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Truth wears us mush, bows at no human shrine. seeks neither place nor applause; she only usks a hearing.

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Biterary Department.

Art-Service.

- I wandered with an earnest heart, Among the quarried dep he of thought And, kindled by the poets art, deftly wrought.
- I wrought for beauty, and the world Grew very green and smooth for me And blossom-banners hung unfurled On every tree.
- Upon my heated forchead lay
 The cooling laurel, and my feet
 Crushed housed fragance out, the way Had grown so sweet.
- And love dropped kisses on the cheek. And smiled a passion-thought too dear For tongue to speak.

And praise was servant of the ear.

- But one day, the ideal Good
 Baptized me with immortal youth
 And in sublimity of mood
 I wrought for Truth.
- Oh, then instead of laurel crown, The world entwined a theray band, And on my forehead pressed it down With heavy hand.
- And looks that used to warm me, froze : I lost the cheer the konor sweet, The path of velvet; glaciers zone
- Yet truth the more divinely shene, As onward stid I sought to press And gloriously preved her own Almightiness.
- For girded in her culture strong.

 And lifted by her matchless arm, Above the frozen peak of Wrong, In warmth and calm,
- I sit, and white thoughts, lily pure, Like angels, close my heart around, gently in From cold or wound.
- Oh, kindred poet-soul! whose lays Of sweet word music set in line, And fashioned for the world's poor praise And Beauty's shrine,—
- The martyr's spirit-wing is strong! Choose thou a pinion that can rise With Truth's juli freight of clarion song.
- Then shall the thoughts that in thee burn, Flame-reaching, touch the thoughts divine; Man may scoff, a world may spurn, But Heaven is thine.

LECTURE, BYE. V. WILSON.

HIS PECULIAR VIEWS OF SPIRITUAL-ISNI.

DELIVERED AT HARMONIC HALL, PHILADEL-PHIA, JAN. 31st, 1870, AT THE OPENING OF A SEANCE BEFORE A LARGE AND RESPECTA-BLE AUDIENCE.

Phonographically Reported by Henry T. Child M. D. Ladies and Gentlemen,-I come before you to introduce to you my peculiar views of Spirualism. First, each of us in the field, either as lecturers or media, are under distinct or positive law, without, so far as I am concerned, -a particle of power to control that law, but subject to it. Second, while we are dependent entirely on the law for evidence of the hereafter. the hereafter is decidedly dependent on us as mouth pieces for the evidences of itself, and if the control does not succeed, the testimony fails, ever. I trust it might not shock your feelings, when I make the present plain western statement, that God is just as much dependent upon man to prove there is a God, as man is upon God to prove there is an hereafter ; therefore there is a mutual reciprocity, and the law for the development of reciprocity must be in harmony at both ends, that oneness, is in giving. In looking at the world, our first expression is a physical one, mineral and stlent; our second a vegetable one, and silent also, but sensitive. Our third, an animal one, low down in the scale,—cold, silent Suarian, but with instinct. Higher, we have the quadrupedal, with semi-instinctive, reflective faculties. Next begins the biped races, step by step, climbing up out of the lower orders, until we stand in the presence of man,—then, the Infinite Mind, a step higher, if you please. Let us go back, briefly, and in the original vegetable we see the effect of the atmosoriginal vegetable we see the effect of the atmosphere and the mineral properties unfolding in the mighty workshop of infinitude, until the refinement took another step, and the Saurian world came. Let me take a step from the lower creations up to man. Man drinks the distillations of the vegetable and mineral properties, until his system enters into polarity with the vegetable kingdom, and in affinity with serpent-life. The phantom serpent appears, shaking the physical temple until the soul, crushed and crippies, is driven from its home, and leaves the form to decay. Don't say to the victim that the Baurian race kills the man—but is not this the spirit,—the third voice in nature, produced out of the mineral and the vegetable?

Let us take another character of the screent. It was my misfortune to see a beautiful girl die from the bite of a rattle snake. In twenty-three from the bite of a rattle snake. In twenty-three minutes from the time of the bite, she was as near the color of the serpent as possible. In thirty-ene minutes, she was rolling on the ground and hissing. Then she would raise her head, and with a peculiar pendulum like motion strike forward, as if she was throwing her fangs out. The serpent was dead. At forty-four minutes from the time of the bite she expired, and all there was, was a swoller discolored body. Have anakes souls? They len, discolored body. Have snakes souls? They have influences, most decided and marked, and few people can mingle with them but they feel the infinence. In Omaha, last summer, I found another case, where the features from beginning to end were of the character of the serpent. A mad dog bites a man, and when raties is developed, the character of the dog is developed with it. A Mr. it, in whom we live and move and have our because of the God of the Hebrews is the God of back to A, and B.; they have run their course

Eighteen days after the bite, he barked, ran on Eighteen days after the bite, he barked, ran on all fours, growled and in almost every phase represented the dog. On the twenty-fifth day after the bite, they took him to a vapor bath room and smothered him to death to get rid of the terrible exhibition of the caulne in his character. Here is a clear and distinctive influence, the animal below, repeating itself in the animal above. From the lowest up to the highest, this takes place. Are these creatures immortal, and are we the heaven of nature below us, and it in us these things repeat themselves, is it not more than probable, ves. is it themselves, is it not more than probable, yea, is it not a fact that we repeat ourselves in the Infinite

Let me go back again and consider why the Red Man, the wild, untamable savage of this country is what he is. Why, say our theological friends, God made him so. He brought him forth from the same womb—out of the same common stock. I deny it emphatically. There is none of my blood, neither of my flesh, none of the Caucasian element in the American Indian, not a particle. Now, let us look at natural facts and results. I know the Indian. Have been among them almost all my life. If you mix the dominant mineral properties of America into a refined paste and let it dry to a dust, you have the exact color of the Iudian. You take the dominant mineral properties of Europe, especially through the Caucasian range of mount-Let me go back again and consider why the Red especially through the Caucasian range of mountains, and by the same process you have the white man's color. So if you take the dominant minerals

of Africa, you will get the African's color.

The remarkable fact is patent that America never produced a domestic animal, and if man is made up from the animal and vegetable kingdom, and if these be untamable, of course the man who partakes of these will be untamable also, and when partakes of these will be untamable also, and when the last bison and deer and moose disappear in America, very shortly after the last Red Man will disappear also. My friends of the peace party may talk peace as long as they please. God has done with the Indian. He is going out just as fast as he can, and Nature's forces will send him out. It is as unnatural for him to work and be trammeled as it is for the deer. You can take the deer, and he will be very gentle in a park, but if you open the gate, he leaps away and disappears; so with the Indian.

In the East, where the African and the Caucas-ian comes from, the domestic animals come to us. The African bears his burdens, and, like the domestic animal, toils for his superiors. You can educate and develop the black man. Here, then, we have influences developed, step by step, day by day, here a little and there a little, to build up

the future kingdom to which all belong Let us go down again to the foot of the ladder and take another climbing. Educate boys with swine, and they will step short, hold their heads down, grunt, and exhibit the character of the an-imal, even to the intonation of the voice. Educate a lad in a stable, and he will take either the line, majestic character and movement of that noble animal, the race horse, or the slow, ungainly move ments of the cart horse, as the case may be. Educate him in the groveling saloon, where vice stalks abroad, and crime litts its gory head, and though his system be the purest of matter, his mind will become tainted, and it will crop out and show itself. Here we are in the midst of law and forces necessary to be understood, and is it not the height of folly to trust to the mystery of godliness? Let us have truth, the whole truth, it is necessary for our being.

Men with large mineral properties in their systems are attracted low down into the earth. Mcn and women with large animality are attracted to that kingdom; the vegetable element dominating in a man, he is naturally attracted to that king dom. Let us take another look. A beautiful dom. Let us take another look. A beautiful, cultivated woman marries a coarse, uncultivated man. In inharmony a child is born, in its nature is planted discord. Its influences will be rather evil than good. We venture an assertion. Give us time to the question, and we will take the children in this cuty under twelve years of age and point out every unwelcome child, without a single word from the parents. word from the parents.

The law of influences develops itself. Therefore instead of faith, give us knowledge. A proper generation needs no regeneration. Our influences, then, bring us up higher, still higher, until we stand in the presence of God. Now, may I ask who and what He is? Talking with the Rev. Mr. Moore in Washington, last Wednesday night, he very sternly observed:

"Sir, you have no evidence of the future."
"Pardon me sir," said I, "will you answer me five straight questions?

Do you know that you are immortal "
"Oh! I believe that. That is not the question. It is not evidence in this court. Do you know

"Well, if you will confine me to yes or no, I must say no.

"What are you going to do when you get into eternity?

- Oh! I don't know."
- "What are you going to wear?" "I don't know."
- "What are you going to eat?" "I don't know.

Said I, " nothing to do, nothing to wear, nothing to est, and don't expect to know any thing about it. He belongs to the original know-nothings." Turning to me he said. "Sir, do you believe in

a inture ? 'No sir," I replied. " I do not." "What! a Spiritualist and not believe in a

future.' "Do you believe there is a God ?." .

"Do you believe you are going to have a future existence?"

"I don't believe anything in it at all." "Well you are a very honest Spiritualist." "Thank you, Mr. More, I know it. It is a positive knowledge with me. That which a man knows he does not believe. That which

he believes he does not know. Knowledge brings us into rapport with truth. I would say that the God of Abraham was a man, for he dined with him on the plains of Mamre. See 18th chap, Gen. The God of Moses was a physical being, lived in Mount Sinai, prevailed in the mountains against his enemies: but could not prevail against his enemies in the vallies because they had charriots of iron. The God of Moses was a larger man than the God of Abraham. The God of Jesus is a spir-

Moses, and material. The God of Spiritualists is the God of Jesus, and a spirit. In this Infinite element of spirituality we are moving, living, and having our being. We are helping him, and he is educating us.

Without going into an elaborate discussion you see my position at once. I now take hold of the educator. I call your attention to the fact that the church affirms that the serpent was the enemy that destroyed the human family. The church affirms that God permitted this serpent to enter the garden, and tempt the irst woman and man, to eat of the tree of knowledge, and thus evil had its birth, and they say the serpent is more subtle than any beast of the field that the Lord God had made. Is this the devil? If so God made him, and second if he entered, the garden by permission of God, God was re sponsible for his acts there, and every man that abuses the good serpent abuses God, if God sent him to do a work.

