slaying of animals, and taken Christ's death as a standing sacrifice which they think will run through all time. They all have bloody mouths, for they think that unless they "eat his body. and drink his blood," they have no life in them Hence, they eat him in symbol—a low species of religious cannibalism. Some must eat their God every Sunday; others think once or twice a year will do-being less cannabalistic than their neighbors.

But there is now a new dispensation of religion fast flowing in upon this world like a great wave from the ocean of Spirit Life, and that religion has not got one drop of blood in it. The era of bloody Christianity is fast passing away. It was based upon blood, and blood has marked its course all the way down through the ages, and will unto its end. Even the silly quarrel about the grave of Christ, which led to the War of the Crusades, cost seventy five millions of human beings their lives!

In view of all the evil which has arisen out of the Christian religion, it has become a very grave question with many, whether it would not have been better for the world if Christ had never been born.

This new religion will take the Bible of Nature for its text book. It will not be opposed to the revelations of nature and science, as the old worn-out religion of to day is.

This new religion will be entirely free from all coarse, vulgar, gross and material rites and ordinances. Hence, it will have a refining and spiritualizing influence both upon the soul and bodies of its votaries. This may be plainly seen by all. It will render them a peculiar people; zealous of good works, but no ways particular about the outward forms of religion. They will live in the spirit, and not in the letter; the logical subjects of a spiritual kingdon born from within. They will repossess all those spiritual gifts which were once possessed by the early Spiritualists, but which have been lost from the world

for many ages. Tonica, Ill.

Original Essays.

For the Rollgio-Philosophical Journal. LAUGHTER. Resierucian Heart-Leaves.

No. III. DY F. B. DOWD.

Laughter! Thou angel of heart realms! Thou younger sister of tears! Still do my best thoughts eling to thee, for thou art of my carliest recollections. Tears came first, spontancously, as if gushing from a fountain in the depths of nature, pent and bound but suddenly loosed. But laughter came afterwards; not of itself, but from many a caress and finger poke at my fat neck, dimpled chin and soft cheek,given by the dear mother who bore me, and fother, grandmother, grandfather, aunts, uncles, and scores of unwashed urchins whose great delight was to "see baby laugh." Well do I remember the great joy of my mother's heart, which expressed itself in great tears and warm kisses upon my face, when the first laugh broke up my placid countenance. Well might I remember it, for it was the first exquisite, heavenly!
god-like! thrill of pleasure I had telt for long ages. True, I had felt a degree of pleasure when as a frog I plunged to the depths of slimy pools, or eat for long hours at night on some lone bog and laughed at the stars and the silly sighing of the night winds; or when, as a musquito, I laughed at the misery of those I tormented; or when, as a lion, I laughed for the fon of sceing others shake with fear at my gentle smiles; or when, a nameless monster of the deep, I lived a thousand years without seeing light, and without a single smile, until upon coming to the surface one fine day, by accident and gazing with so great joy upon the beauties of the upper worlds, that I burst into such a laugh as so durken the sun and stars, and drive the waters from the great heds where they had lain for untold ages, to cover earth as with a sea, and cause all living things to die, and even God to hide His face with disgust and flee away into darkness, where He has remained ever since; and burst my own bowels assunder with the awful "guf faw," so that in due time I was permitted to become human through the merits of that one hugh. I say that there was a degree of pleasare in laughing along through the ages in all the different lower forms that I have struggled up through; but the pleasure was nothing when compared to the first little human giggle, poked and coaxed out of me by my mother.

The mother seems always to be alive to the importance of getting a laugh into baby. She knows that a right hearty laugh indicates anything out a fool; that where a laugh will grow, anything will—the soil is good. In childhood, laughter and tears follow each other as shadow follows sunsnine. The laughing man is a man full of sweet tears of sympathy, which sometimes low down even while he langle,

Laughter is to tears what day is to night, Tears for darkness and the pillow as dews for night. Laughter for day time as light and warmth for the landscape. Ot all men, give me a laughing man. He may be a bad man, but he has very tender places about him, especially in the region of the heart. There are f c s that Such are dangerous if laugh in every feature. They make the worst they take a bad turn. kind of confidence men. With what feelings of eccurity one puts his carpet sack when travel ing, containing his last dollar, in the hands of a laughing man. I have known many, very many laughing blue eves, but I have never known loughing black eye yet. I have known the laughing brow, checks, chin and mouth, but I have never known a laughing nose in my life. Why? Because it is too filthy to laugh. Tuen the less you have to do with a big nose, especially if it be accompanied with black eyes, the better it will be for you; unless you happen to find laughing ones—and then the chances are ten to one they laugh only to kill. Black eyes accompanied with a laugalng mouth is the wickedest face I ever saw. You cannot depend upon it at all It is as fickle as the wind, and as unrelenting as the grave. Saloon "bummers" are generally laughing men; but then they never sly away to drink alone, and if you are in ill luck they will divide their last dollar with you. Who ever heard a genuine out and out hearty langa come from Wall street, or from any board of trade in the land? Or from crowns or palaces of marble? 'No one. Why? Because a soul that's sick cannot laugh. Money can't laugh; neither can they who have pride. It's not dignified to laugh. A smile-just enough to show a little of the teeth, and dimple the checks slightly—is arish crauc. Such pretend to laugh at puns, but their soulless giggle sounds to me strangely like the sobbing winds from off the istand of breaking hearts, or the desolute desert of dyspepsia. Such cannot love, for love, laughter, and a great heart are inseparable. Laughter expands the heart and brain, and sends the blood like lightning to tingle the tors with pleasure. Laughter goes to the stomach, and mingling with the food extracts life therefrom, instead of bile and poison.

See that tellow laughing! Now he bends almost double, holding his sides with both hands. his face as red as scarlet, stamping with both feet, the great ha! has! following each other like the shocks of an earthquake, while tears blind his sight and run down his convulsed face. That is better than pills or quinine. The ague can't stay with such laughter as that. I think such a man is capable of loving the woman who loves him with all there is of him, even to his boots. But if he got yoked to a tartar, when he found it fairly out, he would laugh in her face. -love the first woman he met. The truly great lough at calamity. The clouds and shadows of dife provoke him to laugh. If it is true, as religionists say—those who seldom smile and never laugh, but go through life with sighs and faces which continually groun at heaven—that the world of laughers are bound for hell, won't they have a jolly time of it there? I don't believe this, for, as near as I can learn, the devil never Lughs; but he does smile, though—and such a smile! So bland and facinating! No wonder the world loves him! Laughter is an innovation. Savages seldom laugh: but human beings laugh at the follies of life. Too much earnestness about the small affairs of life destroys laughter, and the soul. Laughter indicates a disposition to bend to the storm—to adapt one's self to anything. Laughter, like the itch, is catching. It belongs to childhood, and always accompanies innocence. Now, according to Christ, children are of the kingdom of heaven; consequently the laughing man's chances for the good place are the best. I will here give a recipe for every scolding wite and mother: Laugh at what you are wont to scold and find fault with for one short week; and see if the clouds of hell don't roll away from your little home, and the pall lift from your own heart, letting heaven's sunshine in on the flowers already there, which languish and die for want of warmth. Jaw is a great thing, tears are greater, but laughter is greatest of all. We look with dismay at clouds of adversity that roll over us, Why? Because we recognize them as greater than we. If we would look upon them as small things, knowing that we are greater than they—feeling that we "were here first," and consequently have the right to laugh-laughter will make great rifts in the clouds, through which heaven shall look down and laugh with us. We never laugh at

small inwardly must the world of nonlaughers teel. They look gravely upon a world of trifles, as if they were of more consequence than their own souls. The broker never laughs at his deposits, stock and bonds; the merchant never laughs at his stores of goods, ledgers and desks; the lawyer never laughs at his clients or the politician at his constituents; (but grins horribly at them after the election; the elergyman never laughs at his congregation, or with them -I wonder why. When in life's journey old Time had subsoiled the fields of that human face and soul, and left great furrows there, it seemed as if laughter had been drained away, like the moisture of life, and left the soil parched and baked, so that to laugh would be hideous. It is seldom that an old man laughs. If you see such, you may set him down not only as a philosopher, but as one whose record is good, whose conscience is clear. It is an easy matter to laugh when young, but not so easy when one sees only an open grave before him, and behind, naught but buried hopes, blighted joys, and a life whose fast flowing hours mock at him with strange sounds, seeming to laugh like the water flowing out of the mouth of a bottle. Flowing awayeach glug! glug! glug! making the number Who is there who sends out hearty ha! ha! at wrinkles, grey hairs bald heads and the grave? Not many. Yet only those who laugh at decay, time and death are eternal. Childish trifles no longer make me laugh, but I see enough on the streets and in the shops to keep me roaring most of the time—and that at things which men regard of such vast importance that it absorbs the best minds (so called) of every nation

and every clime, i. e. money. Here's a fact; I know it to be true. In this ity dwell two men, both godly. No. 1 has a aughing face. No. 2 has a mouth which laughs from ear to ear; nose large and domincering, and eyes which never laugh, He is a prominent man in Sunday Schools, and Sanitary Commissions, Christian Associations, etc. He has a splendid garden, and sells choice varieties of strawberry plants, blackberry bushes, etc. No. 1 wanted to purchase some choice shrubbery for his own garden, and so he called on No. 2, but the latter being away, he looked around at the different varieties, and selected some which hore the largest berries he had ever seen; and obtaining permission of one who was gathering fruit in the garden, he plucked half a dezen berries to take home as a sample, to show to his wife -in his open hand. On his way home—they were neighbors-he met the laughing face and gorgeous nose of No. 2. No. 2 knew his berries in a moment. Somehow a big nose nose what helongs to it, no matter where it is. The best detectives have long noses. They seem to smell their game. There is something about the nose which says, I and mine.

No. 2.—Those berries are mine! Give them to

No. 1.-Why, Mr--- are you not joking? (looking astonished.) No. 2.—No sir, I am not joking! (growing white and purple in the face) Give the berries

to me! They are mine!! No. 1—But sir!—Really I do not care for the berries! I did not steal them! Here they are sir! (dropping them in No. 2's brawny hand.) No.2.—It don't make any difference sir! They

are my berrie-1! No. 1 - I asked leave, sir, to take the berries! I want to purchase plants! But, sir! I would not buy of you now, sir, if you owned all there are in the world! You are the meanest man I

But No. 2, had beard enough. He had recovered his berries and was supremely happy. It is my opinion that if he had not met No. 1, he would have missed the berries when he got home. I never speak to No. 2; but I cannot see him without laughing. For me, this little incident is better than a drug store, for I verily be lieve the sight of this mouster (I can't call him human) has cured me of scrofula inherited for many generations. Why? Because it leaves me and goes to him every time I laugh at him. Meanness attracts meanness. Meanness and disease pour out of you when you laugh, as water pours out of a jug. Meanness and evil flow downward as water; while a generous epirit wafts away to the throne of the lufinite. Man's estimate of things is the measure of his manbood, No. 2's manhood is a small thing, compared to a handful of berries. Those berries are already planted on "vernalia's shores," where they grow with such luxuriance as to obscure the sun and stars of truth and joy. There in a few brief years, will be the babication of No. 2. Berries so large that one will furnish him with food for a million of years; all his own, and no vandal hand to pluck what is his; briars and brambles are there, whose thorns meet him at every turn, all his own, and no hand to hold them aside while he passes. There, too, in the dense shade of this berry patch, are reptiles, tends, venomous insects, and loathsome monsters, such as the human eye hath never s.en. from which strange sounds and feelings issue which make him afraid; all his own. At such times he sees a hand, and in it just six b rries which pearly drives him frantic with the idea that some one is robbing his berry patch. It is impossible for such to laugh, for they can't find anything smaller than themselves to laugh at. I have no sympathy for such, for sympathy would being me to a level with them, but I laugh at them, knowing that the meanness I give them is indeed higher than their lofteest aspirations and will some day overshadow them, as the Holy Ghost did Mary, bringing them up to better conditions.

Then laugh, as laughs the sun on his endless vovage: or as laughs the wind to the moving of the risibles of all things; or as laugh the stars, even though clouds and tears obscure their laughing eyes. Then laugh, as God laughs, in the over-arching blue of an eye that never ceases to laugh, and the world will be all the better for it. Never groan, for each groan is a mockery of laughter, and heaven, nor say MINE of that which laughing heaven bath voucneafed to thee to be held in trust to make others laugh,

For the Religio-Philosophical Journal,

HEALING.

Ohrist Healing The Sick at a Distance, BY, W. B. FAHNESTICK.

The tollowing question has been asked and an explanation desired: " If your views of Mesmerism or Animal Magnetism (called by you Artificial Somnambulism) be correct, how comes it that Christ could heal the sick at a

distance? I answer, that Christ was a medium, or a Natural Somnambulist of the very best kind,consequently he was clairyoyant or clear minded in all his faculties at pleasure (as I have taught hundreds of other persons to be), and when in this condition, he naturally possessed the power of transmitting his faculties to any point (no matter whether he had ever been there before or not), and when there, could not only see the condition of the patient, but read and impress his mind with the idea that he would be healed, and consequently was cured "in the same hour." Those who are acquainted with the phenomena and power of persons while in that state, can easily conceive how the curing of the person alluded to in the above case was possible, although, the distance between Christ and the servant had been greater than it was, and as darkness, matter and space that which is greater than we. Then how really 1 offer no obstruction to the view of somnambul!

ists, Christ knew that the servant would certainly be cured, and said so. Those who will study the philosophy of mind in connection with the subject, will soon learn that the mind is allpowerful, and when the patient is in a low nervous condition, they are impressible, or sufficiently in a summembulic condition to be influenced by positive minds in the body, as

well as spirits out of the body. In nice tenths of the cases which are said to he restored by the laying on of hands, the cures are aff-cied by faith or a being upon the part of the patient, that the munipulations or the means employed will have the desired result. The same cure can be affected by the patient himself, if, when in a somnambulic state, he should resolve that the disease, habit or affiction shall cease to annoy him when he awakes. This, I know to be true, and all who will make the necessary experiment, will soon be convinced that what I have reported is true. There can, therefore, be no "Animal Magnetism" in the case, and the whole seeming mystery is simply that the will power of the individual, independent of any external cause or influence, produces the result.

For the Rollgio-Philosophical Journal.

FORE KNOWLEDGE. Telling Fortunes-Case of Clairvoyant Powers.

BY WM. B. FARNESTOCK.

Positive knowledge may be defined a knowledge of something which has not yet happened or is yet to take place, of which no person has any previous thought, inclusation, su picion or knowledge, and to which there is no limit as to the time when it is to take place. This kind of foreknowledge is an attribute of Delty, and, therefore, impossible with men or angels, who can only foretell that which is passing at the time, or is limited and possible, or adepted to their capacities. There are two ways of obtaining such knowledge. The first is by the reaching out of the faculties of the brain. The second is by inspiration, or spirit impression. In the former case, the seeing or knowing what is passing at a distance is affected when the faculties are in a somnambulic condition, and can not be accomplished unless they are in that statethe person being conscious or not. The knowledge of passing events is often obtained in this way long before it is possible to reach the individual even by telegraph. Cialivoyants are persons who are clear-minded, accomplish this with the greatest facility, but it is simply seeing or knowing what is transpiring at the time. They can also know the past, as well as the present, from the mind of others who are familiar with that which has transpired, or from the surroundings where certain things have taken place. But this is only mind-reading, or learning facts from impressions upon matter.

Many persons do these things naturally, or, the power seems to come upon them when they least expect it, as is the case with many of the inhabitants of the Western Islands of Scotland, and is the faculty of seeing things transpire at a distance, and it is related of them that if a man be dving or about to die, his image appears to them perfectly natural, although they never saw him before, and it is commonly believed by these persons that when any one is thus seen by them, if he is not dead, he certainly will die.

This power is said to be hereditary, or comes upon them involuntarily, and often arbitrarily, to their great trouble and terror. It is, however, nothing more than ordinary clairvoyance, the 'mind's eye' having fallen into the somnambulic state naturally, or through the fear or belief that it would, and it such persons knew their powers, they could use them at piersure. This kind of knowledge is also sometimes given through mediums, by spirit impression, but even this kind of foretelling, so far as my experience goes, is also limited, and although spirits of a bign grade may have more foresigns than mortals, and reasoning from what they observe in the miads of those who are connected with that which is about to happen, they may tently predict correctly through mediums or persons who are in a somnambulic condition. Many persons possess mediumistic powers unconsciously, and frequently give this kind of information, not dreaming of the source from which it emanates, and when poor, often turn such knowledge to advantage pecuniarily, by telling fortunes, Many have been quite celebrated, and must have become so by teling truly, and there is no doubt often more truth in their telling than sceptics are aware of But that there are many who are not mediamistic who practice the art and impose upon the creculity of those who seek for information of the kind, there can be no question, and so a macter of course, east ois redit, odium and ridicule upon all who practice it. This, however, is not to he wordered at, since it is notorious that the great mass of the human family delignt in being numbugged, and it does not seem to matter whether it is done by rettifogging lawyers, quick doctors, hypoccirical preachers, ignorant artizens, or fortune tellers. Yet there can be no doubt that some medimms do foretell things that come to pass, independent of any other information than spirit impression. A case of this kind came under my ouservation in a village near this place, and as it is remarkable for accuracy, I will give it in detail. In this case, the medium without any previous knowledge, declared to the family that next day about noon she would be visited by two ladies, whom she described, and stated that they desired to know the whereabouts of a certain man, whom she also described, and stated many other things in regard to their wishes,—all of which was subsequently verified, and as she anticipated many of the questions which the persons who came to see her a sired to ask, they were amazed at her powers, as she seemed to know their most secret thoughts. Among other things, she told one of the ladies that she should not marry the man she had described, as he was not only faise, in his professions, but that he was a criminal and would soon he arrested by the police. All this proved to be true, although the medium had no previous knowledge of the individuals whatever. The doing this, however, is only what has been done from time immemmorial, or from the south-saying of the reputed Witch of Endor, down to the remarksble reading of character, the telling of the past, as well as the events of a limited future, by a host of mediums, who do so without money or compersa-

I will here only add in connection with foreknowledge, that presentiment is the result of the some power, viz: the reaching out of some of the functions of the faculties, independent of the rest. Thus they may obtain more or less knowledge of events that are transpiring at the time, and as they are pleasant or otherwise, they will produce corresponding feelings in the individual, although nothing definite may be communicated, unless all the functions in the organs are active, then the knowledge may amount to positive information.