Therefore the ministers are the real enemies of God, and every one who helps develop a system of education, that assists man to be like God, knowing good and evit. I don't believe this. Every one that educates the people is a friend of God.

But this serpent educated the man through the woman. See Genesis, 3d: 22: "Man has become as one of us knowing good and evil."

Jesus Christ said, be ye wise as serpents and harmless as doves; the church says get wisdom and godliness. The serpent said you will get this wisdom and God lives by eating this fruit, The God of the Bible answered, ye have this wisdom and godliness by eating this fruit.

I ask you whether man is warranted in abusing his educator or not. I only ask you to think

What is the law in the usages of Nations Where a nation, a principality at peace with another nation, permits a subject to make war upon it, that Nation, is held entirely responsible I cite you from Blackstone, and others. It is the decision of the world at large. Therefore if God permitted the serpent to make war upon man and bring evil and destraction upon bim, He alone is to blame, not man. On the other hand, if in the great work of education there was that which lifted man up to the state of godliness, then it is a blessing, and we should rather be proud of it than to scorn it.

Here comes the question whether man was like God before he are of that fruit or not? We answer not, for God said subsequent, to cating "Man has become like one of us." The testimony, is also in favor of the influence of the murderer, Cam has been egregiously misrepresented. Instead of a murderer killing his brother, Cain rebelled against tyrannical oppression and favoritism, and in going out from the face of God and through this murder, if you please to take it literally, he became the founder of artizanship and scientific truth. Cain went out from the presence of the Lord into the land of Nod, and took a wife and she bore him a son, and he called him Enoch, and built a city and named it after his son. Jubal and tubat Cain, the descendent, of Cain, one became an inventor of musical instruments, and a worker in the fine arts, and the other a builder and artizm. A strange curse and punishment, is it not?

Friends, here then is influence. The serpent is an Egyptian symbol for intelligence. 2nd Jesus mean the serpent that beguned Eve, when he said to his people, be ye wise as serpents and harmless as doves? Do our ministers when they say to us get godliness, mean just what the serpent meant when he said. "For God doth know that in the day ye cat thereof ye shall be as gods, knowing good and evit" I call your attention to these influences. They are upon us; they are with us and about continually.

I now call your attention to the three phases of ideas, I wish to present to you in brief. It I want a physical medium, I would never choose a large brain, but I would pay strict attention to the physical condition. I want a medium who does not know enough to interfere with these manifestations; and through such a one, I will get very beautiful

communications by physical phenomena. It I

want a medium for mental phenomena, I would

like a well developed brain as well as a physical

Our physical medium is always cold and viscous. The man with a dry silky cuticle or husky skin is not a good subject for the holy spirit or any other spirit. He is insulated and can't be affected. Out of four thousand persons in Penitentiaries, that I have visited and touched by the hand. I have never known a dry skinned criminal. The being who is not a good subject for revival meetings is not a good subject for pent-tentiars, for both good and evil, are influences acting upon us, and if the subject is insulated so we cannot reach them, there will be no influence. Let me illustrate. A and B go to a religious meeting, each desiring to receive the holy spirit. The revival on its fourth day begins. You shall hear at first a little or no noise, some groans only. A few begin to clap , hands, and we have louder groans here and there through the audience. We begin to see some trembling and leaning forward. In the fifth day the anxious seat begins to be filled with those that feel the forces at work. On the ninth day, and from then to the fourteenth, it closes and the holy spirit has done all it can in that Congregation. Out of every thousand who are thus affected five hundred and sixty seven are under twenty vears, three hundred are females. There we see the holy spirit has a preference for boys and girls, and for girls over boys. I am not rid culing it I am following its influences. You will see the result before I am done. The Methodist Church in Western New York had fourteen hundred and ninety three converts in one year, and only one hundred and sixty seven remained in the church on the first of January. What a terrible work the holyspirit

at the revival; the first has got the holy spirit. B. has got nothing. A. goes down by the side of a tree, or else in a private apartment and wrestles with God in prayer, and God says to him, Get the up and go and preach the gospel to my people.

We will question him. "Then you heard the voice; was it that of man? Might there not have been a ventriloquest there?

"You think I could have been imposed upon?" "Oh ! no; how did you feel when this voice

spake to you?"
"Why, I felt a chill." "Then your system was in a tremor. Dld you hear it with you ears, or did it seem to speak as into your mouth?

" I heard it with my ears." "Then you are rolly clairaudient. Are you going to follow that voice? The voice stid go preach my gospel to all the world?"

"What cause did you take ?"

"I went to college three years." "You graduated then in the school and got your diaploma. Where did you begin to

"In the Methodist church at a salary of four hundred dollars. I preached there about three years, and then I had a call to a Baptist church."

"Any increase of salary?"
"Yes sir; I got nine hundred dollars there."

"Are you now a Baptist?" "No sir; I am a Presbyterian."

"What do you get here?" "I get three thousand dollars a year."

By and by, for he is a growing man, he will get five thousand. The word of God to man increases in value as the man grows. The other man passes through the revival meeting, hears nothing, feels nothing. By and by he matures and settles down in the world as a business man. Men trust him because he is a man of ability. The people entrust him with the stored duties that devolve upon a repre-

tive man. At the age of five and thirty, one evening setting with his wife in their cozy little parlor be bears a tiny little rap.

"What is that, Nellie?"

"Nothing, B" "I did not call, you rapped"

"I heard the rap" said she, "But where did it come from? Why! there they are again, they are on the ceiling; they are under my feet." The lady exclaims in a shake of surprise, "they are on my shoulders."

He had been unmoved by the revival meet-

In their companionship as man and wife, they had reached this joint mediumship, which enabled the spirit to telegraph to them "We are ready to give you communications." They call in the best citizens of the place.

I literally repeat a fact in history, that occurred in Wisconsin. I ask you why I should believe A's festimony and reject B's, with the testimony of Spiritualism back of him.

I will now call your attention briefly to the character of our media. Take our friend Dr. Child, my Sister Hardinge, Lizzie Doten and a host of others, whose word has never been sus pletoned, characters irreproachable, some of them called upon by the public to receive trusts involving the lives of our fellow beings. We know these,—they are among us.

Go back with me to Abraham. He lied to Abimelech; he lied to his wife; he lied to Pharach. He undertook to kill his child Ishmael and his concubine Hagar, and in each case they were saved by spirit influences. Take Isaac and Rebecca, they lied also to Abimelech, and Jacob and his mother imposed on Isaac, a poor old blind man, into blessing Jacob, the child that he hated, thus robbing Esau of his birthright. Take David, so corrupt and diseased from his licentiousness, that God would not allow him to build his temple. All these men according to the account were acceptable to

I would now introduce a little law,—common law. That which the dominant church of every age has denounced as evil, of the devil and diabolism, has always proved in future ages as the savior, helper and redeemer. The result of the law is this, that when the church prays for righteousness, storms and evil always follow. It prays for a sinless condition, and testifies day by day that the world is in a worse condition than it ever was before. They ask God to put down the Devil, and Spiritualism is rampant: mediums are being developed every where. What they pray to have stopped flourishes more than: ever. My attention was called to the position taken by the ministers of the gospel during the war. I served somewhat in the army, and know something of its workings. I saw the remarkable phenomens of ministers of twenty two million, beseeching God to kill eleven millions, and the ministers of the eleven millions doing the same thing in regard to the others. I looked up into the great dome above and saw God looking over the world at the great evil of slavery which must be wiped out, and He said; therefore I will let these people work out their own salvation, and we have done that. Our salvation was to get rid of the divine idea that Moses left of the right of property in man. God wants ministers to work in every age of the world, and they have always worked accordingly to the condition of the the world. He took Moses from the basket in rushes; he took Jesus from the stable in Naza reth. He took Davis and the Fox girls from the shoe makers shop and the cabin. The exe cutive workers fail and then He takes men and women that are bearing 'the burdens of life. The men and women who have enlisted in the the Spiritualism of the nineteenth century are very few rich. They have been through the

sea of adversity; they have drank the cup of gall; have come up out of the debris. The stars that now hang over America are not different from those of other ages. Their light comes now as ever from the spirit world. We want that in-telligence as an educator. That school master comes direct. You must begin at the founda-tion of the house or it will be blown away. We have to build it up step by step, until we have the frame up, and we shall get a beautiful temple that will stand, and will grow brighter and still brighter and stronger in development.

The speaker must mingle with the masses, that they may have fresh inspiration. We need many speakers in the present age in order that we may have a variety to suit all the wants of the people.

I will now present another phase, I will go

down among the people.

Mr Wilson then explained the law of influence in regard to the polarity of the magnetic needle, and proceeded to give a number of readings of individuals, which we have submitted to the parties themselves since writing them out; these with the comments from the parties named, will be given to our readers.

BABIES.

DY BEV. G. T. FLANDERT

A little baby is a gnileless thing, A bud of Paradise, plucked from the tree Of life immertal, to expand and bloom. And back again to Paradise take wing,

Upon its brow the seal of truth is set, And on its lips awaiteth fitting speech; Like Roses in a garden, all unblown, Which with the dews of blushing morn are wet.

Its dreams are angels whispering low and sweets And heaven is mirrored in its loving eyes, And in its smile the sinkers angels smile, While through the air around glance angels feet.

A bata whose coming prophets long fortold; And Bethe'en grew rallent as the stars. Angeliccheits proclaimed the age of gold.

O mystery divine! Our habes have been And every leving mother's babe has seemed And every leving mother's babe has seemed An angel dwelling in the homes of mon.

Oh mother, mother, the divine abode Is opened to thee through thy little child, The baboupon thy breast the gateway is And innocence and love the heavenly road.

'Tis Christmas morn ; its golden g'ory breaks ; The sinus of angels linger on the sir; The Bethichem promise to subliment runs. And the whole world to better life awakes.

TOBACCO.

A Lady's Opinion on its Use.

BY MRS. M. A. CARPENTER

I would like to have some one who is competent, tell me the use of tobacco, or the benefit arising from the use of it, or why it is that men who are siyled the lords of creation, and who ciaim to be possessed of strong minds and powerful intellect, are so much more addicted to this and other debasing habits, than the weaker side of humanity, called woman. Is there anything about the organization of man that requires sumulants to make him what he should be?' If so, then he must belong to the weaker sex, for woman gets along very well without it, yet we see hundreds of noble intelligent men, who, were it not for the detestable habit of using tobacco, would be the very model of perfection (perhaps), but make them elves exceedingly repulsive by the use of it. For my part, I cannot help admiring a clean-mouthed man, neither can I help being disgusted when I cannot step into a store, depot, rail road car or a lecture room, or even the house consecrated to the worship of the Most High, without meeting some one who is continually pouring forth a stream of tobacco juice. I shall never forget an incident that occurred in a railroad car some years ago. As I entered the car there were several vacant seats; but it was some time before I could find one that had not a pool of tobacce juice near it, left there by some one calling himself a gentleman, I presume. Just before the train started, a newly married pair entered the car, and they were obliged to take one of those seats that I had rejected. They were so much overcome with their own responsibilities, that they did not see the condition of the floor in their immediate vicinity. I watched the lady to see what the result would be, when she came to realize the true state of affairs. I had not long to wait, for she soon exclaimed, with a look of indescribable horror on her countenance. "Oh dear! What shall I do! My dress is ruined! Alas, her bridal robes were deprived of their beauty. I think the law that prevents emoking in cars, should be extended still further. and include chewing also; but I suppose that will be left for the ladies to do when they become law makers. But to come nearer home,even in our own sitting rooms and at our own firesides, we are not out of danger. There are men who are slaves to this habit, and yet are possessed of too much refinement and politeness to use tobacco in the presence of ladies, and of those who do not use it. To such, I can extend the hand of friendship, and bid them welcome to my fireside; but to men who go so far as to forget all rules of propriety and decency, and spit on my carpet, or on my bare floor even, I have no words of welcome, but will say, let him take his hat and walk out of doors, where he can have plenty of room, and be in no danger of soiling any one but himself. If any gentleman who reads this, thinks I am too severe, let blm point out some of my glaring faults, or those of my sex and if I am guilty will try to

Zacific Department.

By..... TODD.

Travels in Oregon.

From that happy place, Silverton, where they have no churches, ministers, lawyers, and but one docfor,-no neighborhood quarrels and no personal difficulties, we went to LaFayette, the county seat of Yam Hill county. No spiritual lecturer had ever preceded us to that place. The people came out in crowds, and listened attentively, and many became deeply interested, that had never before given any attention to the subject. Here resides the Reverend Dr. Watts (not the Dr. Watts of psalm-singing fame), who is associated with one Rev. Jolly (who by the way, they say is a very jolly fellow), in getting up a new kind of religious sect. I could not find out what their fundamental grinciples were. One person, who heard them often, told us that the devil was the main theme of disesurae. If the devil is to be the main pillar thereof, we fear that it will be but little in advance of popular theology. We think it is too late in the history of the human race to expect any sucsess to attend such an effort. The Bible is getting too much out of date, and the principle of fear, that has hitherto governed the human family in their religious ideas, is sadly losing its grip, and soon will have passed away altogether.

Whoever would successfully promulgate a new religious idea at the present day, must base it on broad grounds. No narrow contracted views will meet the wants of the people. When such rapid strides are being made in the arts, sciences and literature, religion must keep pace with them, or go down under the car of Progress. The car of destinal Progress, goided by the Angel World, has but little respect for old fossilized institutions, whether they are of a religious character or any other. The day is gone, thank God, when a boy enast take off his cap to bow to a minister, even acthe risk of freezing his ears, or a man attend church on Sunday in order to escape paying a fine. If the clergy have ability to draw, and will treat subjects that interest people, they can have full houses; if not, they perforce must see their altars foreaken, and religious rites despised.

Ent no means are left unimproved by the sectarian world, to prop up their falling dogmas and institutions. We expect that it will not be long Oefore they will be following old Pope Gregory, who lived in the sixth century. He urged the pagens to come in and set up their idols in the Christian churches, that they might come there to worship them.

Here in La Favette, the Methodist minister is try-Whoever would successfully promulgate a new

to worship them. Here in La Fayette, the Methodist minister is trying to come a holy dodge to get the young people to attend his prayer meeting. He invites them to come and practice singing a half hour before and a half hour after the praying. He is in hopes, by sandwiching his prayers between singing schools, to make them go down the people, for it is evident that he has little faith in their going up, else he would not resort to such a half ruse to make his

prayer meetings a success. From La Fayette to the Dalles, we stopped at Portland over Sunday, where our better half was engaged, speaking regularly on Sunday evenings. We occupied the rostrum on that occasion, and addressed the people upon the subject of the positive and negative teachings of Spiritualism and its inward influences.

We had, as we invariably do in Portland, a large audience. The Spiritualists of Portland can consistently boast of much the largest Sunday audience in the city, as far as numbers are concerned, and if our opinion is correct, they have the intellectual development in proportion to their num-bers. Spiritualism, with its liberal ideas has so strong a hold in Portland that the united efforts of the sectarians can not cradicate it.

The clergy, with one exception, Mr. Elliott, the Unitarian minister, get behind their coward's de-lense, called a pulpit, throw smut and dirt, and relieve themselves of a vast amount of theological oile. It causes no trouble, save a bad smell, prov-ing beyond a doubt that their theological digestion is in a bad condition, and has a strange tendency towards religious dyspepsia, a condition more to be feared and shunned than any other that ever tortured a human being. Dyspepsia of the physical organization is fearful indeed, with its attendant moods of sadness, more seness, petrisoness and faultfinding,—of blue devils, insanity, impoverishment in worldly goods, inclination to suicide and worse than all the rest, they imagine that they have an attack of orthodox religion, and to cure it, they foin the church. A little sniveling, a few tears, and a grip or two of conscience (or the bowels, either will do), are considered as good evidence that the third person in that wifeless frinity is striving with them, and if the gripings cease after a hite, as they will invariably do, whether it be the grace of God or a little camphor and water, they are fit to join the church.

If such are the effects of physical dyspepsia, how shall we describe the horrors of religious dyspepsia. Who wonders that they are constantly viewing the flames of that never-ending heil towering up with gigantic fury, fauned by the breath of God's wrath, whose roaring sound nile their tright-ened souls with unutterable dread. Who wonders that their plous noses are constantly turned up with the fumes of brimstone. Hence they prate of the wrath of an avenging "God, from whose nostrils there goeth forth a flame of fire, and whose anger endureth forever." These are but the va garles of religious insanity, produced by religious dyspensia. When the disease becomes chronic and it is fearfully so with the majority of D. D.s, it yields very slowly to any kind of treatment. In physical dyspepsia, a large reduction of the inva-lid's rations tends somewhat to produce a normal condition of the stomach. We think a like treatment of the salaries of the D. D.s would help the matter some. It is about as well as any way to let them go, for, to change the metaphor, the game is hardly worth the ammunition it would coss to bag it..

Heligious Revenue. There is a certain Methodist divine, living in Portland at present, who has always been considcred par excellence in raising religious revenue.

Some few years since, he was residing for the time being, in Washington Territory, and being anxious to build a house for his God, he started ont to raise the funds to effect that purpose. In one of his journeys, he entered a liquor saloon, and asked the proprietor to donate the sum of twenty-five dollars. The proprietor replied:

"Reverend sir, I will play you a game of seven-up, and if you win, I will give you the twenty-five Nothing daunted, the Reverend pulled off his coat, played the game and won-pocketed the mon-

ey, and went on his way to serve the Lord some. where else. He undoubtedly argued from the theological standpoint that "The end justified the means," and perhaps took Paul for an example, who considered he ought not to be adjudged a sinner for lying, since the people got more of the truth of God by his doing so. Propably our reverend friend thought that if Faul was justified in lying to advance the cause of his religion, that it would be no harm-for him to play a game of seven-up for twenty-five dollars, provided it was devoted to the purpose of building a house for his houseless and homeless

But we could not help thinking what would be said by the clergy, if a Spiritualist should take that course to raise the needful. Was it God or the devil that inspired the preacher to win?

Grove Meeting.

There will be a Spiritual Grove Meeting at Butterville, Oregon, commencing the last Friday in June next, and continuing three days. All are invited to attend. People should come provided with tents, as they do when attending the State Fair. The grounds will be fitted up in ample or-

Original Essays.

For the Beligio-Philosophical Journal. Of the Powers of the Spirit while in the

Physical Body. BY WM. B. FAHNESTOCK.

Some persons are naturally endowed with the power of entering the trance or somnambulic condition, and while in that state, they profess peculiar powers, viz: All the senses become clear-minded, or are capable of being used at a distance, without the sid of the external organs, They see without the external eye, hear without the car, taste, smell and feel without the natural organs of those senses, and can do so at a distance, as well as if the object or person to be seen or heard, &c. were within their reach. This is effected by translating their faculties to the desired point, and there making the necessary examinations. Many instances are related where persons, who, while in that condition have not only visited foreign countries, but actually appeared to persons, conversed with them there, and upon returning, or bringing their minds back, have described the persons they had met and spoken to, related their conversation, which was afterwards verified by the persons, who recognized the individual somnambulist as the very person they met, and spoke to in Europe, although they had never met bodily before.— Others have been seen in two different places at one and the same time, as in the case of the school mistress (detailed in the work of Robert Dale Owen) who was seen in the garden plucking roses at the same time that her body was in the school room attending to her duties there. This case is remarkable, and cannot be denied, as she was (because possessed of this faculty) discharged from nineteen different schools, and in consequence became quite notorious.

Another case was that of a somnambulist, who while at sea upon a vessel in distress, translated his faculties to another vessel, sat at a desk in the cabin, and actually wrote upon the slate: "Steer North West." He was seen by the mate of the vessel, reported to the Captain, but had disappeared when the Captain sought to find him; yet there upon the slate, the words "Steer North West" were plainly written; but which upon comparison did not resemble the hand writing of any one upon the vessel. Upon steering "North West," however, the vessel in distress was in due time overhauled, and upon reaching the deck, the mate recognized the person whom he saw writing at the desk in their own vessel, then many leagues distant, and whose hand writing corresponded exactly with that which was written upon the slate.

This would prove that they have the power, not only of making themselves visible to others, but that they can absolutely write independent of the physical body.