REMARKS :- The writer of this article is the author of a very remarkable and valuable work, entitled "Artificial Somnambulism," in which all these matters are philosophically considered. See advertisement in another column. [Ev. Joun-

Extracts from Letters.

Munson, Ill.-Orris Tuttle writes.-Inclosed send you a post office order for three dollars. I am now an old man over seventy one years of age and for a little more than twenty years have been trying to gain all the information I could respecting the truth of Spiritualism, and can not ye (as I have heard many say) that I know that it is

Liberality.—A gentleman whose soul is overflowing with goodness and whom the angels will bless, sends \$2.50 for the JOURNAL, to be sent to Mrs. Eli Gelger. He does not give his name.

THE VISION OF THE PREACHER. The Practical Lesson Taught Thereby.

BY MRS. M. L. SHERMAN.

Amid the silent watches of the night, with none to disturb the quiet that pervaded me, my inner being seemed moved by a power over which I had no control, and I heard a voice saying, "Come bither, and I will show you scenes in Spirit-life of daily occurence;" and resigning myself to the will of my guide, I passed into the higher condition, with powers of vision to scan the beauties that we seemed approaching.

At length, I saw a city beautifully laid out, with broad streets crossing each other at rightangles. Passing along, I was struck with the luxuriant trees gracing either side of the streets. even to the center, where stood a Crystal Palace of architectural beauty, grand in its colossal proportions, and elaborate in its style of design and workmanship. While wondering its use and appropriation, my guide said,—"Enter," Doing so, I saw a large Judgment Hall with twelve rows of seats, made from gossamer in the form of net-work, studded with diamonds. Those cccupying the seats were clad in robes of gessamer, with ornaments of pearl, emblematical of their refined and exalted condition. In the center of the building was the threne, whose foundation was eneval with the earth, and as I approached, the diamond net-work flashed like electric meteers, veiling the throne, and reaching to the polished floor, which also seemed inlaid with precious stones.

Seated upon the throne was a Being of ancient type-his countenance shone with wisdom,b'ended with justice and love. His vesture was pure as the atmosphere. His hair appeared ike a wreath entwined with precious jewels, and even these seemed borrowed from the beauty and purity of the brow upon which they rested. Before the throne and the judge, I saw a priest, dressed in his clerical robes to answer the questions propounded him.

Judge-Whence art thou, and what was thy calling?

Phiesr-From the earth, and I was a preacher of the Gospel.

Junge-There were many gospels. Whose did you preach? PRIEST-I preached only Jesus and Him

JUDGE-Where did you learn the Gospel of

Priesr-In the Holy Bible, called the Old and New Testament. Junga-Did you know those books to be only Jesus' Gosnel?

PRIEST-I supposed the Bible to be the Word of G d and as Jusus and God are one, I preached the true Gospel.

Judge-How know you that the two are one? PRIEST-I believed it, and was taught so in the

Junge-Thea you preached upon authority and not from knowledge, and as you have never seen or talked with Jesus, how know you that you preached His doctrine? Have you not preached from the Gospels of Matthew, Mark, Luke and John, and the gospels of the Old and New Testament?

PRIEST-Yes, I have preached from their inspirations, because they were inspired of God. Judge-Can another's inspiration be yours? And it God irspired men in olden times, could He not have inspired you, that you might have given your psople fresh truths daily? Ah, sir! you presched from borrowed inspiration, and upon presumptive evidence. Could not your people have learned, or read from the same source, and dispensed with your serv ces? Your preaching bath been of small account; but I will now see if you have lived the doctrine you have taught Junga-Did you sell the Word, and receive

money for your services? . Priesr-I did; for the Bible says "the labor-

er is worthy of his hire."

Junge-The doctrine you call Jesus, reads thus: "Into whatsoever city you enter, salute them with, peace be unto to you, and take no scrip, neither purse,"—and did you do this? Did you when you prayed, enter your closet, and pray in secret, or stand upon the restrum, and ray with a loud voice to be heard of men! Did you love your enemies,—those whom you called Infidels, such as Paine, Parker, and hosts of others, who could not rest their faith or works upon an evidence so flomsy as you taught, but stood upon the eternal principles of truth, as revealed from the Bible of Nature? Did you love the Devil? Did you love the greetings in public places, and the long titles affixed to your names? Did you love your reputation better than vour character?

And I heard the priest say, "Woe, woe is me! Where shall I flee from justice? Is there no arm to save? Is there no blood to atone? Is the cordemnation upon me, that I have so often pronounced upon others? And yet no man ath condemned me, but from within my own being, I condemn myself. I have lived the hypocrite, and what is my portion?" And as he quailed before the throne, the dazzling splendor of, as it were, a thousand suns shone in and around the temple, and in agony the priest cried, "Deliver me from this just purity, and let me go to my place." And I heard the judge say, Depart, and work out thine own salvation, and pay thy debts, even to the last farthing. Then canst thou be received at my hands, pure and undefiled."

And the sorrow-stricken man bowed his head in shame before the throne, and those

who sat thereon. I awoke from my vision, impressed with the necessity of each living and caring for themselves, all truths, and all principles. Sacramento, Cal.

" Died All Over."-" Didn't Die :t all."

LETTER FROM H. H. BEALDEN.

In reading the Journal, I find many things to interest me, (although I have been a subrcriber to the Banner for ten years,) more especially in the consistency of the Orthodox churches and their members, and, perhaps it would be well to record more of them; so here are some of their doings in Michigan.

One church expelled a member for believing that a person when he died, "died all over." That member is now a Second Advent preacher. One week after, the same church expelled another for believing that when he died " he didn't die at all." He is a Spiritualist. Query: Where is the dividing line on which stands the church? The church (Congregational) in this town, ex-

pelled a member during the past year for this mighty offense as laid down in their charge, no other heing preferred-"For believing to be inspired of God and the Holy Angels"—a copy of which I have preserved for future use.

Where rests their faith, and on whose authority is the Bible infallible? But let them go on, and, like Judas, they will hang themselves.

Another item for mediums. My house is open to all who come this way and wish to remain a few days; and for accommodations-come and see. I also have a tract of land which I purpose to sell to Spiritualists in want of homes, in lots to suit purchasers, from five acres to five hundred; an excellent location for truit raising, with good water and a healthy climate. Let us form a Spiritual community and enjoy the blessings being bestowed in this nineteenth century. The greatest difficulties with Spiritualists, ex-

cept in cities, is their distance from each other. for meetings an I social gatherings. Let them associate in communities, and have schools of their own, that their children may be educated in the common school, without the order of churchology, until they are fitted to enter a college, and then sectarian bonds would have but little effect upon them. Lowel, Mich.

Correspondence in Brief.

Morris, Iil.—John Antis, M. D., writes.—I now send you a photograph of Waunoosa, as executed by Professor Wm. Anderson, of New York, in Oct. 1869. It, of course, can represent the original picture but poorly, as the reduction in the size from five feet to four inches, must necessarily render the nice points—such as the girdle of roses, the bracelets of pearls and shells, quite obscure. The fine texture and beautiful spirit dress of feathers, through which the fine moulded limbs are seen; the ornament; decorating the moccasins, neck and shoulders, are but imperfectly represented. The picture is a perfect gem of the first water, and is visited by hundreds of people, who are loud in its praise. As a photograph of this spirit would not discredit the album of a Spiritu dist, should there be any calls for the same, I will send you some, to be disposed of at twenty-five cents apiece. Also inclosed you will find two dollars and fifty cents, for two more books of the "Voices," by W. S. Barlow. Two of these books I have "out up in the wing," disceminating truth constantly to stulk, where our beautiful philosophy, without this op interpretate would expend to see the large world expended to see the la ing wedge would scarcely reach. It is a book that I prize highly and am in hopes with the four books I shall be able to keep one upon my table. Would that Spiritualists could see that a few dollars ex-pended in books of this character, scattered among certain people, would be bread cast upon the water, to be gathered by hungry starving souls.

REMARKS:-Thank you, dear brother, for the photograph. It is beautiful indeed. If you send us a few, we will keep them on our shelves and sell them to friends as they may desire them. Am very sorry that any portion of the manuscript was lost. We do not think it ever reached this office.

Colfax, Iowa.-Mrs. E. M. Fish writes -Remembering your kindness in answering my application for information last winter, I can not forbear writ-ing you. Acting on the suggestion of Mrs. Wilcoxson, I am authorized by my brother, Hugh Pease and wife, to give a home to some good healing and test medium, or the former, for a fortnight's stay. I may safely say that it would prove a most quiet, harmonious and hospitable home, and must they, though not avowed Spiritualists, would enjoy the society and presence of an intelligent Spiritualist, lady or gentleman. I will state also, that my brother suffers at times acutely with Asthma, and would like to receive treatment. I have thought possibly some such arrangement could be agreeably off. c'ed. However, his hospitality is extended all the same; but I believe he would rather be relieved by that method than any other. He and Mrs. Pease are both anxious to be convinced of the truth of Spiritualism and the efficacy of spirit medianiship. There is good ground here for good seed to be sown, and I trust it may be so. Mr. and Mrs. Pease reside four miles north of Colfax station, Jasper Go., Iowa.

Daysville, Ill.-A. Newton, M. D. writes.-1 thought I would drop you a few lines, presumicathat you are enxious to learn how we succeed with the Planchette you sent a short time since. I think we will like it. It will move very slowly under my own hand, but does not yet write for me. It will, perhaps, do so after a while. I have found one young lady with whom it will write rapidly. Myself and wife were invited a few days since to an oyster supper. There was a large company in attendance. I took the Planchette with me. The young lady was present. The company all had an opportunity to test their powers. There were several persons with whom it moved very quickly. It set many of them to thinking; for I had an opportunity to lend it in a short time afterwards, in order to gratify the enriosity of another company.

Renselger, Ind .- W. J. Larue writes .- Inclosed you will find three dollars, for which please contique my subscription to your valuable paper. During the month of Sep ember last, the Spiritualists of Renselaer, Ind., organized themselves under the name of the "Regular Progressive Spiritualisis. W. J. Larue was elected as President, and J. M. Stackhouse as Secretary, since which time, meetings have been held every Sunday morning and evening, with but two exceptions-two leetures each Sunday, always by some member of the organization, except one Sunday in November, when Brother Fishback, of Sturgis, entertained us most acceptably. Dr. Wm. R. Joscelyn, of your city, has been with us during the last ten days, delivering a series of lectures, which have been received with heart-felt satisfaction.

Milwaukee. Wis.-H. S. Brown writes.-Dr S. Hayward has been staying in this city more than two months. Mrs. Hayward has given many excellent verbal tests, and the Doctor has done a few cares by the laying on of hands. They have done the Spiritualists great good, because they have always avowed themselves Spiritualists, and their conduct has been unexceptionable in every We all regret that they have left so soon, and wish to recommend them to all who are afflicted mentally or physically, as being just what they profess to be. She is a good rehable verbal test medium, and the Doctor a strong magnetic healer. They have started for Chicago and the East, and I wish you would notice them in your valuable pa-

Cuyahoga Falls, Ohio.—W. W. Moulton says.—I am poor and surrounded with opponents, but must have the Journal. I hope the enclosed five dollars has reached you in safety. Some of the views of your correspondents, I don't hold to, and would criticise if I had command of language to make myself fully understood, but I have not. I pretty well comprehend the herculean task you are engaged in, as editor of the Journal, and would be willing to lighten your burthen if I could, but I can't, therefore I can only say to you to push along the car of Progress with all your might, for in so doing you will gain a great reward here and hereafter.

Greenbury, Ind.—J. C. Humphreys writes.—I would say to you that I have received the Journal, am well pleased and anxiously await the time for

REMARKS:-The above brother's wife is in very poor health, and he desires some good medium to diagnose her disease, and prescribe therefor. Wil not some one, actuated with a desire to deleast one good deed, write to him, and ok lock of his wife's hair, that they may be enable to comply with his request?

Council Bluffs, Iowa .- P. J. McMahon, M. D. writes,—Please find enclosed three dollars for the JOURNAL, for one year. I have had it for three months on trial and would not be without it for double the price. It always comes freighted with thoughts pure as a ray of light from the throne of the everlasting God. We had E. V. Wilson here lecturing, and after he left, all the evangelical churches had a protracted union meeting, but the Davenport boys came, and I have heard no more of their meetings. The Davenport boys drew larger crowds than ever assembled to hear preaching is this place.

Mills Corner, Ind.—Issiah Mills writes.—It doc seem to me that I can't do without the Journal It is all the spiritual food that I have, and I look for it as regular as my meals. It is grailtying t me to see what a great revolution Spiritualism is making in the minds of the people, here and else where. It has been only six or eight weeks since Mrs. Golby, an excellent speaker, began to throse spiritual bomb shells into the theological compar this place, creating quite a commotion among the old dry hones at this place.

Waverly, N. Y.—V. Kiuney writes.—I wish t

say that your paper continues to please me and a those who read it in the circle of my observation and I believe that it is doing a good work in at vancing the cause.

Noble Centre, Michigan. - Hannah Graham sa, -I have learned to love the Journal above the rest of my papers. I must have it as long as

ARTIFICIAL SOMNAMBUTISM. Wonderful Instances of Clairvoyant Pow-

We take the following extract from Wm. B. Fahenstock's new Book on Artificial Somnambulism. The cases mentioned will be read with interest. His book teaches the method of developing Clear-mindedness or Clairvoyance, and many other things useful to those who desire to become mediumistic. The Book is for sale at this office. Price \$1,50; postage 16 cents.

CLAIRVOYANCE AT A DISTANCE.

Case 1.

-. She was requested to Subject, Missobserve and to state what Mr. K—was doing in the next room, the door being closed and the back of her chair toward the room in which Mr. K —then was.

Answer .- " He is standing in the center of the room, and is holding a chair above his head,"

The door was thrown open, and Mr. Kstood where she said, holding a chair above his head. It will be necessary to state that Mr. K—was extremely skeptical, and was, of course, not satisfied with one experiment. Several other skeptics were also present, who took great care that everything was done to their sat-Isfaction.

The door was again closed by them, and she was again asked what Mr. K. was doing Answer.-"He is standing up, and is holding a pillow upon his head."

The door was again thrown open, and he was found to be standing, holding a pillow upon his head.

The door being again closed, she was once more desired to state what Mr. K. was doing. Answer .- "He is lying down full length upon the floor."

Her answer was again correct: he was found stretched upon the floor when the door open

On another occasion the same subject was requested by several other skeptics to tell what Mr. S. was doing in the next room. Answer .- " He is standing up, and is holding

the piano stool upon his right shoulder.' Her answer was correct; and in like manner she told that he was holding a note book upon his head: and again that he had thrown a staul about his shoulders, and had placed a bonnet upon his head.

The same precautions were taken by the gentleman to prevent deception that had been used on a former occasion. The door was guarded closely, and opened by themselves, and the positions which Mr. 8 assumed were not premeditated by him, but assumed upon the instant after the door had been closed. Deception was therefore out of the question.

Case 2.

Subject, Mrs. D. She had been afficted with dyspepsia and nervous headache for several years, and had entered the state twice before under my care, and on the present occasion was at a neighbor's house, about half a mile from her home. She came over in the afternoon for the purpose of entering the state, and was to remain there while I tarried in the neighborhood. In the evening after having performed various experiments in clairvoyance, her husband came over to see us, and as he had no faith in herability to "see with her eyes shut," he requested that it she was able she should look home, and see whether everything in a certain room was as sho

After she had looked, she remarked that he must have given himself a great deal of trouble to strip the children's bed, and to disarrange the furniture. Not satisfied with this, he requested her to say what he had placed upon a certain dresser. She at first seemed very unwilling to look, but at last did so, and immediately said that she knew what it was, and desired to know what possessed him to place the small chest up there. Her husband then stated that before he left home, he had stripped the children's bed, and disarranged the furniture in the room, and placed the small chest upon the dresser.

Case 3.

Subject, Miss H-. This young lady had been i-fil-cted with epileptic convulsions from her childhood, and was now on a visit to Lancaster for the purpose of trying what effect Somnambulism would have upon her disease. She had been in the condition several times, and since her first sitting has had no return of her fits. Upon this occasion, after entering the state, she was requested to throw her mind homeabout four miles distant-and see what was going on there. After stating many things respecting the family, she said that they were hitching up the horse into the small wagon, and that ber mother was getting ready to visit Lancaster, but wondered why they did not take the buggy; and after a pause said, "They are now getting into the wagon, and are coming towards Lancaster." In about an hour afterwards her mind was again directed to them, and she said they were almost in the city. In about ten miautes after, the vehicle was driven up to the door, and her mother entered the room. This visit from her mother was not expected, and the roads being heavy, the small wagon was employed in-stead of the buggy, which was usually made use of for that purpose. This young lady has never bad an attack of epilepsy since, was married some years ago, and is raising a fine family.

Cuse 4.

The following was sent to the editor of the "Mognet," and published in that periodical in

November, 1843.