A lady of my acquaintance, who possesses considerable mediumistic powers, some time ago, was written for and requested to visit New York (about two hundred miles distant), but circumstances prevented her from complying with the request : but some days after, while in a somuambulic condition her mind wandered to the city and she there saw her friend, who also recognized her, and as she seemed to hesitate, or step aside, he said to her: "You need not hide, I see you." and was about to welcome her, when she awoke, and consequently disappeared. By the next mail she received a letter giving the above account (which corresponded with her own), and stating further, that they were fearful that she neas no more, as she had appeared and vanished from their sight so suddenly. Another power possessed by somnambulists—persons in a trance. by others just before the spirit leaves the body, is that of controling mediums and speaking through them. These are, no doubt, analogous conditions, as many persons just before death become clairvoyant, or clear-minded, and as the power of persons in these states resemble those possessed by spirits, they are no doubt. only grades of the same condition; the spirit being entirely separated from the physical body, is the most periect state of the same condition. In one of my former communications I detailed the case of a young girl who controled a medium before the spirit had left the body. Another case has been related to me by a clairaudient medium, in which a sick man, living and being then at a distance, spoke to him two days before the final separation took place. It is a remarkable fact also, that somnambulists have the power to create pain or unpleasant sensations in any part of their body, as well as the most exquisite feelings of pleasure, by an act of their own will, or a belief upon their own part that either of these conditions will take place. The will power being supreme while in that state. they can by a firm resolution, relieve pain or disease, in all cases where there is no absolute organic destruction of the parts. In severe cases of disease or injury, however, where there is much pain, as in pleurisy, inflammations, consumption or burns, fractures or surgical operations, &c., they can keep the parts in an insensible condition until they heal, or are perfectly restored, without feeling the least pain or inconvenience.

It is easy, therefore, to conceive the uses and to multiply the cases to which this power may be applied, and in conclusion, I can here only urge those who have a desire to relieve, or lesson human suffering, to study the phenomena, so that the extraordinary powers which they possess, may be perfectly understood and successfully applied.

For the Religio-Philosophical Journal.

MIND.

The Reason why the Statements of Mediums should not be considered Infallible.

BY J. M. GARST.

We like the name of your paper, the "Relig-to-Philosophical Journal." It is a name in the right direction. You have inscribed on your banner the true motto. A philosophical religion-a system of religion based upon the eternal principles of nature, is what the world

But how shall we obtain it? Not by following blindly the teachings of any particular individual or sect. The revelations given by Moses David, Christ, Paul, Swedenborg, Andrew Jackson Davis and a host of others, doubtless contain many great and glorious truths, but they all fail far short of the whole truth. Each of these is but an emanation or manifestation of a peculiar mental organism; or in other words, each is a peculiar outgrowth of mind, and differs from all the others.

As different soils produce different growths of regetation, so different mental organisms proluce different mental manifestations, Such revelations, therefore, can not be taken as an infallible guide to truth.

Men feel, think, and act according to their peculiar mental developments, and no one should presume to set up his own brain as a standard by which all the rest of mankind should be gov-

If God reveals himself to any human being, He does so, not by the use of any supernatural means, but through the medium of that individual's mental organism, and each revelation partakes of the peculiarities of the constitution

through which it comes. Our best mediums bring different reports from the world.

the spirit land. Why is this? Simply because different mediums have different mental powers. Our best mediums set up different systems of philosophy. Why is this? Because different

mediums have different mental powers. Where then shall we look for an infallible guide to truth? Not to ancient spiritual mediums; not to modern spiritual mediums; nor to philosophere, who speak in high sounding phrases.

Science is the only infallible guide to truth; and to science alone we must look for the true system of religion and philosophy. And what is science but the interpretation of the fixed, unvarying, cternal laws which govern every depariment of nature throughout the universe of God? What is science but the unfoldment of Ged's government of the world, material and immaterial?

What wonders has science accomplished for man in the physical world? Without the aid of science, man sinks into hopeless barbarity and ignorance, and achieves no higher results than the beasts of the field that merely live and die. But the blessings of science are not limited to man's physical life.

Mental science is destined to accomplish for man in the world of mind even more than physical science has done for him in the world of matter. The principles of the science of mind are as fixed and certain as those of any of the physical sciences, and the same certainty in regards to results must prevail where men are governed by principles, and not by prejudices, whims and fancies. Take for illustration, any number of mathematicians who thoroughly understand that science, place before them propositions for solution, and they will all invariably arrive at the same results. Why? Because they are governed by fixed principles, and can not deviate from them. The time is slowly but surely coming when men shall com prehend the science of mind-the laws of thought and feeling, and they will think, feel and act, not according to their peculiar temperaments and developments of brain, but according to the eternal prin-

ciples of science. In speaking of mental science, we have no reference to any old system of speculative philosophy, which has been dignified with the appellation of science. We refer to that system of mental science, which treats mind with reference to the physical organism, which investigates the laws which govern the relations existing between mental manifestations and physical developments and conditions. There can be no mental science where bodily developments and conditions are not considered; for, in this life, the mind and the body are inseparably connected and dependent upon each other.

Spiritualism is a step in the right direction. The science of mind points out organs of the brain whose function it is to bring us in relation to the spiritual world, and adapt us to its enjoyments. Man is endowed with cerebral organs by the exercise of which he puts himself in daily communion with physical nature, and thereby reaps an infinite variety of enjoyments. So also he is endowed with cerebral organs, by the proper cultivation of which he may place himself in daily communion with the spiritual world, and thereby, if possible, reap a still greater variety of enjoyments.

We say, God speed the Spiritualists. They are doing a mighty work in freeing the minds of men from the slavery of theological tenets, which have, for ages past, held the world in ignorance and superstition.

For the Religio-Philosophical Journal.

Critical Review of Matters.

LETTER FROM J. TINNEY.

BROTHER JONES:—Enclosed find three dollars to render our relations as regards the Journal reciprocal for another year. And now for a little social chat. With unbounded confidence in your integrity, we hope and expect to yet see you as untiring an advocate of that which demonstrates itself, a balance of powers (to which emancipation of the African, woman's rights, and all the radical moves of the day are tending), as you now are of that which can never be demonstrated-a Supreme Power. We deny accountability to any power that is not equally accountable to us. All accounts must eventually be balanced, and all relations become reciprocal to produce harmony. The spirit of caste (has ever held the many subject to the few on this planet) that makes Father God supreme to, and independent of, Mother Nature, or Father Hubbard superior to Mother Hubbard, when every fool knows that each are equally necessary in the production of future Hubbards, is a stretch of imagination that finds no response in organic laws. Mankind have been kept under the heel of a soulless aristocracy so long that they dare not assert their rights. Either all nature is a lie, or we are a continuation of the lower forms of life. The idea that we stand at the head of formation and ever retain our individuality, while all lower forms are convertible, is the idle dream of a distempered imagination. The spirit and material worlds are duplicates of each other, male and female in their relations, and each equally necessary in production and reproduction. Can the advocates of a supreme power give evidence that will refute this? It so, they will confer an especial favor by doing it. Miss Hardinge's idea that in the distant future, male and temale spirits will become so nearly assimilated as to form one being, is the base on which our theory is founded. We claim that every material form is produced by the union of a male and female under the general name of conception, and that spiritual comes are the surviving effects of the dissolution of those forms The change from matter to spirit, we view as the change from night to day. It produces no sudden auditional knowledge, but throwing off the outer covering our surroundings are reflected in a clearer light On the other nand, the uniting two spirits in one body, produces a higher form of material beings and is an advance from one stage of existence to another, without the aid of any ouiside power, and constitutes what we believe to be the organic law of development and progression, and that we may not be misunderstood, we repeat that from spirit to matter, by the union of the male and female, and from matter to spirit by separation of the exterior covering from the inner being; that covering being a negative condition of the same material that constitutes the individual it has separated from. The idea of dead or morganic matter, fixed stars, un changeable beings or conditions, and the former idea that our little planet was the centre of the universe around which everything else revolved, are children of the same common parent, and are destined to become cradle hymns to infant worlds yet in embryo. 'The idea inculcated of a Supreme Power acting on dead matter, and the atheism that makes what we term death an eternal sleep, are stupendous frauds on the intelligence of the race, and although sugar-coated with the spirit of life in the past case, the pill is too bitter for even Carlisle's Dead Sea Apes, to swallow much longer. Nature knows no aristocracy. The first shall be last and the last shall be first. All are convertible parts of one wholeand it con-

Prince Arthur deciated Mrs. Secretary Fish to be a finished lady—the peer of any in

vertible what is body to one form, is soul to anoth-

er,-Pope to the contrary notwithstanding.

E.V. WILSON VINDICATED

Letter from A. Benton.

ED. JOURNAL:-Brother E. V. Wilson came here last September, and delivered a course of lectures, during which time he gave many fine delineations of character, and in some cases, he gave very interesting incidents of past life. It is, perhaps, unnecessary to eulogize his lectures. It will suffice to state that they were deeply interesting, and characteristic of him throughout. The great number of persons who have enjoyed the opportunity of hearing him lecture, can comprehend the spiritual feast he meted out to us.

It was expected that a public discussion would be held on this occasion, between Bro ther Wilson and Stephenson, the big gun of Adventi sm in this section. The discussion would have come off, had Stephenson not backed out. He and his people are trying to convince themselves and others, by a sort of quibble, that he would have met Wilson in debate, had I not failed to comply with an agreement. I will state the facts and let my readers judge for themselves, whether the failure of agreement, as charged by me, was the real cause of his not meeting Brother Wilson in debate or

It will be necessary to premise a little, in order to make the statement intelligible. The Advents have a church and a large membership in this secion. For years they have been very overbearing towards other denominations, challeuging them to debate, etc. On several occasions they indicated to me that they would like to get hold of the Spiritualists. In March, 1869, I wrote to E. V. Wilson stating the facts as above, and requested him to come and gratify their desire. Brother Wilson sent me this question, stating that when they accepted that, and would debate it under strict rules of Parliamentary usages, he would be on hand. I accordingly wrote a letter to the Advent church, and challenged them to bring forward their biggest gun, and meet us in public debate upon the follow ing question:
"RESOLVED: That the Bible (King James' Ver-

sion) sustains the teachings and phases of Modern Spiritualism.
The debate shall be governed strictly by Parlia-

mentary usages." This challenge became generally known throughout the community. Many of the Advents were desirous for the debate (a majority I think); and the whole community became anxious and interested in the matter. The Advents were divided among themselves as to the person into whose hands they could safely trust their case. Some preferred Thomas, some Hull, but a majority chose Stephenson. Finally, about the first of September last, they informed me that Stephenson would be here on the trustite. would be here on the twelfth; that he wanted to see me; and that I had better meet him then, and agree upon the arrangement for the debate. When the time arrived, I was unable to meet him in the day time, on account of professional business, but I went early in the evening and found him at the house of one of his members, near the church. It being near meeting time, I walked to the church with him. After he had delivered his discourse for with him. After he had delivered his discourse for the evening, he introduced the subject in relation to the anticipated discussion, and then, without any provocation on my part, led off into a most abusive tirade against Spiritualism and its lecturers—especially E. V. Wilson, Chase and Moses Hull. Ha said that they were low and immoral men; and the worst of all, they were free lovers, preached it and practiced it. Said that Wilson's character stood very low in Wilsonshi even among character stood very low in Wisconsin, even among Spiritualists: that he was hardly recognized in Chicago. I then arose and said:

"Mr. Stephenson, this is not for what I met you. I came here for the purpose of entering into friendly arrangements for a public discussion. Will you accept the question?"

"No" said he, "I will never debate that question with Wilson. I will never discuss any question which contains the phraseology 'Phases of Modern Spiritualism.' I will never follow Wilson all over creation, hunting up the 'Phases of Modern Spiritualism.' The name spiritualism, is con-temptible enough of itself, without wading through the cess-pools of society bunting up its 'phases.' I think you could have made a better selection among your speakers than to have chosen Wilson. It is very degrading to my feelings to enter into a public discussion with a man of his character, but under present circumstances I will do so, provided we can agree upon the question. Said I. "What question will you discuss?"

He wrote a question on a piece of paper, with a pencil, and after reading it handed it to me, say-

"We are to have aconvention at Freeport next Saturday and Sunday, which was the 18th and 19th. If your man is here to meet me when the conven-If your man is here to meet me when the convention is passed, I will debate it with him. If not, I shall go immediately to my home in Wisconsin, where I am a witness in a law suit, which is to be tried in a few days."

Said I, "Mr. Wilson will be here on the 21st without fail, whether you meet him or not. I think there will be no trouble as to the question,

but, in order to avoid placing Mr. Wilson in an awkward position when he comes, I will send your question to him. It he gets it in time, he no doubt, will reply at once. But I want to have it listinctly understood by you and all present, that Wilson will be here on the 21st."
"Well then," said he, "some of our brothren here,

will attend our convention at Freeport. They will start from here next Thursday or Friday. You can send word by them whether I shall come or not." This arrangement having been made, the meeting closed. Mr.—— a Christian preacher, was present, and heard all that was said. After we went out of the church, I went to him and entered into conversation with him, in relation to the debate. said to him:

"I am now satisfied that Stephenson don't mean to meet Mr. Wilson, if he can get rid of it. He would not have attacked the character of Wilson before his congregation, in the manner he has this evening, if he did not intend to evade the de-

Said he, "It looks just so to me, and I believe that the arrangement that has been made is only a

ruse to crawl off on." This is the opinion of others.

Before I went to bed that night, I wrote to Brother Wilson, and inclosed Stephenson's question. As I did not take a copy of it, I will not attempt to state it. It, however, involved the same general principles that Wilson's question did, only there was an elaborate attempt to get rid of the dread-

ful "Phases of Modern Spiritualism."
On Thursday evening following, one of the leading members of the Advent church said to me: "Have you sent word to Stephenson?"
I answered, "No."

Said he, "They have all gone who intend to go from here." "Then I will write to Stephenson," said I. "How shall I direct a letter to him so that he will surely

Said he, "Direct it to him at Mt. Carroll, in the care of David Gans. He will certainly get it then, for he makes his home with Gan; when he is in those parts, besides, Gans will certainly be at the

I wrote a letter that evening, and put it into the post office. It went out the next morning, and, of course, went to Mt. Carroll before evening. In that letter, I wrote that I had written to Mr. Wilson, and sent him his (Stephenson's) question; that I had not yet received a reply, and that I probably should not, as Mr. Wilson would be here

on the 21st. In closing up my letter, I said to "Come, and let us meet together on fiendly terms, and discuss our differences, and let the peo-ple nave the beneut of the debate."

When his people came home from Freeport, they told me that Stephenson had heard nothing from me, and had gone directly home to Wisconsin. If he did not get my letter, his members understood his plan for evading the discussion, and acted well their part in the matter. This is not all. A false report was industriously circulated that Wilson would not be here, and, of course, there would be no debate. A large number of persons were de-ceived by this report, and did not learn to the contrary until Brother Wilson had dlivered a number of lectures to small audiences. The whole thing shows a concocted plan to evade the discus-sion, and to break up the meeting for want of hearers. In this way, they were in hopes that the ex-penses would devolve so heavily upon myself that the meeting would be drawn suddenly to an inglorious termination. In this respect, they were signally folled; for Mr. Wilson stayed the length of time for which I engaged his services, and he had full audiences before his lectures closed.

Many false reports have since been put in circulation, many of which do not deserve a passing no-tice, while a few are of a grave character. I will mention one, since there are many persons who are willingly credulous, especially if they are church members, and the report comes through churchmen, who—you know—never lie nor mis-

represent.

The report is, that Mr. Wilson said he did not believe there is a God, nor did he believe there is any truth in the Bible. I fell into conversation with a person a short time ago, in relation to this report. He is a member of the Christian church, and thought if this report be true, it is enough to condemn Spiritualism, and sink it into eternal ob-

I said, "he said so, and I heard him, but he was contrasting belief with knowledge." He said as follows:—"Where knowledge steps in, belief steps out. When I say that I believe a thing a principle of details a the thory. I win thing, a principle, a doctrine, or a theory, I virtually admit that I do not know that it is true. If I had been to Ashton to day, it would be simply ridiculous for me to say, I believe I have been to Ashton to day.' Such a mode of expression would show that I did not know whether I had been to Ashton or not. If I have been to Ashton to day, would I not know it? and would I not say in an emphasized manner, and declarative mode, 'I have been to Ashton to-day!' I don't believe there is a God; I don't believe that man is immortal; I dont't believe that man survives the change called death; I don't believe that spirits commune with man in the flesh; I don't believe there is truth in the Bible; and why? Because I know there is a God; I know that man is immortal; I know man survives the change called death; I know that spirits commune with man in the flesh; I know there is truth in the Bible."

Now, sir, I make the unqualified assertion that any man who says he heard Wilson say that he did not believe there is a God, and that he did not beleve there is truth in the Bible, without this qualification, is a falsifier, and I stand ready to make my assertion good. I don't care whether he is priest or layman, inside or outside, he tells that which is false, when he says so. I was present and heard all that Wilson said.

No doubt he said some things that were above the comprehension of many of his hearers. In respect to these, they were left to draw their own vague and indefinite conclusions. But in his remarks, which he took especial pains to qualify with emphasis, there could not have been any misunderstanding with any person, who can understand common English. Hence the persons who have set this report in circulation intended to lie and misrepresent. There is no way of getting away from this conclusion. Some of the other reports, for aught I know, might be based upon a misunderstanding or incomprehension; but with this it was not, nor could not, have been so. No doubt the base, falsifiers saw that this report was necessary to sustain the other talsehoods that are in circulation; and through their own depravity and remorseless disposition they were not long in bringing it forth.

In concluding, I will say that Stephenson dares not not meet E. V. Wilson in debate, even on his own question. He has gained nothing by his evasive quibblings, and he has failed, quite failed, to prejudice the minds of the people by his unmanly and unchristian attack upon the character of Wilson.

Daysville, Jan. 26, 1870.

The Last Grain in the Balance.

"The salvation of a soul is sometimes traced to a single circumstance, a particular sermon, entreaty, prayer. But, in the majority of cases, the influence to which the change is ascribed, is only the last of a long train. In our mint at Philadelphia they have scales so perfectly balanced that a breath will swing them either way. Imagine a dealer in the precious metals to go there for a dozen ounces of the golden ore. They are weighed out. Carefully the shining particles are emptied in. "Eight-nine-ten-eleven -the scales still are motionless. Twenty grains of the last penny-weight are in-no stir stillbut when the twenty fourth and last grain touches the balance it settles down at once. Each atom from the first has been bringing about this consummation, the last bit only finished up the work. And so when one submits to be saved by grace, the motives influencing there—to, may have been accumulating for years. Argument, counsel, appeal, have all been crowding the soul toward the cross. And yet no movement is seen. No effect seems wrought. But by and by the last solicitation needed, the last particle of pressure requisite, is brought to bear, and the heart, long plied, goes over to the Lord. And yet the renewing Spirit was making earlier means tributary to this result, no less than the final agency employed. A thousand unsuspected forces have molded many a spirit for eternal

COMMENTS BY WM. F. MC GRARY.

Inclosed you will find the above extract clipped from an Orthodox paper, published in New

The idea advanced in the above article is so absurd to my mind, that I must give it a little ventilation. Look at it for a moment. The whole human family are being separated at a given point represented by perfectly balanced scales, and ushered into two localities with an impassable gulf between, the one being denominated hell and the other heaven, and to escape the former and gain the latter, only needs one single grain to turn the scale, which fixes the condition of the poor soul, either for endless hap-

pinest or endless misery.

Is not this the idea? I understand it so. We will place the scales, say at the point death, and place all of our virtues on one side, and all of our vices on the other side of the scale, and thus we are alternately, or, as the case may be, we are tumbled headlong into the endless flames of hell, or borne to the celestial courts of glory by hair-breadth escapes. But hold! we find one poor soul who has just poised the scale, and there is no place for him-neither heaven nor hell. I will not further trespass upon your time: let reason, justice and common sense be our guide.

DELAWARE.

Letter from Jus. A. M. Fraser.

DEAR JOURNAL :- The friends of truth and freedom around us, will be glad to hear that our glorious cause is working its ever upward and onward way, through the yielding crust of old supersti-tions theology, which has held in bondage the souls of our little Diamond State so many long years. However, a small but ever active band of free thinkers have taken up the standard of truth and sword of the spirit, and seem determined to conquer ignorance by promulgating knowledge, to eradicate error by preaching untrammeled truth to the mind.

We had a glorious time in Wilmington, last month. Brother E. V. Wilson delivered a course of four lectures to very intelligent andlences. He was admired by all who heard him,—indeed, the excitement caused by his lectures has not yet abated, but is the universal topic of conversation with

a great many of the liberal and investigating minds of the community. His manner of delivery was good, and his Biblical arguments could not be found tault with ; they were logical, conclusive and decisive—even Old Theology was seen to tremble and admit many of the points brought forward. What was not admissable by Old Orthodoxy was pronounced by him the mystery of diabolism. But in the third lecture of the course, the "Gentle Wilson" very ably demonstrated, by many appropriate, beautiut and thrilling incidents, culled from the gardens of both historical and personal reminiscences, that that which had been by the Church in one age pro-nounced as diabolism and the Devil, proved itself in the age following to be the world's savior, redeemer and reformer.