Bubj ct, Mrs. H---, of most exemplary character, who has been laboring under a nervous affection of the eyes and lower extremities, rendering her perfectly blind and lame for two years, and who has been entirely restored by en tering this state.

She was requested while in this condition to tell what a certain gentleman had in his yard attached to his house, at a distance of several miles. When asked whether she would look at it, she replied that she did not care about going there, but would look; and upon doing so, asked me what kind of an animal it was.

I to'd her I did not know what the gentleman had there, as he was very cereful not to tell me. " Well," said she, "I have seen one like it in the museum, but I never saw a live one. It is a raccoon. He is fastened to the oven, and is now lying in a box near it asleep."

This was acknowledged by the gentleman to be the fact. He had placed it there that evening, and came over immediately afterwards, expressly to test her powers.

Some time previous, the same lady was requested by a skeptic to visit a gentleman's aplary at a distance, and to tell the number of hives, and the condition of the bees, which he represented to be flourishing. When asked, she remarked that he had about twenty Lives, but that the bees were all dead. This seemed strange to me, and I asked her whether she was sure that they were all dead. She said, "Yes, you will see, they are all dead." The gentleman then stated that such was the truth, and that the fact had not been known to any one but him-

On another occasion she was requested by a neighbor to visit his house, and to state where though, and was suspended by a white string, his wife was, and what she was dring. After thed am ut us neck, that it was empty, and had stating several things respecting her, to his sat. I no cork."

isfaction, she asked me, when Mr. B--'s tree had blown down.

I asked Mr. B-whether that was the fact, but, instead of answering, requested me to ask her whether it was all blown? She said, "No,

about the half of it, and it is lying there still."

Such was the fact; half of the tree—a very large willow which stood before the door-was prostrated by the storm in the night, and next morning early the fact was stated to the owner, unasked, and independent of any communication between the houses. His intended visit was unexpected to us, and the distance between the houses is about four miles.

When questioned as to the reason why she noticed the tree, she remarked, that when she came to the front door, she found she could not enter the house without climbing over the fallen tree, and found it necessary to pass around the house to enter the kitchen.

Case 5.

Subject, Miss Z—. Of her own accord entered the condition, for the purpose of visiting an aunt, who lived about fourteen miles distant, and after site had cast her mind to the place, she seemed to be delighted, and when asked why she was so much pleased, she stated that her aunt and her two cousins were making preparations to visit Lancaster.

About two hours after, her sister, with the view of teasing her, remarked: "Ah, Miss, you must have been mistaken about aunt's coming to-day. The cars have arrived, and she has not yet come, although time enough has elapsed for

the omnibus to have been here long ago."
"Ah, indeed!" replied Miss Z—. "It is you that are mistaken. They are not coming in the cars. They are in their own carriage, and will be here directly." Soon after the carriage was driven to the door, and her aunt and two cousins stepped into the room.

This visit was entirely unexpected by the family, and when she stated the fact, their coming was doubted, and they could not realize it until the carriage was at the door.

Case 6.

It was agreed, between a gentleman and myself, to test clairvoyance at a distance of sixty miles, and when in Philadelphia, he was to visit a certain house known to me, and there to do certain things which he was to determine upon and note. I, being in Lancaster, was to have one of my subjects, who had never been in Philadelphia, to say what he was doing there, at a

He departed from the city in the morning train, and in the evening of the same day, Miss Z—entered this state the twelfth time, and when taken in thought to the appointed place, she de clared that he was not there; that the house was closed, and not occupied.

This seemed strange, as it was the time we had set, and I could not think that he had forgotten his engagement, nor could I tell why the house should be closed. Under these circumstances I was a least threat the second threat the second threat thr stances, I was at a loss to know what I should do, and although I had the utmost confidence in her powers, having sufficiently tested them before, I was not yet prepared to believe that she could find him in a city where she had never been herself. But as I could lise nothing but the time spent in the experiment, I desired her to see whether she could find him. After three or four minutes had clapsed, she said that she had found him, and that he was in the third story of a house, in a room alone, containing one bed, several chairs, a bureau, and a wash stand, etc., and that he was standing up at a covered bureau, with a parcel of papers spread before him, and that he was figuring with his pencil. After a few minutes, she remarked that "he is now gathering up his papers; now he is going down stairs; now into the street; and down the strict; he is now about to enter a large building; he is speaking to some one at the door; it is Mr. L-. I know him; he is now inside. This must be the theatre," and, as if socaking to Mr. , she said: "Take a seat, Mr. -She then described the house, and said it was

crowded. The following is Mr.—'s account, which I received just after he had stepped out of the cars, where I had gone to meet him, upon his return to Lancaster.

"I arrived in the city of Philadelphia about the usual hour, and while down the street that afternoon, attending to some business, I ascertained that the house I intended visiting in the evening, for the purpose of performing my part in the experiment, was closed. I, therefore, of course, could not go there, but went to my boarding-house, and as I thought, that I had lost ten dollars in one of my transactions that afternoon, I retired to my room, in the third story of the house, for the purpose of finding where the mistake lay, and at the time appointed for the experiment, I was standing at a covered bureau, with my papers spread out before me, and figuring with my pencil to find out the error.

"Finding all correct, however, I concluded to go to the theatre, and gathering up my papers, I went there, met and spoke to Mr. L—at the door, and then entered the theatre, which I tound

very crowded.
"My chamber contained but one bed, a bureau, a wash-stand, and two or three chairs.'

Ca . 8 7.

Mr. --, a gentleman who had frequently witnessed the powers of clairvoyants in seeing things, etc., both in and about the bonse, became desirous of entering the state himself, for the purpose of testing the power of seeing things at a distance. As he visited the city of Baltimore irequently, he requested certain acquaintances there, who were skeptical, to place something at a particular locality in a certain house, after he had left the cuy, for the purpose of testing his powers of vision, should he succeed in entering this state when he returned to Lancaster.

This was complied with by his friends several timee, but as he could not succeed in entering the state perfectly, after the third trial, he requested a lady, who was accidentally present, and had been in this state repeatedly, to enter the state, and to look at it for him, so that he could convince his friends in Baltimore that it could be done.

Subject, Mrs. E-... She had never been in Baltimore in her life, and after she had entered the state, it was necessary—as I was not acquainted with the location of the house-for him to convey her in thought to the appointed place. Having done so, I requested her to describe the room, which she did to his satisfaction, and as the thing to be looked at was to be at or about the ime-piece, I directed her attention to it, and desired her to look whether there was anything about the clock which did not belong to it. She said she saw something dark there, which looked like a bottle, but that she felt as if she were going backwards, and could not keep herself here long enough to see it distinctly. This being the case, and finding that her mind was wandering about the city, I directed her to look about the city, and after I had taken her to the Washington Monument and various other places of interest, I desired her to go back to the clock again, and to go up to it, and to take the article which she before described as being a dark bottle, into her hands, and to examine it minutely, so that she could be certain as to what it really was. After having done so, she declared that she now saw it distinctly, and stated that " It was a dark bottle, about the length of her index

The gentleman left Lancaster for Baltimore the next day, and when he returned he stated that, as he approached the house of his friend, in Baltimore, where the thing to be looked at was to be placed, he saw his friend at the door, and, as he came up to him, his triend immediately asked him to tell what he had seen placed rear the clock. After he had related the circumstances, and told what the lady said, his triend produced the bottle, which had been suspended at the time agreed upon, and which, to their mutual astonishment, they now saw she had described to the very letter. The gentleman brought the bottle with him to Lancaster, with a piece of the white string still attached, and after it was shown to Mrs. E-, she declared that it was the very same which she had seen suspended in Bultimore.

The bottle is of a very dark brown color, and looks nearly black when not held up between the light and the eye-of a peculiar shape, and not easily mistaken. It is about the length of an index finger, and was empty, and without a cork or stopper.

A purer case of actual clairvoyance could not be desired, because there was no person in the room that knew or had any suspicion of what might be placed there. It was to be placed there for a certain time and then removed. We were all ignorant of the fact, and could not tell or say whether there was anything there or not : and it was not known to any of us, whether she had seen correctly until the gentleman returned with the bottle, which she declared was the identical one which she saw there suspended. although she had never been in the city herself, and neither of us had any knowledge of the lo cality of the house, etc., but the gentleman who desired the experiment, and the article was not placed there until he was in Lancaster.

I could relate many other cases of clarvoyarce at various distances, were it necessary; but if what I have already related be not created,

more will not.

Some persons, who have had no practical experience, and profess to be skeptical, have intimated that I have been deceived, and that what accept as facts are the results of my imagication. I ask for the proof! Let them state in what instance I have been deceived, or contradict what I have stated in regard to any of the phenomena which I consider to be truths. If they cannot do this, their assertions are unjust, and the weakness ascribed to me must fall back upon themselves. But I have not been dec.ived, and am confident that if the most skeptical person had observed the proofs that I have witnessed they would also be satisfied of the facts, al though they might not be able to explain the why or the wherefore. Let them, therefore, not ay what they are not prepared to prove. What

have said I have proved, and can do so again. Much has been said, by various authors, about the powers of clairvoyants in knowing or seeing what has passed or is yet to come. I have already given my views upon these points, and will here but remark, that when a circumstance is once passed, it is lost to them forever. It is true, they may get such knowledge from others who were present at the time or knew about it, or they may speak of what has passed from a previous knowledge of their own, but they cannot see it in any case independent of the imagination, any more than they can unerringly foresee that which is to come.

The following case is quoted from the " Magnet." March number, 1844, and is supposed, by some, to be an instance of seeing the past:

"Some time during the month of January last, Mrs -, of the village of A. A., in the state of M.chigan, missed from her parlor table a beautiful little gold watch. It was taken one evening, while no member of the fam ly was in the room. The whole offir was enveloped in mystery. Suspicion rested on no one in particular, in the mind of Mrs. S or her bu band. Careful asarch and inquiry were in ide for several weeks, but all to no purpose. The singular disappearance of the watch remained an inexplicable secret, lock ed up in the bos on of the arrappy young min who had yemured to commit the dead. A lew months passed away, and the matter was nearly forgotten.

"In the spring -in the month of April, I believe-Mr. D. B, the distinguished scholar in the science of Animal Magnetism, visited A. A. for the purpose of lecturing and exhibiting fac s and experiments in proof of the pretentions of Mesinerism. He had with him a young man, whose name I do not recollect, but who was a stranger in the place. This man was an excel-

lent clairvoyant. "One day, while in clairvoyance, Mr. S., the husband of the lady who lost the watch, was placed in communication with him. It inquired of the clairyovant, who for the sake of convenience, I will call A., in relation to the disappearance of the watch. For a long time, Mr. A. re fused to answer the interrogatories put to him' touching this delicate subject; but at length consented to undertake a full discosure. His auswers were sufficiently definite and descriptive to tasten suspicion upon C. C., a young man who resided in the place, and who had been in the employ of Mr. S, and who had long been a tamihar visitor at his house. He stated definitely that the watch was now (ther) in the hands of a young man in the village of Amsterdam, in the State of New York.

The credulous, of course, believed that C. C. was the guilty man, especially as he was known to have visited Amsterd in late in the winter, This disclosure was made in the presence of but few witnesses or spectators. The next day Mr. A., the clairvoyant came to Mr. S., apparently under great excitement; and pointed through the window of Mr. S.'s office, to a young man in tue street, and declared him to be the young man whom he saw in clairvoyance the day before, and took the watch. The man was C. C., who was a perfect stranger to A. Even the credulity of Mr. S. was now disturbed. He could not, he would not, believe the churry yant. C. C. had always maintained an unadfied reputation, and Mr. S. had been long and intimately acquainted with him. He was a young man much beloved and respected.

"This young man, C. C., early in the month of August last, was taken sick with a viol nt fever. After it had raged for a few days with such obstinacy as to preclude the possibility of ice very, he was told by his faithful physican, that his case was hopeless—that he must die! It was an unwelcome message, but he must now be honest, for the scenes of judgment were at

"Two days before his eyes were closed in death, he sent for the Rev. Mr. C., an Episcopal clergyman, with whom he had long been famil iarly acquainted. To him he made a free, full, and humble confession of the whole transaction. He disclosed the secret known to none but his God! It was precisely as the clairvoyant bad stated it. He took the watch East with him. and sold it to a brother in the village of Amsterdam, as had been stated. He exonerated every body else from any participation or privity in the affair, and confessed that upon his head alone rested the guilt."

The above is not, strictly speaking, seeing the past, as some have been led to suppose. It is nothing more than ordinary clairvoyance and mind reading. I have seen many similar instances where clairvoyants have obtained correct information from a third person, whom they

This clairvoyant did nothing more. He received the image of C. C. from the mind of some one, and then, by finding him, and reading his mind, obtained the information which he eventually divulged It is a question in my mind, from what I have long since noticed, whether the past may not also be gathered from surrounding objects, even at a distance, by clarryoyants who direct their minds to, or visit them in thought, by a translation of their faculties. I know that they have and can get correct impres sions, even by the touch, from inanimate objects that have been present, or in the possession of

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SPIRITUALISM OF THE BIBLE, NO. VII

EARLY HISTORY AND DEVELOPMENT OF JESUS.

Confucius-Star of Bethl:hem-Skepherds in the Mountains-Cause of their Mediumship-The Ancient Sibyls-The Temple of Delphos, its Lo ention-John the Baptist-Herod the Father of

"Our Father which art in heaven, ballowed be done in earth as it is in heaven. Give us this day our dully bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever.

There is grandeur transcendentally beautiful connected with that prayer, and it is well calculated to expand the mind, ennoble all its faculties and aspirations, and prepare it for that grand influx of ideas that always attend those who desire it. The circumstances under which that prayer was given, were peculiar, and the object, to rebuke those who, like the publicans and sinners, had engaged in long prayers without any real-merit in the same, or without that divine essence which always attends the utterances of the pure in heart. The rebuke was gentle, and as those words came forth in tremulous accents from the lips of the savior, they sent a thrill through the world, for a grand truth was that day born which should be known unto all people-a truth resplendent with those emotions that point heavenward for their origin. True, centuries before that time, Confucius, noble soul, a genius of barbaric ages, a moral oasis in the barren plains of licentiousness, had given expression to a moral maxim, bearing upon it s semblance to that prayer taught by Christ. . . t is as follows: "Do unto others as ye would that others should do unto you."

There is a divine (seence flowing through that maxim that renders it transcendentally beautiful. Confucius, in the day in which he lived, was remarkable for his piety, his vast learning, and his devotion to that which was right. He advanced many new ideas in regard to those obligations that entwine humanity in one common brotherhood, and desired to show those beautiful relations that should exist between all humanity, by supposing that the position of each one should be reversed. Well, we admire Confucius. His teachings were grand for a barbarous age. He alluded to the advent of Christ, as one on whom the "mantle of divine inspiration would fail, and who would by his moral bearing, sublime teachings and devotion to the right, become a star of the first magnitude among the list of those who came forth at an auspicious moment to work a grand change in the customs. habits and morals of the people."

Even Confucius, persecuted as he was by those whom he tried to elevate, caught a glimpse of that Star of Bethlehem, in a vision, and from that little circumstance predicted that one even greater than he would come. That "Star" which guided the Wise Men of the East, shining forth beautifully, was not really a star stationed in the firmament, allotted a position there by the wise sages of the Spirit World. It was simply a beautiful phosphorescent light, made by that angel band who presided over the destiny of that little cherub in the manger, and resembled a star of the first magnitude, betokening the position that the child just born would occupy in the moral firmament This phosphorescent light, twinkling so beautifully, a gem temporarily set in the sky by angels, to guide the Wise Men of the East on their journey,

most pleasing emotions of delight, and indeed was well intended to impress the people with the idea of the divine character of Jesus. This beautiful star had been seen by Confucius in a vision, and he was led to prophesy in reference to the coming of Christ.

Without tracing his history further now, or comparing the traits of his character with those of Confucius, or other eminent reformers we'desire more particularly to allude to those circumstances attending his birth.

As is well known, the shepherds on the moun tain sides heard a loud voice in the heavens. saying, "Behold we bring you glad tidings of great joy, which shall be unto all people, for this day a Savior has been born." The shepherds did not hear that voice with their material ears, but their spiritual senses were opened, and they heard spirit voices, and saw spirit forms, and the scene was to to them grand indeed. Among the shepherds of those days were many mediums; and the development of that mediumship resulted many times from the same cause that developed it in the persons of the ancient sibyls. As is well known, the tripod on which the priestess sat in ancient times, es pecially at the Delphos Oracle, was placed over a fissure in a rock, and the emanation thereof, peculiar in its nature, resembled in a remarkable degree the magnetism of the human system, and was well calculated to induce the trance condition. The Oracles at Delphos were truly. famous. The phenomena connected therewith in that barbaric age, were looked upon with a great deal of superstition. Some shepherds, while tending their flocks, noticed that when they inhaled the gas that issued from a certain place in the earth, that it induced a strange condition of the human system, and many of them after inhaling it, would leap wildly about, gesticulating strangely and giving utterance to many sublime ideas, or they would relapse into an insensible state, and while therein, would have curious visions. Of course, this strange discovery on their part created a great deal of excitement, and attracted the attention of the priests, who ascribed thereto miraculous properties, many supposing it to be the genial breath of God, sent forth to bless mankind. They turned this remarkable gas to good account. They selected the sensitives of the land, those whose nervous systems were delicately attuned, and from that number retained the best, who at certain times would take a seat on the "tripod," and coming under the influence of this magnetic element, would soon be in that condition that spirits could manifest through them and give utterance to what they desired. It was over this fissure that the shepberds discovered, that the magnificent temple of Delphos was erected, and it was therein that the ancient sibyls gave utterance to those prophecies that foreshadowed the history of nations and individuals. We would like to pause here and give viduals. We would like to pause here and give all the gorgeous display that inordinate wealth a history of some of these ancient sibyls, for it could produce in those days, to please and pamwould be intensely interesting, but space for bids now. In this temple of Delphos, situated near Mount Parnassus and the Castillian range, these ancient sibyls stood before kings, giving them instructions in regard to their people; and generals, imparting to them the method of managing their armies, and prophesying the result of

their campaigns. On those mountains where the shepherds were tending their flicks, a similar essence oozed from the earth in many places, inducing that condition which rendered it essy for the angels

John the Baptist had also predicted the coming of Jesus, in his allusion to one, "the latchets of whose shoes he was not worthy to unloose." John the Baptist, as well as the shepherds and ancient sibyls, lived in or near a mountainous district where the emanations of the earth were calculated to cause that sensitive condition of the organism, rendering it easy for the angel world to control it. His home was a dark cave, but there was more real grandeur in that mountain home of his than in a palatial residence, for rude as John the Baptist was, angel fingers could touch those sensitive chords of his mind, and they gave expression to we ird ideas, that not only related to the future in general, but to one whose shoe strings he was not worthy to unloose! In that cavern home, this same magnetic element which acted upon the ancient sibyls and afterward on the shepherds, had also affect ed the sensitive organism of John the Baptist, rendering him a fine medium. We state a fact when we say there was oozing from the earth in ancient times in many places, a magnetic element analogous to that which induces the magnetic steep. But that period has passed. Its mission was for another day and age of the world, and well it has acted its part. "Laughinggas" has been known to induce a condition of the system, rendering it susceptible to spirit influence. This gas which cozed from the earth, especially from the sides of mountains and caverns, acted upon the nervous system and the brain, producing that condition which we now call "mediumship."