At the close of each lecture, Mr. Wilson enter-tained his audience by giving readings of charac-ter, and described several spirits in a most remark. able manner.

Brother Wilson also gave out the following resolution, and offered to debate it with any minister of the Gospel having a charge in the City of Wil-

RESOLVED: That King James' Version of the Bible sustains Modern Spiritualism in all its phases and teachings.

As yet it has not been accepted, though well advertised, and from my soul, I would pity any poor pastor of a flock in this city who would make the vain attempt.
In conclusion, I would say that all the Spiritual.

ists here were most agreeably disappointed in Brother Wilson's tests and lectures. He is far in advance of what we had expected. We wish him all success in the glorious cause which he has taken upon himself to promulgate and defend. We, as a society, feel greatly benefited by the Scriptural bread with which he hath quieted our hungry souls, and from the many enquiries made by outsiders since he has left us regarding our society, we learn that he has done a great work in setting minds to thinking and investigating for them-

.Wilmington, Del.

Literary Actices.

Cosmology, by George M'Ilvane Ramsay, M. D. Wm. White & Co., Banner of light office, Boston. Publishers.

The above entitled work is destined to attract the attention of the best thinkers of the

It is replete with interest throughout its 264 Our knowledge of the author is limited to the

work under consideration. We make no pretensions to scholastic attainment in the science

It is a common sense view of the subject from our own standpoint only, that governs us in this review of the work.

The author says in his preface:

"The author esteems proper criticism desirable, and valuable toward the advancement of knowledge, yet he trusts that the public and he may be spared the infliction of maudlin braincritics, whose love for purity of diction transcends their estimation of the discovery of natural laws, explanatory of natural phenomena hitherto unknown."

We deem the position a very good one. If scholastic critics review the work at all, let them show the fallacy of the theories presented. and the unsoundness of the arguments adduced in support of the authors views.

The following is the table of contents of the

"Matter without Origin; Properties of Matter; Nebulous Theory; Old Theory of Planetary Motion: Planetary Motion; Cause and Origin of Orbital Motion; Special laws of Orbital Motion; Excentricity, Helion and Equinoctial points; Limit and Result of Axial Inclination; Result of Perpendicular Axis; Old Polar Centres; Cause and Origin of Ice-Caps and Glacier Periods; Ocean and River Currents: Geological Strata indicate Reconstruction of Axis: Suc den Reconstruction of Axis Inevitable; Ethnology; Axial Period of Rotation Variable: Moons, and their Motions; Meteors, Comets, etc.,—their Origin, Motions, and Destiny; Orbital Configuration of Comets; Planets and Old Comets; Infinity.

At a glance, it will be seen that the work is worthy the attention of the profound schol-

lar and reflective minds. The author opens with the following apos-

trophe to the sun: "Oh ! how glorious and incomprehensible thou

Worthy of adoration art thou. No pen or pencil or language can portray

thy splendor. Nor can the eye, unveiled, behold thy daz-

zling beauty.

By thy genial might worlds are brought forth, as from nothing, and again dissipated. With throbbing brain and yearning heart, we crave to know thy origin, thy destiny, thy

From whence cometh and whither goeth

Thou thyself art a source of light and life and motion.

Still thou art not original, neither first nor last.

A period with life and motion existed ere thou hadst being. A like period will remain when thou hast

passed away.

And yet, O Sun! we feel that thou art almost

Alpha and Omega, so great, so good, so glori-

ous art thou." Chapter 1st, is entitled "Matter without Ort-

gip." He says: "The finite mind, with all its varied and mighty atributes, is yet far too puny to even at-

tempt a solution of the origin of matter. No more can finite mind comprehend a period anterior to, or coincident with the origin of

matter, than it can grasp the great First Cause of all that exists. But, notwithstanding we grope in such unutterable darkness and ignorance in regard to the

origin of matter, still the mind is capable of analyzing matter, and thereby learning its organic elements and relations, in multitudinous torms and conditions.

We find matter undergoing innumerable gradations of change, from the most crude to the finest forms.

We find formations and re-formations of the most incongruous as well as of the most beauteous creations which the mind can conceive or the eye behold, from whence all the varied parts become again resolved into the first elements of unorganized matter."

He treats of the indestructibility of matter, of its illimitability, its infinite extent, of its being coequal with space, which is infinite and eternal, consequently cotempory with God.

He next treats of the properties of matter, in which he speaks of its creative elements, moisture, heat and attraction. Another important but negative and noncreative principle of matter is

inertia. He says: "Now, it is a fact, as clear as any one that is demonstrable, in natural philosophy, that two atoms of ponderable matter might lie by side of each other, without touching, for ever, in consequence of the law of inertia, which is an inherent law of matter, preventing the atoms from moving; the power of attraction being too weak

of itself, to overcome the law of inertia. (It may be remarked here, that we oft use the terms law and property as synonymous, for convenience only, and yet, in point of fact, the two are wholy different. The term property strictly applies to positive or negative qualities of never will cease.

matter: while the term law, in a strict sense, applies only to the mode by which certain qualities or properties are manifested, as seen and known by results.) But, should any third quality, property, or power develop and intervene between the laws or properties of inertia and attraction, of such a nature as to overpower the negative law of inertia, that moment the positive property of attraction would manifest its law of action, and would be instantly exerted in each atom; and the result would be that each atom would move toward the other, meeting half-way, and become united by cohesion: and instantly, upon their union, their powers of mertia and attraction would be doubled, and in the future be exerted as one body with two-fold

Henceforth this double atom, acting as one, becomes a dominant power over all surrounding single attoms. It has obtained twice the power to lie still, and twice the power to attract; therefore it becomes a nucleus around which and to which all other single atoms gravitate.

Chemistry resolves all matter into a few simple gasseous elements. Hence it is possible, and highly probable, that there was a period in the past when the sun, earth, and moon, all the stare, suns, comets, planets, and satelites of the universe existed as one, and consisted of a few gasseous elements or compounds, similar to the constituents of our present atmosphere. At what period in the past formation of individual suns and planets began to form, as such, no finite mind can conceive. And yet, notwithstanding, all analysis of matter, all reasoning by analogy, teach that there was a period anterior to the existence of the sun in his present composition and attributes. So, too, with all visible

Oh, man buckle on thy mental armor, and strive to get the bark upon the chimes of time. to a period anterior to the sun's formation; to a period when there was no light, and there in deep, deep darkness and solitude; let thy nocreated mind contemplate the yet uncreated, visible universe. Perchance thou mayest feel the first tiny glow of heat; or see the first flicker of light, by the powers of which two primordial atoms of matier were outsed from their eternity of rest and darkness, and were made to unite in one, and thus creation was

It seems to us that the union of the first atoms must have required of Nature's laws a mightier struggle than the subsequent formation of the millions of suns, and billions of planets interspersed throughout illimitable space.

Upon this conceptive period of creation we think it profitable for the mind to dwell for a considerable time, that it may, at the beginning, drink wisdom in pure draughts from primordial, innocent Nature's fountain, which she is ever ready to give to all her truth seeking vota-

Oh the inexhaustable depths and mysteries and beauties of infant creation! An infant universe--lay us in her tender arms, and there let us rest, in contemplation of her charms, a million ages. Then let us awake to behold the first gambols of a young sun, who had but just begun to revolve upon his axis, and to dispense light and heat, and motion and life, to embryo

The Nebulous theory is next considered in its order. After referring to the eminent scholars, who have, in different ages, thought upon the grand subject under consideration, the author boldly puts forth his own theory regardless of the conflicts that may be apparent or as existing between his and those of eminent sholars of the past.

His boldness of purpose is worthy of admiation.

His work is well illustrated by plates admirably designed. Plate No. 1 represents two atoms united, and then the power of these to attract surrounding atoms.

He asserts " that all vaporous atoms must at one time have been of the same quantity in mass. Hence all atoms would generate the same momentum. After treating of the theories, that planets have been evolved 1st, from the sun, and satellites, or moons from the planets, and showed in his opinion, at least, the fallacy of such a theory, he enters upon a new and hitherto unexplored field of thought.

In this review, it will be entirely out of the question to give the authors views in such a manner as to do him justice, and yet we hope not to do him injustice in what we may say.

The author says:

Having already demomonstrated the impossibillity of the planets belonging to the solar system having ever been cast forth from the sun, and thus distributed through space as we now find them circulating in their respective orbits, we next propose a demonstration going to prove that the universally-accepted theory of planetary motion, as believed in and taught by all institutions of learning both in Europe and America, is in error, and has for its foundation conjecture of the most frivolous character, and in violation of the very laws of Nature by which planetary motion is claimed to be made continuous.

The origin of this erroneous theory is based upon an assumed primitive impulse, by which planets obtained motion, together with the law of attraction; by which it is assumed that planets are made to move continuous in elliptic orbite.

Now. it is clear to candid minds, that, after a primitive impulse is once given, that the impulsive power must either remain the same in projectile force, or diminish; that it could in no way increase after the impulse was once given.

Now, the law of attraction, as defined by its discoverer, is, that the attractive power decreases in an inverse ratio to increase of distance,

At the opening of chapter five, it is said: "The longer we live, the more we ought to

know. The longer I live, the more convinced I am that nothing is more profitable than for each to do his own thinking."

This is a grand thought, and well expressedsafe ground, however unpopular.

In treating of the origin of motion, the leading idea is kept in view, of heat, moisture and attraction being the creative elements, and presents the following:

All ponderable matter contains moisture. All ponderable matter contains heat, even

All matter possesses the property of attract-

Heat, moisture, and attraction are the primary, therefore the dominant, elements, or properties,

of matter. But, besides these, matter possesses a number of secondary properties.

We have already stated,-That inertia was a negative, consequently a secondary property.

Constant change is another secondary property of matter. Change requires time in which to consummate the change. And as time is eternal, and rolls on ever, so, too, matter, from eternity has never ceased undergoing change, and

The pertinent question next arises as to the process by which these creative properties of matter, blending in one, changed primordial matter from its primordial condition.

It seems to us, that, as moisture and heat were blended in the same atom, and as a change was and is the law of matter, expansion of the atom took place in consequence of the moisture and heat it contained.

Expansion was motion, and motion was the overpowering of inertia; and instantly upon the destruction of inertia, attraction sprang to the aid of heat and moisture in the further production of motion, and the result was the union of two primordial atoms; and this union for ever destroyed the equilibrium of the vaporous matter hitherto existing throughout the infinite

Thus heat, moisture, and attraction begot motion in matter; and motion was life.