In the advent of Christ a grand lesson can be learned. His mission was transcendentally grand, for above him was a cloud of angelic visitants who had him in charge, and who inspired him with those grand ideas that he gave utterance to during his short but eventful career, That circle of spirits had formed that phosphorescent "star," induced John the Baptist to give expression to strange ideas in regard to one greater than himself, impressed upon the mind of Confucius the nature of one that was to folfow him in another country, induced a spiritual condition on the part of the shepherds, whereby they could discern spiritual things.

There is grandeur in the advent of Christ, When you say that he came forth without a knowledge of that fact having existed in the Spirit World for years, you are greatly mistaken. He was ushered into the world by a wcman. His father was a man, and not a God. "He was begotten from the foundation of the world." A knowledge of his advent existed then. A child like him does not come forth in the regular prowas calculated to excite within the mind the l cess, in all respects. His mother was a woman, his

father was a man, his guardians an angel band. St. Luke says "HE WAS FILLED WITH THE HOLY GHOST EVEN FROM HIS MOTHER'S WOMB." This text comprehends it all, after reaching a certain point. But before explaining the nature of this Holy Ghost, we must go back a little in the eventful career of Christ-for his career commenced, as it were, long before he was born, in the minds of those who had "conceived him." An augel band consisting of four hundred, as we are told, with one standing at their head who had temporarily assumed the name of Lord, had this matter under advisement, and were taking preliminary steps to bring about that grand event which had been foreshadowed by Confucius, and, indeed by many of the ancient prophets. First a woman must be found, with a well developed physical organization, a nervous system delicately attuned, and a brain sensitively organized. Such a woman was found as we shall presently show. The Bible account is as follows:

"Now the birth of Jesus Christ, was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was

found with child of the Holy Ghost.

Then Joseph her husband, being a just man, and not willing to make her a public example,

was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt

ell his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the

prophet, saying Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with

Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took

And knew her not till she had brought forth her first born son: and he called his name

We know this Bible account to be false, and to save time on our part, we give below a true account of his parents, taken from that remarkable book, the History of Jesus of Nazareth, as given by Paul through Alexander Smyth, me-

"On a commanding site of the north western part of Jerusalem, stood the palace of Herod Antipas, which he occupied on his casual visits to the city. It was a small but superb edifice, designed by Greek architects, and built, principally by the most skillful workmen from Greece. A small retinue of officers, mentals and guards, were maintained, sufficient to support and display his kingly rank as Tetrarch of Galilee, Perea and Iturea, but nothing demonstrative of political

The day had nearly closed, for the sun was sinking in the western horizon, when Hero I was seated or reclining upon a couch in one of his magnificent chambers, which was decorated with per the meretricious taste of a despotic ruler of the people. There was an air of disquietude and disgust upon his countenance, as though naught but disagreeable and painful thoughts were passing, or hac passed through his mind. There seemed to be a surging up of reminiscences before his mental eye, of past follies, vices, crimes, and acts of ambition, which did not repay him with the felicity he had anticipatedcausing him to teel a disgust and loathing for the very objects he had acquired at the sacrifice of virtne, truth and justice. He had selzed, with a tyrant's grasp, all the pleasures of life, without beguing the rights or just claims of others, and devoured them with an inordinate appetite leaving himself in his latter days but the dregs of his unballowed feastings. Now, he regarded all things with apathy, or a painful remembrance. of some evil deed of which he had been guilty in their procurement. From time to time he sipped from a goblet of precious wine, but his libations did not chase from his mind his disagreeable thoughts-for as the exhibitant, produced its effects, they rose up before his conscious eye in more vivid colors and with more ghastly horrors. At length, he tried to shut out the pictures of the external world and the immages of thought, in sleep. He closed his eyes, and in a few minutes he seemed lost in oblivion. But even this relief was denied him, for one of his household efficers entered the chamber in

haste, and said hurredly, as he approached him: 'Gracious Lord! pardon the intrusion, but I thought it proper to make the announcement." "What is it, fellow, that thou disturbest me?" demanded Herod in an angry mood, as he start

ed from his recumbent position. "My Lord." answered the officer, who trem bled before Herod's angry glance, "there is a woman who desires an audience; she says her business is of the greatest importance; that it is a case of life and death, and does not admit of a moment's delay. Shall I admit her to your Lordly presence?

"A woman! A case of life or death!" repeated Herod, in surprise, his angry mood giving place to an aroused curiosity. "Knowest thou who she is!

"She is called Hester, the Sibyl of Scopus," answered the officer.

"I have heard of that woman, but know her not," said Hered, whose curiosity began to be vividly excited. He found anything that would arouse his interest for a few minutes would be a relief to the dull monotony of the hours he passed so wearily; he therefore determined to see the woman, and gave the officer permission to admit her. The latter left the apartment, and in a short time returned, followed by the person known as the Sibyl; then the officer, by a signal from Herod, retired from his presence to an inner chamber.

With a hasty step the Sibyl hurried across the chamber, with a wildness in her eyes and a firmness expressed on her compressed lips, as she stood before the Tetrarch and slightly inclined her person, as she abserved:

"Herod Antipas, the nature of the interview I seek of thee forbids all ceremony and punctil ious marks of respect."

"Thy unceremonious and abrupt appearance before me, lacks much of the dignity due my rank," replied Herod, with some degree of surprise and hauteur, "but go on, woman; state thy business-I will hear thee.

The virtne of my cause will excuse my rudeness," returned the Sibvl, "when thou shalt understand that thy word can save the life of an innocent and virtuous man."

My word save a man's life!" exclaimed Her od, with a scoffing laugh, "It has generally been the reverse.

"That is too true, I fear," replied the woman but now is the time to do an act of mercy and justice, which will atone for some acts of less virtue. Herod Antipas, there is a man of virtue and wisdom, whose life is now at stake, if he has not already lost it, when a word from thee could save it, if it pleased thee to do so.'

"Who is this man for whom thou pleadest my interference?" demanded Herod.

"He is the renowned Jesus; a man of inestimable virtues and great wisdom," replied the Sibyl, in a hurried and distressed tone of voice. · He is about being made a sacrifice to the hatred of his enemies; I beg thee to intercede with Ponitus Pilate to save him from the horid fate they design him."

"The renowned Jesus!" exclaimed Herod, with a laugh, "What right have I to save the life of a common malefactor—a public agitator and blasphemer of the holy temple?"

"O, King! have mercy upon this man and save him. He is not what he is represented to be by his enemies. His life is not the only one dependent upon thy word of intercession, for mine is enwrapped in his," said the Sibyl. in a beseeching tone of voice. Then she fell down before him in a humble crouching position, and

'King Herod, save this man's life, I besecoh thee; thou knowest not what joy it will bring to thine own breast in after times.

"It is useless, woman, to plead for this man's life, I will not intercede for him, for I like him " answered Herod, angrily. "If he was thine own son, wouldst thou not

endeavor to save him?" inquired the Sibyl, as she intently fixed her gaze upon him. "That would probably alter the case," re-

plied Herod, laughing. However, as that is not the case, I must tell thee, woman, that I like not the man. A word of mine might have saved him yesterday, but he, low born fellow that he is, had the presumption to tell me that the blood which coursed through his heart probably came from as kingly a sire as I am. For this audacity in placing himself on an equality with me, I gave my word for his condemnation, when I might have saved him."

A groan of anguish burst from the Sibyl, who after a few moments, rose from her humiliating position and stood erect; when easting a look of the most intense severity and awe inspiring solemnity upon him, the haughty monarch seem-

ed to quail with an indefinable dread. "Herod Antipas," the Sibyl said at length, in a low tone of voice and emphatic manner, with her hand raised and finger pointing upward, "I now perceive that this unfortunate man's fate is not to be classed with the ordinary results of human action. The Gods have interfered in this, and in their wisdom preordained it to be so; not with the view of inflicting misery upon him, but to punish and eternally condemn his unnatural parents. Herod, that unfortunate man, when he told thee that the blood which flowed through his heart came probably from as kingly a source as thine, told the truth.

"Woman! what meanest thou by this insolence?" cried Herod in terror and rage. 'I mean to inform thee," replied the Sibyl, with particular distinctness and emphasis of enunciation, "that man Jesus, whom thou wouldst not save from an ignominious death, but gave thy word and influence to destroy, that unfortunate

man is thy son."

Herod sprang from his couch and rushed toward the woman, with the greatest of astonishment and terror depicted upon his countenance. After gazing intently upon her for a few moments, he at length said, in a voice busky and harsh:

Woman! who art thou that comest here with this damning rate? What meanest thou by saying this Jesus is my son?

"I mean," returned the Sibyl, "that thou art his father, and I, unnatural wretch that I was, am his mother. Herod, look upon this careworn and sorrow stricken face of mine, and see if thou canst discover any relies of the beauty that once fascinated thy lescivious nature, under the form of the beautiful and innocent Glaphira, the princess of Iturea. Herod, behold in me the victim of thy lust—the unhappy mother of that Jesus, who is the offspring of our sinful connexion. Yes, Herod Antipas; as true as I am Glaphira, who once loved thee and confided in thy honor and professions, thou gavest life to that man whom now thou hast helped to destroy.

As the Sibyl made this astounding declaration to the ears of Herod, he seemed to be struck dumb and motionless for a time with astonishment and horror. His eyes were firmly fixed upon hers with an expression of mariacy. With his lips distended, all the functions of his nature seemed to have ceased, and like a statue he stood motionless, the representative of terror. At length, a revulsion took place; a deep sigh found escape from his breest; his lips trembed, as he fatteringly re-

Gaphira ! is it really thou ? I think I can recognize some remains of thy former seif. Yes; it must be Glaphire. Ah! it now seems to me that I have wronged thee. But what is this thou tellest me?—that I have a son by thre—that this man Jerus, whom I have persecuted, is my son? By the God of Is:act, Claphira, this is horrid. Ah! it end not be true; I can not believe it. Say it is not tiue, Claphira."

"Doubs it not, Hered," returned the Sibyl in a softened tone of voice, as she perceived that he was affected with a degree of contrition for the past, when be had recognized her. "Shouldst thou require a proof that he is thy son, I have it here to give thee."

The Sibyl then produced a pair of bracelets from her dress, which she held before him as she

resumed: "Dost thou remember these bracelets"

Herod siezed the bracelets and regarded them intently, and the Sybil continued:

When I was young and beautiful, the innocent and respected daughter of a princely house among the noble families of Iturea, thou wert fascinated with my person and didst woo me, and didst pre vail over my innocent heart to love thee. I was of simple mind, for I confided in all thy protestations of love. One day thou givest me these bracelets, and didst observe at the time—'receive these bracelets, Glaphira, as a testimony of my undying love for thee. Should I ever prove unfaithful or cruel to thee, may the gods cause them o be the proof of my faithlessness, and bring punishment upon me in my latter days.' Dost thou

recognize them now?' I recognize the ill tated baubles," answered Herod in a surly tone of voice, "but what proof are they that Jesus is my sou?" * * * * * *

To make the parentage of Jesus clear, the history of the bracelets must be related. Iturea was one of the countries assigned to the despotic sway of Herod the Great, which was governed by a noble or prince, in his name. Glaphira was the daughter of this noble, who, at the time referred was a maiden of great beauty and virtue. Herod Antipas, the youngest of Herod's sons, having occasion to visit her father's court on matters of court business for his father, saw this young maid en princess, and soon became enamored of her beauty; but not having any honorable intentions of marriage, he sought to gain possession of he person only to gratify his lascivious passions. He loved her not; yet he made great pretensions that he did, and soon gained the pure affections of the maideu. On one of his visits, he made her a pres ent of a pair of golden bracelets of beautiful workmanship, and made the memorable remark, that if ever he should prove faithless or cruel to her, may the gods cause them to bear witness of his wickedness, and bring punishment to him in his latter days." He finally prevailed over her chastity, and having gained the object of his desires, he did not renew his visits, but entirely descried her. Glaphira, in the course of time, finding that she was about to become a mother, and afraid of the disgrace she should bring upon her family and friends, left her fatner's house clandes-tinely, and sought out her faithless lover in Judea. She found him, but instead of being received with love and tenderness, he treated her with scorn and contumely, and discarded her from his presence. She then fled into a distant country, living in secret until she gave birth to a son. Her bosom was now filled with rage, which prompted her to seek vengeance upon her cruel lover; so that she had no place in her heart for the affections and duties of a mother. She found that her infant would be a hindrance and disgrace to her wherever she went, and a clog to whatever she wished to do; she therefore, determined to get rid of it. One even ing, she left her place of concealment with her child, and travelled some distance with it, when she found two travelers, a man and his wife, resting by the roadside. She prevalled upon them to |

take the child and rear it as one of their own; to make no inquiries concerning its paren's,—and with the child she gave a large sum of money in gold. Besides, she gave one of the golden bracelets that Herod had presented to her, requesting the travelers that they should keep it for the child, and give it to him when he became of man's age, with the information that he was not their son. This the information that he was not their son. This agreement being made with the travelers, she gave her child a last embrace, and then resigned it to their keeping, and departed. She was never more seen or heard of by them. These travelers made their way to a village in Gallilee by the name of Nazareth, where, under the names of Joseph the carpenter and Mary his wife, they were considered to be the parents of the child.

The child grew in health, strength and wisdom, under the name of Jose, believing that the good woman, Mary, was his mother, and the simple, honest old man, Joseph, to be his father. Thus he continued until old Joseph died, when receiving some money, he left for foreign parts to finish his education. Mary, his foster mother, from some cause unknown, had not revealed to him that she was not his mother. Jose was absent many years;

was not his mother. Jose was absent many years; when on his return to the village of Nazareth, he found his supposed mother in the arms of death. She, however, recognized him, and her last action was to point to a casket, in which was the revelation in writing that she was not his mother, and how he came into her possession. In the casket also was the golden bracelet given to Mary by Glaphira, as a clue for him to discover his parent-This was the first intimation that Jesus had of the truth of his parentage. He kept the matter a secret to himself, and during the three years he was traveling and preaching reform, he endeavored to discover his parents, but all in vain. At last, on the night that Judas betrayed him, he revealed his history as far as he knew it, to Mary, the daughter of Lazarus, in the garden of Gethsemane, and confided to her the bracelet, to keep as a me-mento of his love: Mary wore it from that mo-ment, with the intent never to part with it, unless

the parents of Jesus should discover and claim it. In the meantime, Glaphira, the princess of Hu-rea, gradually lost her desire of vengeance against her faithless lover, and the yearnings of a mother began to spring up in her bosom. She regretted that she had parted with her child, and would willingly have reclaimed it, but she could not find any clue to the people to whom she had given it. She traveled for yesrs in many directions to find it. but without success. At last she determined to adopt a new course, solely with the view of recov-ering her child if possible, for that was the paramount object of her existence. She took up her residence in the vicinity of Jerusalem, and assumed the character of a sibyl, thinking thereby she should be enabled to acquire the principal secrets of persons of high station, and thus find a clue to her long lost child—for the idea never entered her head that her offspring could be found among the

When her confidential servant, Cosbi, was about leaving her to enter the service of Judas, she revealed in part to him the nature of her sorrow. She showed him a bracelet, and desired him to make inquiries and search after its counterpart. and of the person in whose possession it should be found. Cosbi promised to do so, but during all his travels with Judas and Jesus, he met with no success. At last, when Jesus was being led to execution, Mary, the affianced to the victim of treachery, becoming insensible, Cosbi discovered the bracelet upon her wrist. He instantly converted that the brace of Glaphing and the conveyed her to the house of Glaphira, and thus the latter became re-possessed of the bracelet, and learned that Jesus was her son. The rest is

When Glaphira told Herod that Jesus was his son, and showed him the bracelets as proof, bad a man as he always had been, he felt an instinctive horror at the possibility of its being true. He therefore said to her—
"I recognize the ill-fated baubles, but what

proof are they that this Jesus is my son? "The proof is certain, Herod Antipas," replied the Sibyl; "but there is not time to explain the particulars now. Let it suffice to say the bracelet has been returned to me in a providential manner and I have discovered that this Jesus is the off-spring of our united foliy and sin."

then the gods have cursed me!" exclaimed Herod, as he struck himself upon the breast in the excitement of his terror and august. In conformity with the invocation I made to them when gave thee these bracelets, the gods are about punishing me for my wickenness. O! wretched, im-pious man that I am! That impious invocation is about being tulfilled. My wickedness is made mamfest by these oracelets, and my punishment begins, now that I have arrived at the gray haired

"There is now no time for self accusation. Herod," said Gaphira mildly, "consider the object of my visit. I wish, if it be possible, that thou shouldst save cur son from this ignominious death. Hasten, I bestech thee, to the Governor, and if

there be time, prevent this execution."
"Yes! yes!—I will!" exclaimed Herod, arousing himself suddenly, as though he had just awakened from a dreadful dream. Then he called aloud for his attendants; soon an officer appeared, and Herod gave orders to prepare a horse, as he wished to ride forth. At that instant, Pontius Pilate made his appearance. Herod then rushed toward him, and said in a hurried and fearful tone of

voice, his countenance being of a ghastly pallor-"What has been done with the man Jesus?"
"He is crucified," answered Pilate, as he looked upon Herod and the Sibyl with surprise, not being

ble to comprehend the scene before him. "Crucified!" echoed Herod with a sudden start of horror, his eyes gleaming with wildness, and his countenance expressive of the greatest distress. Then God's curse and vengeance are upon me for the iniquities of my life, which commenced in faithlessness and cruelty to this woman, and now culminates in my being a participator in the murder of my son.

Then Herod struck his forehead and staggered across the chamber, where he stood for some moments, swaying to and tro like a reed bending before the wind, and at length he fell prostrate and insensible upon the floor.

Glaphira, whose teelings had been aroused to the highest pitch of mortal agony by the an-nouncement of Pilete, uttered one loud, plercing shrick, rushed from the chamber, and left the palace. In a few minutes she was mounted upon her Arabian steed which had brought her from her home, when, giving direction and impulse to the mettlesome creature, she darted like a meteor through the city in the direction of the place of execution. On, on she sped, but heeded not what she saw; for palaces, towers and the people glided before her vision like the wild and fanciful images of the mind in a teverish dream. At length she passed the bounds of the city, and quickly sped along the country road to the base of the rising ground called Golgoths. Springing from her steed, she rushed up to the fatal spot and stood transfixed with reawakened horror at the dreadful sight that burst upon her vision.

The sun of day had set, but still a twilight remaining enabled her to distinguish all things around and within the fatal spot. All spectators of the dread tragedy had long since departed; a single sentinel, who paced to and fro at a short distance, was left to guard the bloody cross. With suspended breath and eyes motionless, Glaphira gazed upon the dread object before her. Her maternal eyes, which once looked down with a mother's fondness upon her innocent off-pring, now be-held the handsome form of manhood naked, lacerated, bleeding and outstretched upon the felon's cross. His handsome head, whereon sat the majesty of wisdom, was now encircled by a wreath of thorns, as a scoff and mockery by his cruel persecutors. His beautiful lustrous eyes, which were so expressive of pure and holy emotions, were now lustreless and gently closed by their lifeless lids. His clear transparent skinned cheeks, that used to mantle with the glow of health, and the blush indicating the pure susceptibilities of his soul, were now blanched with the pallor of death. And his symmetrical lips, from between which were wont to flow words of elequence, wisdom, truth and just-ice, were now closed in death, but still expressive of his mild, sweet nature, even in the last bitter pang. His manly, symmetrical limbs were relaxed and powerless. The divine and great spirit of Jesus had departed, and all that was left of that amiable wise and benevolent man was an inanimate corpse.

The scene at length became dark and solemn: No one was there to bear witness to the soul crushing agony of the afflicted mother, except the septinel who was pacing to and fro. Glaphira's horror stricken form began to relax, as the consciousness of her misery gleamed upon her mind.

A deep sigh and a moan escaped from her; then her lips moved, as she half audibly uttered—

"Yes, he is my son. The same outline of features as when I saw him a babe. What cruel God or god s have thus controlled his fate? Why should the innocent and just in this life suffer for the indulties of the wide of the wi iquities of the wicked? Why should truth, honor, virtue and beneficence be sacrificed, and all the base and guilty passions of man be allowed to triumph? Either the gods are unjust, or we poor mortals know not how to judge of destiny. O!my heart grows cold! I have now naught else to live for. Now let the gloomy wings of death overshad-ow me at the feet of my ill fated son." Then Glaphira crouched down at the foot of the

cross, and before the sands of another hour had run, the stars gleamed over the lifeless bodies of an ill fated mother and her murdered son."

The bracelet alluded to, came into her possession again in a manner we have not space to relate.

Well, now the development of Jesus just commenced, for as St. Luke says, "He was filled with the Holy Ghost even from his mother's womb." What was the Holy Ghost alluded to by St. Luke? Nothing more nor less than the magnetic and electric forces that were showered down by a spirit circle upon the child in embryo. We state a grand truth when we say this; we state what we know to be true. Though Herod was his father, the angels enstamped upon him in embryo, their own individuality. We shall pursue this subject further in forthcoming

There is grandeur little thought of in the History of Christ. It dates back for thousands of years before the conception, for then he only existed in the minds of those wise sages who had seen in the far future, a necessity for such a being. As is well known, the history of the oak does not commence with the acorn,-indeed, far back of that it points to those forces which brought the little germ into existence. So the history of Christ dates back to that time when he only existed in the minds of the wise sages of the Spirit World. Grand was his mission on earth, and our soul goes out in loving sympathy for him. Noble man, benignant martyr, how thy character has been traduced and your real mission distorted to answer the purpose of designing men! There is a vein of beauty in thy life that the spiritual eye likes to gaze upon. Some may worship thee, and exalt thee to the position of God, but we will only admire and love thee, ever striving to make ourselves worthy of thy loving influence, and those associated with thee in a grand Harmonic Circle in the Spirit World. Yes, gentle Nazarene, thy pathway through life was a rough one, and thy grown one of thorns, and thy last moments pregnant with insults from the low and base; still there was grandeur in thy mission, a loving kindness manifested in all thy works, and, while we can not worship thee, we assure thee, gentle Nazarene, that thou hast our love as it comes bubbling up from the deepest recesses of our goul,—and though we can not bend the knee to thee, we would fain weave a wreath for thee from the choicest treasures of our hearts! To thy peerless heights, then, a child of earth sends greetings, rejoicing in the fact that thy noble examples "still live," and that he who imitates them will grow in beauty and loveliness, and finally become like thee, a member of the grand Harmonic Circle in the Spirit World.

Voices from the Leople.

Continued next week.

Extract from a Letter by a Lady.

MR. S. S. JONES :- I received your JOURNAL, and also your very kind communication, for which accept many, many thanks. Words are but feeble mediums, sometimes, through which to convey the gratitude the heart would express. To those who occupy the same plane of thought, superfluous language is quite unnecessary. Why do you, a stranger, wish to know anything concerning a poor obscure woman? Why are you interested in one whom you never saw; one who is so far distant? I have asked myself why repeatedly. I know but one answer. You are a humanitarian, and as such interested in the welfare of all humanity. I think I recognize the groove in which you move, from the position you occupy as editor of a spiritual paper, as an advocate of this popularly despised philosophy. As occupying a posicion of influence, it must necessarily be one of sacrifice. But as compensation is always equal to the sacrifice made, so I may infer that you are happy in extending toward those who are struggling for a higher, better life, your aid and sympathy, which I realize is the highest mission to which human beings may aspire. When I find one who like myself has learned this true way of happines-, where the elevation of others has become the principle of their life, where the momentary impulses prompting to good deeds, has been educated through experience in harmony with the percep tions of the permeating and actuating higher faculties of one's every day lite, I am greatly cheered, ulties of one's every uny managere.

and strengthened beyond measure?

B ANNA BAIRD,

Hannibal. N. Y.

REMARKS'.—We are happy to be in some degree appreciated. Not long since one of the editors of the American Spiritualist published a base falsehood, accusing us of writing some one, advising that only the Journal or Banner be subscribed for, lest somebody lose a dollar, and concluded by saying, "The American Spiritualist will non no one, MALIGN no one."

The reader of the above named paper will natu rally inquire what does the writer mean by emphacising the words "rob" and "malign?" We know but little of Brother S. S. Wheeler, the writer referred to. If we have ever maligned him, it has been in the way of extolling him. Robbing is no part of our profession, and never has been. In an active life of fifty-six years, with all classes of men, from the poverty-stricken to the millionaire, we have never been accused of oppression to the poor nor of unfair dealing. That we have acquired wealth by industry, honesty and economy, we admit, and but for that fact we could not have succeeded in carrying the Journal, in the days of its weakness, to its present position of power and usefulness.

A Very Good Medium.

Mrs. McCord, a very excellent writing, trance, psychometric, healing, clairvoyant and clairaudient medium, can be found at the reception room of the Rangio-Philosopa-Icat Pablishing House, Room 19, No. 187 and 189 Bouth Clark street. Any one desiring communications from departed friends, will be likely to receive the same through some one phase of her mediumship.

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Zhiladelphia Department.

BY..... H. T. CHILD, M. D

Subscription will be received, and papers may be obtain ed at wholesale or retail, at 631 Race street, Philadelphia.

History of Spiritualism, and the Progress of Spiritual Ideas-Number Four.

CHAPTER FIRST:-Section Four.

SPIRITUAL MANIFESTATIONS OF THE FIRST ERA

It was a grand truth uttered by the Anostle that," the spirits of the prophets were subject to the prophets." They are, and they ever have been, and hence we may infer that the manifestations of this period were of the most rude and fantastic character. Let us for a moment consider the effect of these earthly influences upon the manifestations from spirits:

There is no more fruitful source of dissatisfac tion, even in this intelligent age, than the total ignorance and misunderstanding of these phenomena as they appear among us. Volumes might be written to show the evils that have resulted entirely from this cause. How many mediums have suffered tortures an hundred fold worse than death, because they were not understood and appreciated, and all those sweet and gentle influences which might have blessed them and their associates, are turned to the bit-terest gall and wormwood by this means. The manifestations of the period to which we allude, were altogether physical, and sometimes very violent—the movement of ponderable bodies with or without the presence of mediums, was quite common by these strong physical spirits. Their manifestations entered largely into the conflicts which existed among these rude savages, and from these has arisen the idea among the ancient Jews and the Modern Christians. of "a God of battles." There is a record in the Jewish scriptures in regard to the falling of the walls of Jericho at the sound of rams horns. This may have been true, or it may have come only from a tradition; but at the period we are now considering, far more remarkable physical manifestations through the agency of spirits, occurred. Those, who have witnessed the violent contortions of mediums, and the powerful influence upon ponderable bodies which are sometimes exhibited to day, may have some idea of the form of manifestations which occurred among these rude savages. It should be remembered, however, that the concentrated forces of humanity were upon the physical nature, both in this life and in those who passed into the interior, and hence the manifestations were much stronger. In many of their rude battles, the spirits fought much more effectively than the mortals, with their rude clubs and stones which were their only weapons. The race at this period lived in warm climates, which extended much farther North and South than they do at present. They were more or less scattered over the entire circuit of these zones.

The manifestations to which we have alluded, laid the foundations for a general belief in polytheism. Wherever they found a manifestation, or even fancied one, they offered up their oblations and prayed to that particular God, and the success which attended these oblations, especially when they prepared conditions as they often did without knowing much about it, was a strong confirmation that they were thus appearing the gods, and that, in return for this, many of the results occurred. Other forms of manifestation were common, especially during their leasts and incantations, dances and sacrifices. These brought the rude people together, and it is not to be wondered at, that they interred that the gods were delighted with burnt offerings and socrifices. Finding that peculiar phenomena always occurred at certain feasts, they naturally concluded that the same tutelar deity presided, and thus were they confirmed in polytheism.

Spiritual manifestations frequently occurred about the time of the death of an individual, and

this led to many superstitions. The period which we are now considering,

extends over a million of years, each one of which was marked by many local cases of striking peculiarity, records of which may now be traced through the psychometric powers of certain spir-

But we deem this general summary sufficient. We approach now the traditional period. It must be remembered that these periods are not separated by any distinct lines. Another thought before we close this chapter—the spiritual manitestations have always been characterized by the conditions of the age in which they occur, and at this period, they were much more rude and boisterous than any thing which either tradition or history has transmitted to the world,—the violent manifestations among the North American Indians of which there are traditions, approximate toward these, but never equalled them.

The manifestations among savages as rude and barbarous as these ante-traditional men, could not equal those of the times we have spok en, because a powerful restraining influence is now placed upon the spirits, who make these physical manifestations.

What Next?

The clarion notes of prophecy have been ringing in the ears of humanity during the past year. From spirit and mortal, they echo the one grand thought that a new era is dawning upon the world. Sometimes we hear the distant rumblings of a grand upheaval, and then anon comes the more potent "still small voice" in the soul saying, "Be ye ready, -buckle on the armor, and stand fast in the truth wherewith ye have been blessed, for the hour cometh wherein light shall be more abundant, and the ways of man shall be

revealed." Hitherto, religion has too often been preached and worn as a garment,—a cloak, it may be—for hypocrisy; often for that which it was not. Even the low cunning that seeks to over-reach and defraud, has sometimes taken shelter under this, so that the profession of religion has become a mockery and a shame in the eyes of men and angels. Every human being that ever lived has had a religion, for religion is simply an outgrowth and expression of the moral nature of man. This has always been peculiar to each individual, but it must be still more apparent as mankind advances and individuality becomes

more fully developed. The time is at hand when every man and woman will be weighed and measured. We know this has always been done in certain conditions of spirit-life, and the fact that spirits and mortals have had free and open intercourse during the last twenty-one years, has brought and is bringing the two worlds nearer to each otherthe result will be that the great laws and princi-ples which govern in the higher, shall be brought down to the lower. And this great work of preparation, in which the pioneers of Spiritualism have been laboring and suffering, involves a sublime purpose. It is not to be thrown away or lost. Various results must inevitably flow from it. The one which seems now most

prominent, is that which we have shadowed forth in this, the revelation of man's conditions to his fellow man, an uncovering of that which has been hidden, and as a result the necessity for those who would lay their hands upon the sacred ark of truth and right, to see to it that

they are pure.

The white standard of Spiritualism which has peen unfurled by the angels, can only be carried forward successfully by the pure, the noble and the true-hearted. Already Spiritualists have learned that if they would be respected, they must respect themselves, and no one can do this while they are in the open violation of law. We are commanded to love our neighbor as ourselves, and we cannot love ourselves when we know we are doing wrong.

True self-respect, which is the basis of all

high character, must exist before there is any right to demand the respect of others, and when we see a person indifferent to this, we fear that there is something wrong in themselves.

We believe in a new era, and we think this is one of its phases. There are other changes coming of the spirit of humanity's dream, that shall wake us up to a higher consciousness of life's duties and mission. We have been indifferent and disposed to excuse ourselves for not doing the best we could. While we may not be compelled to press every moment into the active labors of life, we have no right to be indifferent as to the balance of our time, much less to do wrong and seek to compromise it with the good we may do. The true man and woman feels the responsibility of life, and realizes that we are here to perform a great work, and while we may find it necessary to take our hours of recreation and relaxation from the severe labors and duties of life, we must not glide into indulgences which may lead to wrong. We do not believe in asceticism, but we know that the great struggle of life is self control, and that "he that ruleth his own spirit is greater than he that taketh a

A very important point in reference to this advance movement of which we have spoken, is that we are to do all things because they are

The effort to reform individuals by means of the low passion of fear, and to teach them to avoid the penalty which follows in the train of wrong acts, is low and debasing, if the desire to do wrong is there, and is only restrained by such feelings as these, we are no better than those who do wrong. We may not injure others so

much, but we are debased ourselves. When, on the other hand, we realize the true ground of principle, it will lead us to that high position in which we shall be prepared to act from an innate love of right. Then shall we come into beautiful rapport with the angels, and realizing the value of their ministrations, we shall appreciate more correctly the dignity and importance of human life as a link in the chain of eternity, that must effect all other links here and hereafter.

-FINIS.

We are in receipt of a letter complaining of the bad effects produced at Ogdensburg, N. Y., by a recent exhibition of the physical medium,

LIS.

I.B. ARMSTRONG AND LAURA V. EL-

There seems to be an impression that the father of this medium conducts these seances in such a manner as to create the impression that the medium, Miss Ellis, is an impostor. Although we have never seen the medium referred to, yet we (from information gathered from the Banwer or Light-wh

these reports) believe her to be a good medium. We protest against the egotism and folly of the managers of many of the mediums for physical man festations. They no, only bring good mediums into disrepute, when there is no eccasion for it, but bring a reproach upon mediums generally in the minds of superficial investigators. Every facility, in reason, hould be rendered to investigators. Of this particular case we know nothing, but speak upon general princi-

MRS. WAITP, THE HEALER.

We can speak from knowledge in regard to Mrs. Wait, the healing medium, and we do with pleasure say that we believe her powers are not excelled, if equalled, by Newton or any other healer.

A power seems to be left with her patients after she operates upon them, which continues until a perfect cure is perfected. She seldom has to see or prescribe for the patient but once. See her advertisement in another column of the

POSITIVE AND NEGATIVE POWDERS.

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We often get applications for agencies for selling the Positive and Negative powders. We cannot establish any agencies other than to sell them at the wholesale advertised rates on receipt of the money. That is the only terms that Prof. Spence supplies them to any one.

TOBACCO CHEWERS.

Take notice, you can get Orton's Preperation for two dollars, which is a sure remedy for the filthy habit of chewing tobacco. Address J. C. Bundy; 189 S. Clark et. Local agent wanted.

REMEMBER.

When you write in regard to business with this office to give your name, town and state, in plain, legible writing.

Literary Aotices.