Two atoms united thus by the legitimate operation of these three creative properties of matter, and the equilibrium of the whole being thereby for ever destroyed, it becomes easy to comprehend a continuation of the process, until a globe of matter shall have become accumulated as large as the sun, or Sirius, simply by an aggregation of unnumbered billions of atoms.

Whether or not we have explained the true rationale by which motion originated, we do feel satisfied that hereafter we will be able to clearly show that these three qualities of matter,-heat, moisture, and attraction,-in proper combinations, constitute a power by which axial and orbital motion originated and are maintained by all the planets of the solar system possessing these three elements; and wherever any one of the three is absent, there, axial rotation has

Hence we believe that linear motion, as well as rotatory and orbital motion, is the result of the same triune power.

The author having thus present ed a basis for his theory, he goes straight forward to, and grasps a mighty mass of nebulous matter, and holds it up before a central sun, until the one side becomes so heated, rarified, expanded and elongated by heat and attraction, that it has a mighty lever so to speak, extending in a right line towards the sun, that the slightest force turns it upon its axis, then and there formed which becomes a diurnal motion of a new born planet,-heretofore simply a mass of nebulous matter.

The durnal motion causes the aforesaid lever created by heat, moisture and attraction, to constantly change position upon the face of the new born planet and constantly affords new power by atmospheric circulation which is also then and there put in motion to continue the diurnal motion first acquired.

The author then treats of the cause and origin of orbital motion, which is simple and quite a matter of necessity, growing out of the conditions existing at the moment diurnal motion began. But fearing we cannot do the author justice in this necessarily limited article, we will simply say that the theory is well sustained by illustrations, diagrams, and plausible arguments, and we hasten on to refer simply to other considerations advanced by the author.

He predicts that in 125,826 years subsequent to the present time, the earth's axis will have become perpendicular to the plane of her orbit; and that, consequently, perennial summer will reign from mount (o more and education tudes, beyond which a region of ice mountains will prevail. Then the golden age of the poets will be realized, and the carth be one garden of Eden, promeing spontaneously esculents and times so abundantly that man will have but to pluck and eat. By this theory of change of polar centres, or ax-

ial periods, he accounts for the great geological revolutions of the planet, and for the graciers which have been traced by Agassiz on both the Europe and American continents.

He boldly advances the theory that the earth ever has been and ever will continue to change her poles or axis; that each change is attended with a convulsion in mother earth, which sinks mountains and dries up oceans; that turns the torrid zone into intensely trozen regions almost in the twinkling of an eye.

Hence animals of the torrid regions and their remains in a state of preservation are found in such abudance trozen up in the glaciers of the north.

At these periods, vast continents are sunk

beneath the new oceans thus formed. These occurrences are unitorm, hence in fu-

ture may be calculated!

In his ethnological theories he says man came upon the earth in the fifth axiat or carboniterous period, and hence was blackthe carbon man, fitted for the intense summer heat of that era. Reconstruction of axis produces reconstruction of climates; heat and light are diminished, and the lighter races of men come in uccordance with the new conditions. The building of the pyramids of Egypt he ascribes to the sixth axial period, when the force of gravity was less than it is now, in consequence of greater solar attraction and heat.

The author shows just where the poles of the earth were previous to the last change, which was but recently, only some six thousand years

He not only shows where the poles of the earth were, but shows that those localities will eventually be the most attractive portions of the earth.

Great salt lake was the north pole of the earth less than seven thousand years ago. From that fact he accounts for the mineral wealth and productiveness of the region formerly within the compass of the artic circle, These changes occur once in little less than 400,000 years. Little necessity for the present generation to prepare for the great catastrophe that is sure to overtake our descendants some time hence,—say in about 368,376 years.

Our author finally follows the earth in its onward course until it shall finally lose its lifeelement-moisture, when it will become again as it was, a vast ball of fire, when it will change its orbit and become a satellite and revolve around a primary planet as our moon now does around her.

That all moons are but worn out planets, which have exhausted their moisture, hence have lost their necessary properties to be acted upon by the sun, and receive a diurnal and orbital motion-hence they fall under another law which he explains, and become satellites.

An entire new theory is put forth in regard to meteors and comets.

Meteors, says our author, are primordial comets, and comets primordial planets. The tails of comets are only light, like the streaming rays reflected from a culcicum light. The planet earth was once a comet; and when stripped of her concentric geological layers, her nucleus is found to be unstratified, igneous, cometary

If our space would admit of it we should be mest happy to go more into detail in this work, but we must content ourself with what we have said; but in conclusion we recommend the work to the thoughtful every where. For sale at this office. Address S. S. Jones, 189 South Clark street, Chicago. Price \$1 50; postage 16 cents.

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SPIRITUALISM,

As Taught by the Angels.

BY WASH, A. DANSKIN. [Frum the Baltimore Telegram.]

We have received many inquiries in reference to mediumistic development, which per-haps will be better answered by rehearsing some of the experiences through which we have passed in our earlier investigations, than by an elaborate essay upon the subject.

From the time when we were capable of sustained though upon topies of vital imporsance, the subject of immortality and the conditions of life beyond the grave possessed for

us a profound interest. Being so constituted and circumstanced as to chable us to gratify a fair share of the physical and intellectual demands of our nature, we learned in early manhood that the mere indulgence of our appetites, whether natural or cultivated, did not satisfy the interior longings of the soul.

Success in business—pleasant domestic and social relations—mental acquirements—while gratifying in themselves, did not constitute that happiness to which, as the offspring of an inanite Father, we were entitled to aspire. The area was too circumscribed. While there was an illimitable universe to explore, we were unwilling to be confined, by theological dogma, to the narrow confines of this material existence. Accepting as our basis those attributes which the religionists of the—so called—civilized World claimed for the God whom they worship-

ed, our argument took this form: If a being, omniscient and omnipotent-in-Snite in love and infinite in wisdom-did project from the fathomless depths of His interior consciousness the world in which we live; did fashion and form the innumerable antagonistic conditions by which we are surrounded, this must be the primary or germinal stage of human life, from which we shall eventually emerge; for of the earth-life, with its sorrows, its sufferings and its despairs, was the end as well as the beginning; creation was but a bad burlesque, unworthy a divine artificer. And when our vision stretched into the beyond, taking theology OB our guide, looking upward to some far distant heaven where only the chosen few find admisclion: while the vast masses of God's children add lustre to His glory and magnify His name by shricks of agony and curses of despair throughout the endless ages; we could but look upon creation as a terrible tragedy.

Take the theological view of the attributes of Deity-Omniscience, forseeing all, and Omnipotence, creating and controlling all, and it is impossible for the rational mind to reach theological conclusions from such theological prem-1868. Either theology presented erroneous views of the destiny of man, or the Being tha could conceive and project such scenes of eternal and and infernal torture was not a God of infinite wisdom; he could only be an omnipotent fiend.

Who could bow in adoration to One whose workmanship was so terribly defective? This train of reasoning seemed logical. We knew it was honest and felt that it was inde-

When told that it was sinful and dangerous to indulge such thought, we would ask, why were we endowed with power to reason if the

use of reason was forbidden? If in all other departments of thought we had been taught to trace effect to cause, and determine upon the nature of the cause from the character of an effect, we would ask, why should we ignore the noblest of our faculities when contemplating that subject which involved

our eternal interests? We were told that here Faith must suffice.-Faith in what? Faith in certain records which had been handed down to us through all the ages of the past; which records, in themselves, bore testingly to the failings and imperfections of the sources through which they came.

To substitute such faith for reason would have been unworthy our manhood; would have been disloyal to that Perfect God who claimed our allegiance.

The man who has not the power to reason is a natural idiot; and he who possess s that glorious attribute and fails to use it, is, in our opinion a voluntary idiot.

Having thus passed beyond the theological idea of the Divine Mind, we fashioned for curself the more rational conclusion that, if man is an immortal being, he must be an immortally progressive being. That all the difficulties and disasters of the earth-life are but the means through which his energies are quickened, his faculties brought into exercise, and his powers enlarged; thus fitting him for that wider sphere that awaits him, like the boy who, through much tribulation, acquires those primary lessons that enable him to pursue his studies in the higher schools to which he is promoted.

We were thus free in thought and fearless in feeling, cherishing as our most precious treasure that perfect love which casteth out all fear when the first external manifestations of what is called modern Spiritualism came under our notice. The most careful scrutiny, continued through many months and pursued with earnest and deveut aspirations for knowledge, rendered doubt impossible.

If it was not true that the spirits of our departed friends could and did communicate with us, then there was no evidence of truth in the phenomena of nature.

We will mention a few of the many incidents of our early investigations.

THE FLOWER INVESTIGATION.

In the private parlor of a very respectable family, favorably known for half a century past in this city, there were assembled round a small table several ladies and gentleman. A young girl still attending school was the medium. Letters and communications were written through her hand which she claimed were not written by herself. Some invisible influence, she said, controlled her hand and

wrote, while she was mentally passive. While she was thus writing, we said, mentally, off the spirit now said to be controlling the medium is really Jane H—, will she oblige me by drawing a flower through the hand of the medium after the writing is finished?"

This was a mental question—not spoken, only

In answer to this unspoken wish, the medium took a fresh sheet of paper and began drawing. While the flower was in progress, a eister of the spirit said, "I will take that flower to father; he

was so fond of Jane's drawings.' This disposition of the drawing I mentally obiccied to; and asked again mentally, that when the flower was finished, the spirit would indicate to whom it should be given. In a few minutes it was completed, and then was written under

"Yes, you shall have it. I saw the request written on your brain. For Mr. Danskin.

Then a larger and more perfect drawing was made, with the request that it should be given to

her inther. This manifestation appeals to the affections as well as to the reason. Can the incredulous skeptic who sneers at spirit-intercourse explain by what other law this answer to our request, was

Did that school-girl read my thoughts andhaving no knowledge of the art of drawing—sketch the flower without the aid of an invisible, ntelligent power to aid her? We think not.

Beligio-Philosophical Journal

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8 S JONES, EDITOR, PUBLISHER AND PROPRIETOR.

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All letters and communications should be addressed B. S. JONES, 189 SOUTH CLARK STREET; CHICAGO, ILLINOIS.

(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. IX

EARLY HISTORY AND DEVELOPMENT OF JESUS.

"Mind Shades" and their Peculiar Character istics-Jenny Lind-Blind Tom-The extreme sensitiveness of the Embryotic Mind-A Word to Mothers.