MONTHLIES,

The ATLANTIC MONTHLY for February is a perfect gem.

The Overland Monthly is replete with excellent articles, and will be read with Interest. The February number seems to be better than any preceeding one.

The Feb. number of the PHRENOLOGICAL Journal, now published in Pamphlet form, is beforeus,—is unsupassed in the appropriateness of its illustrations and the deep thought of its arti-

The HERALD OF HEALTH and JOURNAL OF PHYSICAL CULTURE should be in the hands of Our Young Folks is a fine literary production for the young.

TRUTH STRANGER THAN FICTION.

In the column adjoining this, we give a very brief synopisis of the contents of Alexander Smyth's re markable book, from which we have quoted a chapter, in our article on "Spiritualism of the Bi-ble." This book is destined to create a greater sensation among all classes of people than any book in the whole collection of Spiritual literature. Its mission in turning theologians to the "right about face," is a very important one; and fron the many letters we receive, commendatory of the work, we are admonished that it is performing its mission well. Every Spiritualist, as well as every priest and layman, should possess a copy.

Truth Stranger Than Fiction.



STRANGE REVELATIONS BY PAUL AND JUDAS concerning their lives and intercourse with Jesus and his apostles, given through

ALEXANDER SMYTH, MEDIUM,

ALEXANDER SMYTH, MEDICM,

of Philadelphia, by the spirits taking possession of him
about one hour in every twenty-four, when, usurping all
his powers, giving a continued series of well connected
scenes, presenting scenery, characters and personages,
dialogues and actions in their regular order and succession, embracing all the most important personages and
incidents which occurred during the sojourn of Jesus
while upon earth. There was probably no book ever
written in which such perfect life-pictures occur; every
city and country village, every river, brook and mountain, and scenery in general, is so vividly portrayed that
an actual journey through the country could hardly be
more interesting. The characters in this unexampled
domas are so faithfully portrayed, that, as you are introduced to each in turn, you seem well acquainted and
delighted with your company, and the many points of
interest you are called to visit. The book is replete with
interest from beginning to end, but we can mention
only one or two leading items of each scene as we
pass.

Bruce Synopsis on Coverness.

BRIEF SYNOPSIS OF CONTENTS:

In the first scene we are introduced to Paul and Judas who have mounted their spirited steeds, for a day's journey in search of the recluse, Joun the Bap-Tist. We journey with them-at noon they halt for rest and refreshments.

SCENE II. The bondsman. Judos, opens out a rich feast from his leathern bar, while Paul gives him a feast in turn, which is perfectly lewildiging. They resume their journey, and find the object of their search alone in a monntain cave, haranguing an imaginary audience. Paul and Judos enter John frightened and squares himself for a feat, themself the contribution of the cont

for a fight; manually paid for his journey.

Scene in. for a fight; languable scenes occur, and Paul gets well Graphic description of the Mount of Olives and surtraphic description of the Mount of Olives and sur-rounding country, including the beautiful village of Bethany, the home of Lazarus, his lovely daughtera Martha and Mary; the latter has a stronge presentiment; Martha tries to pry into the secret; Mary in tears, cir.

Jesus visits the house of Lazarus, after a sojourn of many years in foreign lands. The welcome a perplexing mystery solved. Mary swoons; comes to her senses—too good to be true. Jesus and Mary walk by moonlight alone in the garden; what transpired during the interview.

SCENE Y.

The baptism: the storm: what John saw. Jesus offended, and John distressed: Paul jubilant. The opinion of Judias concerning Jesus, John and others. The multitude scatter: Paul commands Judias to follow Jesus to his retreat; he obeys, is delighted with his company, and becomes a disciple. What occurred there, SCENE VI.

Judas returns with a fattering report. Paul encouraged, sends Judas off in scarch of a fartune-teller. He cops at an lim where he meets an old friend of his youth; have a jubilant time; secrets disclosed confidentially. A strung character here introduced, who plays an important part in the scenes following. Judas finds a medium and engages a sitting for his master, Sout. SCLNE VII.

The Octagon Temple of Mystery; its gorgeous drapery and furniture; the queenly occupant. Paul's reception and embarrassment; strongeroverations; Paul delighted and the medium discusted.

SCENE VIII. Jesus in his Grotto, reclines upon a bench and falls into a deep slumber; has a remarkable dream; fore-shadowing his fature career and its results, all of which literally fulfilled during the past eighteen SCENE IX.

Fifteen hills and verdant slopes surround a farile spot wherein a village stands. Description of said village and its inhabitants. At the setting of the orb of day, three weary fravelers arrived at the Spring of Negareth. Several lovely maidens surround the well, one of whom approaches the tallest of the travelers and offers him a drink; a conversation ensues; they go off together. A surprise, and what comes of it. The death of Mary, the reputed mother of Jesus; her parting words and bestowal of a casket, which he opens, and which opens his eyes; a mystery solved.

ECENE X. Jesus preaches a sermon, and offends a Rabbi; he replies; a warm time; meeting breaks up in a row, and Jesus barely escapes with his life. Strange scenes and incidents, great excitement.

SCENE NI. Jesus among the fishermen of Genesereth. A graphic description of the country. The Hill of Beatitudes. The Town of Capernium and Village of Bethsaida. Simon and his residence, and what occurred on the piazza. Simon's birth-day, and a remarkable draught of fishes. A strange coincidence. "By the God of Moses, here comes old Zebedee." He takes a cup of wine, and tells a long story. Judas in cestacies; he puts a fice in Simon's ear. Simon pleased with the prospect of becoming a great man, becomes a fisher of men. Has poor success pecuniarily; kicks up a muss; Judas divides the spoil, and Simon becomes reconciled.

ECENE XII. Judas and Simon become friends on a basis of mutual interest. John the Baptist declared crazy; has a dispute; his opponents get mad, and leave in disgust. Cosby, a strange character, appears. An exciting scene.

SCENE XIII. Paul begins to be uneasy. Judas in possession of his secrets, and he fears an expose. Paul's meditations upon the precarious situation; a rap at his door—it is Judas. He enters and they take a drink. Judas reports progress. Strange doings at Nazareth. Judas gives an amusing description of the character and personal appearance of Jesus' followers, confidentially.

SCENE XIV.

The City of Jerusalem. The Gorgeous Temple. A minute description of the stupendous structure. The immense Altar of Burnt Sacridees; the priests at the top; wast inclined planes extend from either side, terminating in well filled cattle-yards. An immense gathering at the Temple; Jesus mingles in the crowd; obtains an elevated position and preaches his radical doctrines; says hard things about the high priests. The people enraged; a general melee ensues in which the tables of the money-changers are capsized, and the thieves and pick-pockets reap a rich harvest. SCENE XV.

The gorgeous palace of the Sanhedrim. A full description of it and its inmates. The high priests in trouble. Paul's opportunity and how he improves it. The conspiracy: the whole city in confusion and terror. Paul plays a double game, and how he comes out. SCENE XVI.

Jesus turns up again and preaches another radical sermon. Cosby appears upon the scene, though not rec-ognized—of course not. BCENE XVII.

The beautiful gate, the largest of nine which gave entrance to the Court of Israel, built of Corinthian brass, ninety feet high by seventy feet wide, covered on both sides with gold plates. Jesus gains admission and gets into another dispute, and what comes of it. BCENE XVIII.

Paul gets John the Baptist imprisoned and condemned to death. Jesus visits him; an affecting scene: the exe-

A PLEASANT DIVERSION In which Paul communicates sundry matters of interest to his medium, Alexander Smyth, of Philadelphia.

SCENE XX.

Martha meets Jesus and informs him of the death of her father Lazarus. They hasten to the house of mourn-ing: the strange things that occurred there, and what was said of them. The priests excited by the stories afford to occurring the strange transaction. Another sermon and another argument in which the priests are confounded. SCENE XXI.

The woman caught in adultery; her arrest; the condemnstion, trial and triumph. SCENE XXII.

Cosby turns up again; his afflictions and how he is relieved. A gay and festive gent, up to all manner of tricks.

SCENE XXIII. The great conspiracy ripens.

SCENE XXIV.

The Disciples all most at Bethany; a grand rounion, and infamous treachery. Mary accidentally catches a few words of some remark of Judas. She discovers plot, and warns Jesus, but he fails to see the point until it's too late. An infamous document sent by an officer from the great Sanhedrim; an immediate reply demanded and answered.

SCENE KXY. Matters culminating very rapidly. A fearful scene.

SCENE ENVI. The last supper; strange conduct of the Apostle John, Judas retires from the company; he returns.

SCENE EXVII. Jesus arrested, and his followers disgusted: their game was up; fishing for fish more Incrative. The great trial; the witnesses and judges; exching scenes and incidents. Another prisoner apprehended and brought into court; nine counts in the indictment.

SCENE XXVIII. The magnificent Palace and Fortress of Antonia, built by Herod the Great; the great hall of state. Fontions Pilate; Therius Casar. Herod Antipas comes to the city on business; attends the trial and had a severa trial himself. The Father and Mother of Jesus; who are they? We shall see before the close of this scene,

Great excitement in Jerusalem and elsewhere. A frantic mother and lover. He, for Calvary! The procession; line of march. Marshalls, police exceutioners, &c. Martha and Mary in the crowd; Mary swoons and falls into the arms of Cosby, who, for the first time in his life, feels the weight of responsibility. The distressing scenes which follow. Herod Antipas musing in his polace. A strange visitor; her affecting plea. The curious bracelet; an impregnable monitor; Herod wilts; has sent his own son to ignominious death; the scramble for the cross. Alas! too late, too late! SCENE ENIS.

for the cross. Alas! too late, too late! SCENE XXX.

Another scene. The shades of night, and a murky mist hangs over Jerusalem. Paul and Judas under engagement to meet in a secluded spot, by moonlight, at the hour of midnight; Judas on time; his impatient waiting, and the strange sensations which come over him; Paul approaches. The freedom papers and bag of gold are presented, and gliftering weapons as well, "Ara you prepared, Jadas; you or I must die this night," The terrible contest; Paul the victor; the dying words of Judas to Paul, such as must thrill the soul of every reader of this remarkable book.

SCENE XXXI. Final communication of Saul to Alexander Smyth, through whom these strange and startling revelations were given, which will be read with intense interest. The book contains 319 pages of closely printed matter, bound in muslin, and for sale at this office. Price \$1.50. Postage 20 cents.

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Communications from The Inner Fife.

FRANKS JOURNAL.

Interesting Features Connected with Spirit Life.

FRANCIS II. SMITH OF BALTIMORE, MEDIUM.

Nothing has yet been offered to your readers from my journal, so fitted to touch the heart as the following remarkable communication. What a brautiful synopsis of the religion is unfolded by this gifted lady. How my heart threbbed and bosom swelled with emotion while some of it was coming, making me long for the time that shall usher me amid scenes she so graphically describes.

At the close of a loving message from my mother, she said:

"There is a lady present who wishes to commune. She was a distinguished person in her day, and gave tone to society. Her history will be interesting."

"I am delighted at this opportunity of imparting thought. While on earth, I could not have believed it possible for spirits to converse with mortals; but here I find it to be an actual fact; and, wonderful though it be, it is in strict accordance with established law. I am

HANNAH MOORE.

Thived in England; was a writer; and did what I could to promote religion and advance knowledge. I made my mark in the world as an advocate of revealed religion, and firmly believed in the teachings of every word I wrote. But since here, how many mistakes I have discovered, and how large a portion is contrary to

Some may think it not right to bring religion into works of fiction; that it should be considered too each da matter to mingle in the affairs of every day life. I then thought it right, but have entertained some doubts on the subject aince. I believe, however, that good was done, in spreading a better idea of religion than was generally entertained, and that it was made familiar to the minds of many who had scarcely a sound thought before my book fell into their

I attained a good old age, but when near my end became very auxious about a future life. Not that I feared for myself, but the question would force itself upon me, which Job asked but none can answer: 'If a man die, shall he live again?' That question has puzzled thousands, and has caused many apxious thoughts to the best of Christians, whether they acknowledge it to themselves or not. I would ask myself, what proof have we other than that within the lids of the Bible? I looked around on nature, and received but one answer: No life after death! I looked again, and again the same reply. Doubts like these would trouble my soul as death approached, but not a word of it did I

The last sigh came, and the first thought in spirit-life, almost in continuance. Light burst upon me, and I leaped for joy. 'Here, then, is the question settled; life continues!—life is mine!'

I looked around upon a vast plane, limitless in every direction. Above, a stately dome, resplendent in glory. I made observations at every step, and new beauties burst forth every moment. At my feet what gorgeous flowers sprinkled the dewy grass! In the distance lofty mountains towered to the skies, bathed in liquid light. indescribable. The lawns spread everywhere around, were studded with copses of trees; and amid them birds of brilliant plumage flitted about with joyous songs. Scattered about were happy faces, men, women and children, mingled together. Oh, what a rapture filled my heart while drinking in these glories of God, I wondered why none I knew were seen, but strolled on, delighted to see so many happy children sporting about. They would look at me with such joyous faces, place their little lips to mine, and then run off shouting. I could scarcely contain myself, I was so happy. And then everything seemed to natural-just like earth, only far more beautiful. Then I would feel my hands and arms, as if to convince myself it was not a

i mad walked, perhaps, a mile or more before recognizing any one, when mother came and threw her arms about me, and what a fond caress she gave me!

Well, my child, I hope you are now satisfied

there is lite beyond the tomb. You will now enjoy it forever and forever.'

I was then joined by many friends, as though they had been watching for me. First one and then another came, greeting me with a kiss and at was not long before quite a large company were assembled. I inquired for many I had known, and was astonished to learn they were still in the garden, purging a way their sins, while others whom I had known to be infidely were an one the first in greet me. This, too, astonished me beyond measure.

After being here for some time. I began to ask questions, and the first was, 'Where can I see Jesus?' One stepped up, embraced me, and said, 'I am he!' How can I express the emotion that overwhelmed me? I was sear falling, but he supported me the more, and looked into my eyes with such a radiant smile that my heart came near bur sting, but he only smiled and smiled, and gradually I became colm.

He then took me by the arm, he me aside and said, 'Sister, I know all of your life on earth; I have been with you often; you have done a good work, and your reward is sure. You have according to the light given; more light will now be yours. I am your brother—you my sister. Call on me when you would know more. I am a light to chose who need light.'

I gized upon his countenance, and gazed, and gazed. I could not leave him an instant. But he left me at last saying, 'Call for me at any time and I will be with you.'

I then, began to search for truth. Of every one who could teach, I desired to learn—and how many falsities I had to unlearn. What a small moderum of truth is scattered through my pares; how astonished when I thought of all above.

I hardly know where to begin when treating of these errors. First let me say, there is no God of wrath; here we know only a loving father. I could rearce contain myself when I thought of what more rous fables have sprung from the church as doctrines to be revered.

I learned that all we had been taught about a future state was entirely wrong; not a spark of truth in any part of it. There are no sulphurous flames, but flames far more agenizing—the fires of conscience kindled by remerse; and no devil—such a being would rob God of His glo-There may be devils in kind, but they once filled mertal form. They may have suffered, but their sufferings work their good; endless work to set their sufferings work their sufferings wo

is not; all will find bliss.

Left to myself, I began to think over all the teachings of the church, and not one could I find in accordance with the teachings of Christ, except the golden Fule, and that alone is the

law by which we are judged.

I am but a child yet in knowledge, but I am learning every day. I have learned it is not what a man believes, but what his life is; that alone decides his future. I could hardly believe-this, because I had dealt so much, with faith throughout my works. I have discovered that whether Jew or Christian, Mahomet'an or Pagan, Buddhist or Persian, all are acceptable before God, if they loved their brethren, and made the golden rule their rule of life.

I made a great mistake in regard to the Deity. I supposed Him to be a person seated on a throne, dispensing justice to all; thus bringing God down to the level of humanity. I am better informed now. I have seen no more of God here than when I lived on earth. God is not an individualized being. God is a principle pervading all nature.; filling everything with His presence and power, and giving all things their supplies from His bountiful hand. He is here and there and everywhere: knowing no past, no future, but one eternal now. I feel Him in every pulsation of my heart. Every breath I draw shows His power, and all my love tends towards Him.

I also made a great mistake in regard to the future life. I believed in some great final day, when all of earth would stand before the Bar of Judgment; the whole human family divided into two pa ts-those on the right, heritors of eternal life; those on the left consigned to end less woe. One grain of common sense should have taught me the absurdity of all this; but the church had spread its nets around me, and I could not escape their meshes. I now see that each one's judgment day is when the body is laid aside. That there is no white throne before which the soul is summoned, but it is the Deity within who pronounces judgment, and there can be no severer, truer judge. Punishment or reward follows immediately, and each one has its due; but no endless wee. God is a father—not a fiend. When the fires of conscience and the stings of remorse-more frightful than mortal can conceive-have done their work, all sin has been consumed, and the spirit passes to eternal bliss.

I made another mistake, in supposing that my church had more of truth than all others. I now believe that all who led a pure life, no matter what their faith, stand upon the same plane be-

Another great mistake was in supposing that all who could not or would not join the church, had but !nt!e hope of salvation.

But, oh,my greatest mistake was in regard to Jesus. I need not say how I regarded him, for all know what is taught by the church. What a compound of absurdity has sprung from the teachings of the lowly Nezarene! How I blush When I think of it. I believe I was as sincere as any one could be, but who can withstand the influence of early education, coupled with the influences of the church. I am now free from all these perversions of truth. I have been taught by Jesus himself; have listened with rapture to his words, and felt in my inmost soul their blessed influence. How I burn when in his presence. What emotions overwhelm me. And how genial his smile when he would calm my throbbing heart. I am never so happy as when I am with him. He always bids me wel-

I have now, my friend, given you some thoughts which may tend to correct the errors contained in my volumes—I hope they may. Accept my thanks for the gratification you have afforded. You are attended by a vast concourse assembled to witness this converse between spirit and mortal. Many can scarcely realize it as a fact. They look on in wonder, and all are anxious to give their history. Good will be done, both in your world and ours, by this interchange of thought. Farewell."

A Communication from a Physician Lately Gone to the Spirit World.

BY A. M LEWIS, MEDIUM.

I am here this morning in compliance with your mother's request. She wishes me to get control of your organism, that I may make my self useful, and also to benefit myself. She tells me that I have much to upleare as well as to learn; and that I must come back to earth and try to atone for some of the wrong I have done to my fellow beings, in practicing a system of medicine which was so deliterious to their con stitution, although I was partially ignorant of the wrong I was doing. I did not think the sin was so great. I thought if the people believed I could cure them, and wanted my services, it was lawful and right that I should get my living by administering to their ignorance and playing upon their credulity. I did not considrthat I was sinning against u y own soul, and that in the after-life, my conscience, or the God within me, would rise up against me, to condemn and judge. I thought at first that there was some virtue in my method of curing deseases, but as years rolled on, I became more and more convinced that it was worse than a hunbug, because it was injurious to the sick ones, besides fleecing them of their bard earned means which they needed for the necessaries of life. Many times, a few simple suggestions in regard to their daily hab to, would, if put in practice, have rest red the patient, and prevented sekness in tie future; but instead they were drugged with poisons which would have made a will person sick, and then allowed to get well by the in h rent powers of nature. They, poor ignorant souls, thought that the Doctor had cured them, and his name was lauded to the skies almost, as being a very skillful physician. And now, in order to rid oisself of the stings of remorse that good my con-cience, and loom up bef re me, to desir y my happiness and peace, and to privent my advancement to a higher condition, I am commanded by mygnide to return to earth where I can witness the many scenes of mistry and wee that have been caused by my precier, as well as by others of the same profession. I find a er at amount of suffering that I can allevate dreely,—their own organism or those around them being su-capable to spiritval is fluence, and they recover, ibinking that it is the medicine that has cured them, when it is this spiritual it fluence that has descended upon and counteracted the evil effects of the medicive, and removed the disease. There are other cases where I must have the organism of a healing medium to work through. It is a great comfort to me when I can accomplish any good to my fellow beings in this way. It serves to lighten the burden that weighs so heavily upon my soul, and I am thankful that there is a way provided by a Divine Ruler, whereby we can work ourselves out of our unhappy conduion, and while we are administering to the confort of soffering humanity, we are by that very labor rendering curselves capable of ascending to higher and nobler hights in the heavenly mansions. It is a declorable fact, hourly been brought to our knowledge, that a great amount of misery and want has been caused by those who were capable of preventing it, if they had only used the knowledge they present for the benefit of their fellow beings, instead of taking anyaotage of their ignorance to enrich their own purse.

O, it I could only impress it upon the minds of the dwellers of earth that there is a time of reckoning for them, which there is no way of escaping; "that whatever they sow that shall they also reap;" that the time is coming when they will be left alone with their souls, with their every act in life, with the motive accompanying it spread out before them, that they may conferentate and see wher in they have not lived up even to their own convictions of justice and right; but have selfishly stifled their conscience for a liste worldly gain, which soon passed away and left them naught but an empty casket. How bundlisting to the new b ru sout, that has been looking forward to a print reward, which they had been taught to believe had ben purchased for them, to be made sensible of the fact that each maisidual Is measured by what they are, in and of them-

selves; that by their own acts they are rewarded or condemned, and that there is no way whereby we can be saved from ain and ignorance but by work-earnest labor for the good of others. This is an age of miracles, as the world calls them, and every day there are strange things being brought about by the agency of those who have gone on to the Spirit-World, for which they receive no acknowledgement or recompense, except the sweet consciousness to their own souls that they have contributed to the comfort of some suffering one. We have here to learn the lesson of pure unselfishness, and to do good for the love of it, without expecting to be appreciated by those we have labored to benefit. And this is what our mediums are learning to do so well, for they are brought into close sympathy with the beings of the upper spheres. They are often used as instruments in the hands of spirits to perform some cure, for which they receive no remuneration whatever, except the satisfaction of having done a good act, while the cures they have been the means of producing, are attributed to the medicine taken, and they do not even get thanks; but instead are branded as mposters, deceivers. Let me say to all those mediums who give the mselves unselfishly to the work of administering to the sick and afflicted that though they are not appreciated in this world, the time is sure to come when they will be rewarded in full for all their unselfish labors; that they are unconsciously laying up for them-selves "treasures in heaven." Go on, then, my brothers and sisters, in the blessed work of contributing to the comfort of the suffering and be not over sensitive, or trouble, or fear your labors will not be acknowledged, or be ascribed to powers of darkness. Be ever ready to use your gift in doing good, and leave the consequence to a higher power, and take no thought what ye shall do or what ye shall say, for it shall be given you in that self-same hour, and they shall be strengthened and sustained, and be thankful to the good Father that such a gift has been given you, in your journey through this lower world, and as far as ye are tound worthy to labor in this holy calling, ye approximate unto the angels.

For the Religio-Philosophical Journal. Did An Infinite God, a Personal God, or Belngs Resembling Man, Form this Earth,

BY H. H SMITH,

Sun, etc. ?

In Philosophy, certain facts are explained and made plain, or to look reasonable. In Chemis try, certain laws are unfolded that are eternal, and never have been formed, because eternal means without beginning or end. Then God unfolds by those eternal laws, because He is coeternal and co-existent with all laws, and must be a part as well as the whole of all things. Then every thing, great or small, ethereal or gross, sublime or crude, must be Him, and as eternal as He is, must all the parts be. Then, why cavil over the eternity of all things, when it takes all to make the whole, and He the Whole. The reasoner will plainly see, that this is good logic, and the point is gained, and the premise granted. Now let this be a starting point for all reasonings, and the conclusions will always agree with the premises, and the decrines will

Well do we know that all things exist, in and through the action of the whole combined, and by the chemical force and power of the whole con bined, do all things move, and not any one thing by its own inherent nature alone—all are dependent upon the whole for life and motion; and to add any new thing, or to take away any old one, would be to break the chemical forces of all combined, and let things out of belance. Everything is self-existing and self-sustaining under the chemical influence of the whole, and from these reasonings, must be eternal, and always in existence in some condition, in harmony with surroundings. It is not always that a man weighs the same number of pounds, or is of the same size; but that he always exists in some size or capaci v, is sure, it to is a finite part of an Infinite Whole. So with the sun,moon, earth, and all the stars and planets; they. too, are eternal, and have their chemical influence with all things clse. Not a thing-animate or inanimate—but that moves by the united force of of the whole-all in harmony with their condition and surroundings. Then where is your creation of any one thing? Where is your starting point, geologist? Or where is your ultimate-pray tell, and give reasons? And while you give your reasons, you will only explain the unfoldments and relative changes of all things, and admit their eternity. Good philoso-phy and science will explain all, and God be praised for the assurance of the reality, that nothing was ever created, or will ever have an end primarily, but will go through relative changes,—time without end. Man, by the aid of all things, undergoes changes; so does all things else, by His assistance, and all things combined. Then none are creators, but unfolders of all things, in the proper time, and in the

right manner.

There is nothing resembling man, but that it is man, in some relative condition, made so by the existing and surrounding circumstances under which he is placed. Because the man is black, he is no less a man,—it is only his surroundings at d influences that give the color, to be wiped out when he leaves the earth-form. So with all races. The species being the same, and when in spirit-life alone, all are of one color, but differ only in individual capacity and expression. So with all species of animal life—all are distinct in spirit, and are eternal as God Himself, being like man, finite parts of an Infinite Whole,

who e body Nature is, and God the Soul. Then, to sum up and leave the philosophy for some future consideration, we will declare the evernity and immortality of all this ge, denying the creation or primitive start of any thing, or any first cause, admitting relative change, progression or unfoldment, through countless ages of eternity, which means without beginning or without end, and that the race of man is as eternal as God, is as true as it is that there is one eternal law of generation that begets the child by the means of a father and mother. Cors quently, our geology dates back through eternity, making out no first man, because each and all have bad a father and a mother, to get into earth life, and consequently no first man or

woman, but the race always existing with Come out, then, geologists, and sustain your theory of creation, and show the origin of man, animals, and all things else, for we declare to you that man always existed, and had a tather and a mother to get into earth-lue, and therefore the race never began, which destroys the Adam theory, the immaculate conception of Christ, and all other theories that destroy the nature and attributes of one universal Father, who is in, and through all things, and of whom all are but parts. Declare these sayings false, and by so doing, deny your Deity or powers of the Universe, and have no care for any philosophy, as the world has for years, and grope along in darkness without any care, and in ignorance of your real condition, as to your being and the trines; but wise angels teach them, and are ever ready to give their philosophy, as fast as mankind can receive them, subject to criticism and controversy, that the truth may be got at, after contrasting the theories of all, and comparing their merits and demerits, one with the other.

their merits and demerits, one with the other. Give place in your columns for these strange declarations, dear Journal, and perhaps more will be advanced to sustain them, and they, perchance, prove true—true or false, they are useful and will cause agitation of thought, which is the beginning of wisdom.

FRANK'S JOURNAL.

Mr. Editor:—In a recent issue of the Journal, I noticed a communication from "Frank's Journal," in the Inner Life department, purporting to come from the disembodied spirit of Gustave Adolphe. Said communication, if genuine, differs materially from the record and teachings of history, as embodied in Chamber's Miscellary, and otherwise materials.

er historical works.

Prior to the outbreak of the Thirty Year's War, in the seventeenth century, Europe was principally under the dominion of the Pope of Rome; the Catholic powers were more exacting and tyramical than at the present epoch, and Protestantism, then in its infancy, was divided into various sects, chiefly embracing the Lutheran and Calvini-tic creeds, who were often at loggerheads, and in turn suffered many indignities from the Catholic powers, which eventually led to the desolating sanguinary war aforesaid,—in the outset of which the "Man of Sin' prevailed, and fear of monopoly and the hatred cherished towards Catholicism, united the opposing Protestant wings—just as the immortal six hundred divisions and subdivisions would do at the present au-picious era to resist the impetuous and unparalleled advance of Spirit-

nalism, and the Army of Progress.

Sweden was essentially Lu heran—it was the established religion, and no infidel was eligible to the throne; hence, Gustave was an impostor and hypocrite, or the history relative to the same a base imposition.

base imposition.

He emphatically announced himself an infidel to the degmas of the church in his communication from the Summer Land. History proclaims that prior to an engagement, and in the midst of the army, he would prostrate himself on bended knees, and pray with all the tervor and pathos of his interior nature for success in the approaching conflict, and he prevailed gloriously. All Europe was astonished at the exploits of the 'Snow King,' But alas! vouches history, in the midst of his brilliant career, he was cut off from this mundane sphere—his near sightedness on a certain occasion brought him in too close proximity to the enemy, and he received a missile of death, and we can now, after the lapse of a tew centuries, arrive at one of three conclusions pretty dennitely—that his own history as imparted in 'Frank's Journal,' was a true one, or that history fibbed, and that, thirdly, he enacted the tragedy of Saul of Tarsus on a smaller scale, waiving the confession. He did not retire from and assume command of the army the second

BROTHER JONES:—I must say a few words in reference to Mr. Paul's strictures on Gustave Adolphe's communication.

In regard to the historical discrepancy, I know nothing; not having read a page of uncient history for fifty years. These communications come to me precisely as they do by impression to any other medium, two or three words at a time. The one in question was written word by word as the spirit gave it. It was the first received from such distinguished persons, and feeling much interested, I was assured by my grandfather and other spirits, that it really came from him.

that it really came from him.

Whether he was a hypocrite on earth, he along can tell. Oliver Cromwell's historian, if of the same faith, would no doubt have pronounced him a very pious servant of the Lord; others declare him a hypocrite. He himself in a very interesting communication, which I must send to you when those you have are published, said to me;

"I will not say that I never used their cant or assumed their garb when it would serve my pur-

Might not Gustave have done the same thing?
I would like to send Mr. Paul a copy of the little work I published, that he may know more of the writer, if he will give me his address.

F. W. SMITH.

A REQUEST.

The Contaminating Inflaence of the Enemies of Mediums.

BY D. P. KAYNER.

As mediums are more or less affected by mundane magnetic influences as well as spiritual, and can be affected by an unspoken thought, it is not unreasonable to conclude that a concentration and combination of thoughts, and the weaving of them into making conditions as unfavorable as possible, might, under certain circumstances, act as an insiduous poison to destroy the frail body and drive out the sensitive spirit that otherwise neight do much service in physical life to aid in the development of humanity.

Such, no doubt, was the unhallowed influence that drove out the inspired spirit of Miss Sprague.

The deadly malice and poisonous magnetism of the Boston Churches killed the exalted Park-

It was the concentration of bitter, burning hate, poured out in prayer (?) to a "vengeful God, that He would convert Theodore Parker, er kill him," that sent his spirit on a higher mis-

sion.
And to-day, mediums are harrassed, embarrassed and distressed by sindlar influences.

In this sec ion the hostility of the sectarians is peculiarly bitter; and the medical societies of all grades are ready to burl their anathemas against mediums, and are procuring the pessage of laws to enable them not only to persecute, but to prosecute all mediums who would operate to relieve suffering humanity; and, together with their dupes and the sectorian bigots, they are manufacturing and throwing off a magnetism more deadly to the medium, than the exhalations of the Bohon Upas tree to the traveler.

In such an atmosphere as this, I have labored for the last six years, and my body is well night crushed under the weight of the opposing influences.

As all these benighted individuals act to condense and concentrate the magnetism of unprogressed spirits,—perhaps no more elevated than themselves, it follows that a counter influence must be exerted, when the medium's physical strength and vital force is giving way through continual resistence to those low influences, to enable them to rise out of the unfavorable conditions.

And now, I earnestly request all true and sincers Spiritualists to implore the Father of all, in His Infinite goodness, to commission his holy angels to aid me and all other mediums, to overcome the powers of darkness, and to give us strength and wisdom to enable us to elevate, or drive back all that would seek to drag us down. And we would have you ask in full and earnestness your spirit guides and angel guardians to join the noble band to aid us; to strengthen us for our work,—and to work in, and through us for the elevation of mankind. And if you do this, doubt not, the pure spirits will be with you

to bless vou. Erie, Pa., Jan. 22, 1870.

Riceville, Iowa.—Raiph Jacobus says.—Inclosed please find three dollars for the renewal of my anti-cription for the Journal, a paper that suits my taste best of anything I can find in the way of reading.

your real condition, as to your being and the philosophy that governs you. We know that | Mal, my wife's combinion, was that read by me the majority of mankind will ignore these doc-

SPIRIT PICTURES.

New and Startling Developments,

Very Strange Phenomena.—Great improvements
Made.—Very many Pictures Immediately Recognized by amazed Mediums—The Invisibles
Come in Groups on the News Plates.—What does
it Mean?

It has been remarked that when a person has made a discovery of any kind, which promises to be of benefit to mankind, it is his duty,—not to conceal the knowledge of it in his own heart, but to publish it to the people, that the world may reap the advantages resulting from its use.

Now, such is precisely my case—not that I am the first one to whom it was imported—that was dear good Father Rogers, but as I have thus early been allowed to investigate these new phenomena of spirit pictures, or spirit shadows passing over the plate, shown to mediums on slips of polished metal, I now come out boldly and proclaim it a great success. I want all mediums, and those mediumistically inclined, to make these wonderful experiments, and be convinced that their friends do come back and leave their likenesses, to be recognized. Not myself only, but other good mediums residing in this vicinity, can testify to this fact.

In my last communication on this subject.

In my last communication on this subject, stated that slips of tin were used as plates. Since then, I was strongly impressed to obtain better plates for the purpose, smoother and more highly pollshed. I tried hard among the photograph galleries in the neighborhood to get an old-fashioned dagnerrectype plate, but found they did not keep it in stock. At last, I managed to secure a second-nand one, from which the picture had faded, and used that. The former chemicalized condition of the plate was very unfavorable, but I persevered. The images, formerly very faint and shadowy, began to become more distinct and permanent, until, at the present time of writing, the pictures come out plainly in groups, covering every spot of the plate with distinct images, in open day. It rests against the wall, in the dark part of the room, nearly opposite the window, where, as we pass and repass, we can look on and see them every hour during the day, if the sun shipes.

This new spiritart is causing quite a sensation among the people here and in this vicinity. The orthodox folks denounce it as the works of Satan; yet many of the church people are coming to see for themselves. They generally come after dark, so that they will not be noticed. Those who call, who are spiritually inclined, generally go away convinced by ircontrovertible proofs, of the presence of the loved ones on the other side.

it has lately been strongly impressed upon my mind, that this beautiful spirit-art is in its infancy as yet, but that the time will come when it will be so improved upon, both by spirits in and spirits out of the form, that a good medium holding a prepared plate in his hand, will be able to show to any one present who has eyes to see, slowly passing over its spiritualized surface, the distinct likeness of their triends in the Spirit World, so real and life-like that the most incredulous and skeptical will be convinced of the reality of spirit presented.

These manifestations are of daily occurrence with us. It is quite common for us to recognize several well remembered faces in the Spiritscope. I have just been impressed to call it so during the course of the day and evening. I will, at the close of this article, give the names of those recognized last evening by myself and two other good mediums, that you may see the invisibles are doing a g. od work."

Not only pictures, but landscapes, flowers and animals often come and are recognized. When a medium is holding a plate, the influence is often so strong that it makes his arm sene badly, and he has to drop it after holding it a few minutes only. I could write much more, but will not now if any person wishes to know more about it. I am ready for correspondence. I want all to try it.

WM. H. HANDELL.

Minnesota City, Minn-

*Captain Jacob Jenks; Mrs. Foote and child, Mrs. Cora Bundy; James L. Bandy; Mary Banker; Alien Horton; Solomon Haines; George Hoines; Jame Himes; Thomas Bunker; Captain Jacob Manueli; Ella Horton;—tnicteen person's pictures seen and recognized by three mediums last evening.

The Lavisibles at Work,

LETTER EROM J. R. CHAPMAN, SENECA, CRAWFORD Co., Wis., Jan. 28, 1870.

BROTHER JONES:—As your columns are open and iree to correspondence, I take the liberty to place before your many and intelligent readers, some of the marvelous and strange phenomena of the invisibles, or by many called workings of that fallen angel, the Devil. Much labor has been bestowed upon this community in introducing our new Philosophy, but with little effect. It appears the invisibles have waited about long enough for the stupid and bigoted, so they take the matter in hand themselves. The following account is of a young lady by the name of Lyons, and is taken from the Prairie du Caien Union, a county paper:

An account has gone the rounds of the press in relation to the young lady in this county, who seemed to be murculously endowed with knowledge of the future, and also of all transactions occurring in different parts of the word.

Mr. Lyons, of Eastman, the father of the young lady, writes us a detailed account of her conditions and powers, the principal items of which, at his request, we have consented to publish.

He says about the 15th of October last, his daughter was taken with some snange malady, some thought her deranged, others that she had fits, medical advice was procured, but the prescriptions did no good, and she said they were of no use as she was influenced by a sp rit; she did not know his name, but it would be told her after a time. The father says in her hours of trance she has visited every kingdom in the works, has knowledge of future events; would at swer all questions intelligently. On December 19th, she said she must be cared of these speils or she would soon be in her grave; and at this time she gave the name of the spirit which had influenced her, as George McPuceters. He had tried at one time to mesmerize her, and the effect had been a shock to her system which had effected the brain. Mr. McPheeters was a Smitualist, (we thought so, Ed.;) was now in Califorma, and if he was here the lady said he could reverse the mesmerism. She said there were two men in Richland Centre, who could do the same thing; one was a shoemaker, the other a lawyer; to these gentlemen the lady applied, the mesmerism was reversed, and now she is all right. These are the material facts as stated by the father, and we leave comments to the professors of Spiritualism.

The new Methodist Publishing Buildings in Boston will be completed in May next. They will cost \$300,000.

IN It is said that at Des Moines, Iowa, it takes all day Monday to paste together the mutilated carrency put into the collection plate

The New York journals say that Horaco. Greely has experienced a change of hat.

Beggar woman: "Please, sir, give me a penny to keep me from starying." Gent: "C m't stop; in a great hurry; I've got to make a speech for

the Relief of the Destitute."

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Pregert Idne. *9:00 a.m. *2:30 a.m. *9:45 p.m. *3:00 p.m. Fresport Passenger...... *4:00 p. m. *5:30 p.m. *8:45 a.m. *6:10 p.m. *6:50 a.m. Lembard Accommodation Wisconsin Division—Depot corner of Comal and Kinsie street. 16:00 a, 12. Mail Passenger..... 7:15 p. m. 8:30 a. m.

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 *10:60 * m.

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Let one or more persons ait about the tall on which the funtrament is placed, each placing a land lightly on the top board, simply touching the came, taking rare to have the area not come in contact with the table; remain quiet for a few inoments, then let some one of the party ask a question, and if the persons consposing the party are of required magnetic power, or any one of them is, the question will be an avered. A positive and regative person operate the Planchotte book

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Crontier Department.

Notice to Correspondents and Others. All letters, papers and matter for us or the Fronthe Department, must be addressed to E. Y. Will son, Lombard, Dupage county, Illinois.

Ego.

Mr. E. V, Wilson in his usual weekly advertisement of himself through the columns of the Ru-MIGIO-PHILOSOPHICAL JOURNAL, in gushing terms extends the clive branch of peace to everybody in general, and his fellow workers among Spiritual-ists in particular. He informs the world that "My point is gained; my success a fixed fact. You can not affect me. I am master of my position." It is the olive branch in the mailed hand, this loving brother offers. The author regales us with senti mental extracts from some half dozen of his correspondents, who endorse him as a good man, and concludes as follows:

Eeace be with you and unbounded joy yours. Work on, workers, let us all work together. The Religio-Philsophical Journal, the Banner of LIGHT, Present Age and the Lyceum Banner, (small type) the three former with the grown up children, the latter with the little children. Let us have harmony and purity, and we shall succeed. I am, brothers, fraternally yours,

E. V. WILSON" The American Spiritualist being excluded from this proposed union "par mobile fratrum," can on-lyisay, amen. "Be virtuous and you will be hap-py." We accept our place with the half-grown py." We accept our place with the nan-grown children. We believe we have always spoken kindly of Mr. Wilson, and considered him a useful worker, though made ridiculous sometimes: by a harmless egotism, and have spoken of the Jour-MAL as well as circumstances would allow. The Journal has improved of late, in matter much, in manner more; yet when some one wrote to friend Sones a while ago, he advised that only the Jour-MAL and the BANNER be subscribed for, lest somebody lose a dollar! Very well, gentlemen, that you ignore us, and indirectly stigmatize us, shall not make us too unhappy! We are small, and you are great perhaps. Small in size, small in purse it may be, yet we are large enough in heart, to overlook your insinuations, and ignore that you attempt to ignore us. The American Spiritualist will rob no one, malign no one. "Let us have

Above, we give our readers and many friends, and especially S, of the American Spiritualist, the benefit of our large and increasing circulation, for his manly and brotherly response to our "New Year's Greetings." He is our brother. We love him. We gave him the right hand of fellowship in Cleveland, Ohio, last April, and we shall not withdraw it-even it our brother, under evil influences, despitefully use us.

We did not intentionally overlook the American Spiritualist. It is a nice little Buckeye paper. We advise all of our friends to take it-we do. "Our point is made." The angels made it for us. They have used the mailed hand, and will continue to do so, when required, but always tempering the blow, if possible.

Below we give one out of many notices of our work that the angels are doing with us. It is from one of those, who, as a rule are in the habit of misrepresenting us. It is doubly blessed, inasmuch es it was not expected.

From those we expect a blow, -we get the kiss, and from those we expect the kiss, we get the blow.

Who is the good Samaritan? The Sentinel, of Iowa, says:

There is undoubtedly a marked distinction in the course followed by Mr. E. V. Wilson, from any public speaker we have ever heard. We heard him but a short time last evening, but enough to satisfy us that there is a strength and logic in bis reasoning, calculated to do much good it rightly acted upon by his hearers. That there is much objectionable, will be urged by many, but that is their mode of applying it. His tests, especially of Captain Lewis, were very truthful in every respect, Capt. L. himself saying a more successful reading could not have been given by himself. His descriptions of his mother long since dead, and of his youngest brother shot dead on the field of Get-tysburg, were true as could be written. Hear Mr. Wilson during his course, accept the good, spurn the objectionable, and practice upon what you

From the Baltimore American.

THE CITY.

Remarkable Revelations-Interview with Cropps, the Murderer.—He Claims to have been Engaged in Five Murders.

A large audience assembled on Thursday night at the Calvert Assembly Rooms, corner of Saratoga and Calvert streets, Baltimore, for the purpose of listening to the arguments of Mr. Wilson, the celebrated Spiritualist of Chicago, in defense of Spiritualism. His defense of the theory of Spiritualism. alism was taken from the New Testament, and if his deductions did not fully satisfy those present, they went a great way in shaking the benefithat Spiritualism is not a myth, but a peculiar some thing, which can not be clearly understood by all persons. His arguments mulcared that he has been a profound student of the ology, his Biblical quotations and knowledge of the different forms of religion being voluminous and unlimited. But the feature of the evening was his reading of charneter, what persons had experience in their early days, what their silments were, and other in itters, were truly remarkable, and created at times considerable excitement: The first subject magnetized by Mr. Wilson was Mr. Crosby, of this city, the magnetic influence being obtained by the lecturer extending his left hand, into which was laid the right hand of Mr. Crosby, that is, all of the hand with the exception of the thumb. The two hands remained passive for about two seconds when connection was broken, and Mr. Wilson proceeded to analyze the character, feelings and antecedents of his subject. He was informed what portions of his features resembled his mother, and what portions resembled his father, the disposi-tions of the parents and the disposition of the subject, all of which Mr. Crosby pronounced correct. Mr. Wilson also informed Mr. C. that there was standing by his side a large man, weighing probably 260 pounds, a lawyer by protession, who deceased fitteen years ago. Mr. C. declared with astonishment that such a friend had died precisely afteen years ago, and when a gentleman in the au-dience verified this assertion, the people began to talk among themselves, and wonder what kind of a man Mr. Wilson was.

The next subject was a lady. She was informed that she nad strong tangents; that she could be coaxed but not driven, and that if her husband atcoaxed but not driven, and that if her husband at-tempted to rule her there would be a merry row in the house. The husband, who was a portly gentleman, greatly to the astonishment of all pres-ent, replied, "That's so!" The lady was told that two years since, she had a quarrel with a lady filend, and that she professed to be a friend, but in reality she was an enemy. The subject admitted the truthtuiness of all that Mr. Wilson had said, with the exception of the lalse friend, but when Mr. W. replied that the quarrel originated at a pic-nic, the lady instantly remembered the circumstance, declared it correct, and voted the

lecturer a ghost.
The next subject was also a lady. She was informed that she had a peculiar fluttering at times about the heart; that it greatly annoyed her, and that she was compelled at times to sit up in bed in order to rid herself of the violent thumping; that about four years ago a pain suddenly made its appearance under the right shoulder and has taken up its abode under the lung. The lady was asked if the symptoms had been correctly portray-

ed, and she replied, "Correct."
At this stage of the proceedings, Mr. Wilson stated to the audience that, while walking upon the streets yesterday, he was approached by the

spirit of a demon bearing the semblance of a man, The man said that he had been hanged eleven years ago, in this city, for murder, and that he had been implicated in five murders, and on two different occasions had assisted in attempting to destroy this city by fire. The spirit said that on one oc-casion, with the assistance of one Patrick Burke, be robbed and murdered a man twenty miles east of Baltimore; that fourteen years ago he assisted in killing and robbing a stranger and throwing the body into one of the wharves on Pratt street. This restive spirit stated that his last victim when encountered was in his shirt sleeves, and that he was stabled in the side : that he was a resident of Philadelphia, and was on his way home from Washington when he encountered the murderers on Pratt street. Mr. Wilson described the sanguinary man of blood as a stout man, low forehead, bristling hair, high cheek and jaw bones, massive shoulders, showed his teeth when laughing, mus-cles of iron, ponderous fists, and a pugilist of some note. When Mr. Wilson had ceased giving these outlines, voices from all parts of the hall ejaculated, "That's Cropps, who killed Policeman Bent-The lecturer concluded with this spirit by saying that the spirit before leaving, remarked:
"Tell the people at your lecture to night that for five years I led the Plug Uglies."

-FINIS.

State-Society Meetings, Conventions &c.

Second Annual Meeting of the New Jersey State Society of Spiritualists and Friends

of Progress. The Second Annual Meeting of this Society will be held in Camden, at Central Hall, corner of Fourth and Plum Streets, on Wednesday the 16th day of Feb., at 2 and 7

son and Mary Davis and others are expected. All friends of the cause throughout the State and elsewhere, are earnestly invited to come to this meeting. JOHN GAGE Pres't.

E. S. Wheeler and Dr. H. T. Child will be present. Jack-

Vineland, N. J., Jan. 25, 1870.

o'clock P. M.

Convention of Mediums and Speakers.

A Quarterly Convention of Mediums and Speakers will be held at Batavia, N. Y., Saturday and Sunday, Feb. 19th and 20th next, commencing at 10 oclock a. M., and holding three sessions each day.

A cordial invitation to attend, is extended to all workers in, and sympathizers with this new angelic dispensation. Nearly two years have elapsed since, in accordance with a request of angel guardians, the first Convention of this series was called at Batavia. That was a sesson never to be forgotten by these in attendance, among whom were eighty mediums, whose names, residence and phase of mediumship were recorded. Since that time, similar Con. ventions have been held at Johnsons Creek, Gowanda, Rochester, Buffalo, Avon and Le Roy, all of which have been seasons of deep interest and permanent good.

These quarterly gatherings have become so embalmed in the affections of participants, that their arrival is anxiously awaited-some making long journeys to be present.

Again, brothers and sisters, we invite you to this spiritnel feast. Our Retayle friends also invite us, and will as far as possible, extend the hospitalities of their homesand our dear angel guardians, who, with tireless eyes and ceasoless interest embrace their human brotherhood in arms of love, engage to be with us In force on the occasion to bless by their presence-to instruct by their wisdom, and to fraternize and harmonize by their sympathy and

J. W. SEAVER. Committee. P. I. CLUM. FRANCIS RICE.

Byron, Jan. 19, 1870.

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such as will send us their address we will send particulars of the business and information instructing every one how to become the owner of a home.

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MENT, address Vol 7, No 21.—4 times.

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The time taken to alley all desire for the use of tobacco by the Preparation, varies slightly in different persons, the average time being about five days. Some have no desire for tobacco whatever after using the Preparatios two days. The health and purse of every tobacco user in the country calls loudly, absolut the use of t. bacco.

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W. P. Heald, Bangor, Me.; J. Moody, Southport, Indiana; E. D. Adkins, Knoxville, Tenn.; John Merrill, Banger, Me.; J. Bunch, Springfield, Tenu.

From Lamuel Cassiday, Editor Journal & Argus. PETALUMA, Cal., Dec. 14, 1868.

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Vol. 7, No. 19—13t.

FATHER AND DAUGHTER

STRUCK BY LIGHTNING.

On the 15th of July last, Mr. J. A. B. Blakeelee and his daughter, of Spartaneburg, Crawford Co., Penn., were both struck by lightning. They both bloated very much, and were perfectly benumbed, and lay in a stupid, insensible condition. There happened to be in the house, at the time, but one-half a bo of Mrs. Spence's Negative Powders. which Mrs. Blakeslee administered to them, and which romeed and revived them very speedily, so that Mr. Blakeslee was enabled to write to Prof. Spence for more Negative Powders. While waiting for them they fell back into their first state of supor; but they were soon cured by the Powders when they received them. Nothing else was done forthem besides giving them the Powders.

KING

OF THE ASTHMA.

"I have cured with Mrs. Spence's Positive Powe ders a case of Asthma which the doctors had tried in vain for twelve years. They have also cured every case of Neuralgia in which they have been taken."—(N. Church, Oskaloosa, Iowa.)

"I have cured six cases of Asthma with Mira-Spence's Positive Powders; and Miss Harriet Lathrop, of North Adams, Mass., permits me to report that the Positive Powders have cured her Palpitation of the Heart, "-(Mrs. Mary E. Janus, South Williamstown, Mass.)

"I called at the house of an acquaintance of mine on business, and found his wife down with the Asthura. Having the box of Positive Powders with me, I gave her a Powder and left two more for her to take as ordered. Next morning I called again, and the was paring and cutting apples preparatory to making pies. She said she could scarcely tell how much better she felt. My own case o Neuralgia, or Tic-Douloureux in the ead, has been a pretty good test of their efficacy and virtue in this neighborhood."-(BENJAMIN MOORE, Shelby, Mich.)

"I am so troubled for breath that I can't write. I have been troubled for breath for a week, and last night with a severe pain in my side."—(John Bonesteel's first letter.) "I have taken Mrs. f pence's Positive Powders according to directions, and through the mercy of God and the Powders, I can breathe again quite easy. But oh! what distress I was in before I took the Powders. I think it was the Asthma; but I would not call in the Drug-Doctors, because they came so near killing me a number of times."-(Second letter of John Bonnerell, of Caitaraugus Station, N. Y.)

A PSYCHOMETRICAL VIEW.

THE distinguished Psychometrical reader, Mrs. A. B. SEVERANCE, of Milwaukee, Wis., volunteers the following: "I have taken aPsychometrical view of Mrs. Spence" Positive and Negative Fowders, and it seems clear to my mind that they will produce a wenderfully equalizing effect on the human system, when properly administered."

ALMOST A MIRACLE

IN DOVER, N. H.

A YEAR ago last June, I was on a visit to a sister of A. mine in Dover, N. H. While there she informed me that there had been almost a miracle wrought with her in a terrible case of Neuralgia by Mrs. Sponce's Positive Powders, and she induced me to try them myself. I did so with wonderful success."-(M. Huntley, North Richmond, N.H.)

THREE DOCTORS

AND

A WIZZARD.

A FTER trying three M.D.'S and one bottle of Wig-zard Oil, and one other prescription, my wife's rheumatism kept growing worse all the time, until she took Mrs. Spence's Positive Powders, which cured her enlarged joints, and now she is well and hearty. We also gave the Positive Powders to our little grand-daughter at the age of two weeks old, for Fits, and it has been the smartest little thing that you ever saw, up to yesterday when it was taken with the Scarlot Fever, for which we gave it the Positive Powders, and, this morning, it is quite well."-(Moses Hartwell, Penn Yan, N. Y.)

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The Positives cure Neuralgia, Headache, Rheuma, The Fositives cure Neuralgia, Headache, Rheuma, tism, Pains of all kinds; Diarrhosa, Dysentery, Vomiting. Dyspepsia, Fistnience, Worms; all Female Wesknesses and derangements; Fts, Cramps, St. Vitus' Dance, Spasma; all high grades of Fever, Small Pox, Messles, Scarlatina, Erysipelas; all inflammations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body, Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofuls Nervousness, Sleeplessness, &c.

The Negatives cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

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