There is no grander theme than the embryotic development and early history of Jesus. An angel circle "from the foundation of the world," knew that a personage like him would be required just at the time that he made his advent on this mundane sphere, much to the astonishment of those who expected that he would come as a king clothed with heavenly authority and royal splendor, and it was little anticipated that he would be so humble in appearance, and possess such simplicity of manners. The world at that time knew but little of the simplicity which. was the crowning feature of this remarkable personage, Jesus. He was a model that it might be well for any one to imitate. Though he came forth in the regular process of events, he was nothing more nor less than a human being, pessessing all those characteristics that distinguish humanity at the present day. While, however, such was the case, he possessed all those finer traits of character which go to make up the true man, besides he was in close rapport with the spirit world.

His embryotic history was of that character well calculated to court investigation, for as we said in a previous article, it was during the growth of the embryotic germ, that he was to a great degree developed.

Saint Luke's conception was right. His opinion embraced a great truth. It might be well, however, to pause here, and take another view of the case. Christ's life, especially his empryotic development, taught a grand lesson, for allow us here to say, that, as the sun, rising majestically in the eastern sky, foreshadows the future day, so do those delicate operations that are constantly being carried on in the cmbryotic condition, foreshadow the future man. And it is by correctly interpreting the nature of the "mind shades" given to the cabryotic germ, that the angel world are enabled to predict the future of the coming child.

Orators, philosophers, mechanics, and musiclans are made in the embryotic condition.

A vision of the mother, at the right moment. will change the destiny of the embryotic germ; a violent fit of passion on her part, will make a monster out of her child in embryo, which other wise would have been a pattern of beauty and

The mother of Jenny Lind was blessed with visions in which she was clairaudient and heard the most exquisite music, and the result so effect. ' ed the little germ mind that it came into the world with the effects of the most angelic music imprinted upon its soul, and the result was, the

world never saw her equal. Blind Tom, too, is another such genius. His mother was very delicate, nervous, susceptible to spirit influences, and she was constantly the recipient of those beautiful visions in which she became clairaudient, and heard the most exquisite music; but the spirit circle who had her in charge, did not perfectly understand those beautiful harmonious laws of spiritual development, and therefore only succeeded in charging the nature of the germ child in only one respect; that is, imparting to it the effects of the most beautiful music. Blind Tom, to day is a most | acteristics that distinguished him. That boy wonderful musician. Remarkable genius truly | will be effeminate in mind and body that is dehe is, and he owes it all to the visions imprinted | prived of male society.

upon the mind of his mother during his embry otic development.

Those peculiar characteristics imparted to the germ mind, we call "mind shades," given by an angel circle through the instrumentality of the mind of the mother, or direct by her alone.

O mothers! did you know your noble mission; the responsibility that rests upon you; your high calling in the development of the embryotic germ, you would really exult that you are women, and prepare yourselves on scientific principles for the work you have in charge. You mould the characters of your children. Lascivious though's, a dream in which licentiousness plays a prominent part, will cause your embryotic child, when grown up to maturity, to become a prostitute. For bear this in mind, that, to a great extent, "like attracts like." The low and licentious attract around them like characters, and the mother's surrounding influences on the mundane and supermundane spheres, develop her embryotic germ.

We would like to teach a lesson here in this article on the development of Jesus, that will be instrumental in doing good, for the mission of mothers is an important one. It is grand to be engaged in politics, to stand on the forum and thrill the multitude with the powers of your forensic eloquence, to be President, King, Governor, or occupy some other prominent position; but the mission of mothers is far more potential and grand. They mould the character, give bent to the mind, in fact, during their sleep ing as well as waking hours, they are constructing the pathway that their child shall follow when ushered into earth-life. They make poets, artists, sculptors and mechanics. Their mind, the visions thereon, indicate the future destiny of the embryotic germ; and we here say that these "mind shades" do foreshadow the path that the child will follow, If these "mind shades" are of a dark, licentious character,

mother, your child will become a prostitute. The mother's blood has festering within it po sonous scrofula, and the result of the same is imparted to the embryotic germ. The child can never enjoy good health until that is obliterated. But the mind is far more delicate in its make-up is far more susceptible, and of course, its whole status can be much more easily changed, and the "poisonous shades" that the mothers give it are sure to so incline its nature, that it will follow that life designated by them, and then wonder what causes it to pursue such a course These "mind shades" may be compared to those fine shades, yet far more delicate, that the artist gives his canvas—only the former possesses life as it were,-give forth a propelling force, while the latter is inanimate. These "mind shades" are an effect; as an effect they possess an animating influence, and prompt the one that possesses them to travel a life indicated by them. Thieves, prostitutes, mechanics, poets, artists, philosophers, warriors, and statesmen, are made in the mother's womb. The shades their ow mind imparts to the embryotic germ, or the spirit circle that have them in charge, make the man, indicate the course in life he will pursue, and in fact, foreshadow his whole life.

Many things are extremely delicate in their nature. The sensitized plate of the artist will receive your image. A key on a piece of paper, if allowed to remain thereon for a short time will leave an exact figure of itself, and in after years hold that piece of paper before the light of a candle, and a spectral key will present itself. A polished piece of steel will receive the impression of a water, and in after years, breathe upon it, and a spectral water will appear. The sensitive ground is all memorands and signatures which speak to the intelligent. How much more sensitive is the embryotic mind, and how much more readily it receives impressions?

We can readily understand the nature of Christ's development, and comprehend the action of those unseen forces in the Spirit World, that are constantly in operation to accomplish some grand purpose connected with the destiny of men. The "mind shades" given to him were of that character admirably adapted to make him eminent as a reformer. The visions that were made upon the mind of his mother had a deep significance and the effects thereof were imprinted upon ithe embryotic mind, making an impression thereon, that gave to Jesus all the characteristics he possessed. There is a deep significance in these "mind shades." They either give a heathy vigor to the mind, or so attune it that it only responds to the action of the low and vile. In the development of Jesus there were three spirit circles engaged.

1. One of a high order that projected on the mind of the mother, those images and scenes that were eminently well calculated to give an exalted tone to the embryotic mind.

2. One possessed of strong magnetic powers that acted upon the nervous system and the fine tissues of the embryotic organization.

3. One that was still more gross in its magnetic powers, whose mission it was to impart vitality to the whole system.

But the grand process of development was not completed, even when he was ushered into the world. The work was only half done. The 'mind shades" had been imparted, and a perfeetly heathly, symmetrical forganization given, but a grand work was still in the hands of the angel world to accomplish. He was not only taken away from his reel mother, but he was placed in the hands of one who was admirably adapted to become his foster mother. But alone even, she would have been powerless to develop him to that high condition which he attained. The female element alone could not do it. Jo seph, the husband of Mary, however, furnished the requisite elements to carry on the grand work. His sphere was strongly magnetic, and being in the presence of Mary, and Jesus during his early career, he imparted an element that was very much needed. Had Mary alone tended him, he would have grown up too effeminate, and would not have possessed those manly char-

The sphere of woman builds up the feminine, or negative nature; that of man the masculine, or positive.

Surrounding the physical organization is an emanation known as its sphere. That emanation possesses all the distinguishing characteristics of the organization from which it springs, and only, of course, imparts those characteristics The sphere of the low vile character, gives forth nothing that is noble and elevating. Within this sphere of each one is a world of meaning, and the effects thereof, under certain circumstances, are truly remarkable. It is, in fact. a part of the system, just as much as the blood, bones or muscles. Now it is possible that you may be sleeping with some person that absorbs the aura that makes up your sphere, just as the same as the sponge absorbes water, and the consequence is, a certain amount of your vitality is exhausted, and while the one you are sleeping with is rendered strong and vigorous, you are rendered weak and debilitated. We call these vampires that absorb in this manner, and give nothing in return. Thousands of wives to-day are weak and emaclated, because they are living with vampires, that are constantly absorbing their vitality, by coming en rapport with their spheres.

Between the spheres of Joseph and Jesus, there was a beautiful reciprocal action, that while it did not exhaust him, it done much toward giving tone to the body and mind of Jesus. All these things were brought into requisition in the development of Jesus.

(To be Continued.)

SUSAN B. ANTHONY

Savs she "can have Susan B. Anthony on her tomb-stone, and not a Relict of some fool of a man."—Ex

Well, that sounds just like her. It is a sentiment that reflects in full proportions, Susan B. Anthony, and whether she looks beautiful in this reflection, we leave the people to judge. Still, there is a meaning, an under current, connected with her sentiment as therein expressed that means a great deal. Some men, though in the prime of life, with eyes sparkling with energy, and with the rosy hue of health on their cheek, are really dead, for no good deeds characterize their life, and as to progressing in knowledg-that is out of the question. We presume that Miss Anthony, when she made that expression, had in her mind's eye one of those dead men that are walking our streets to day, and who are about as useful to humanity, as Barnum's Mermaid, or the two-legged colt now on exhibition in this city. A live dead man is no uncommon entity in this day and age of the world, and we agree with Miss Anthony, that she had better retain her maiden name, than be cursed with one of those to whom she has so feelingly alluded to, and who would through all time mar the beauty of her tomb-stone, and, perhaps, destroy the prestige that she now enjoys in the eyes of all the women in the land.

The life of Miss Anthony has been devoted to the cause of women, and we have no doubt she has done great good. Through her persistent exertions, the agitation of this question has been kept up, and no success has been achieved in the advancement of woman's condition, that does not point significantly towards Miss Anthony as one of its main supporters. True as steel carnest and indefatigable in all that she says and does, she has achieved for herself a national rep

utation, and crowned herself with many honors Now, it is not to be supposed that Miss A. is really a man-hater because she is not willing to have her name changed by some living dead man,-on the contrary, we think the remark on her part evinces good sense, sound judgement. and fine taste, not exhibited by all the "strong minded women" of the day, and we are rather disposed to compliment her on her advanced ideas on this reform question, so beautifully al luded to in her statement above.

But supposing that Miss A. should be led astray, as it were, and lovingly unite her destiny to some "fool of a man," we wonder if she would be willing to petition some honorable Court in Indiana, for divers good reasons, to sever the bonds which she had so unwisely allowed to cluster around her, or would she like a true Spartan heroine, "grin and bear it," and then have the beautiful monument, which the women of America will eventually erect to her memory, when she shall have shuffled off the "mortal, and put on the immortal",—disfigured by the "Relict of some fool of man."

Then, again, we might well ask why it is that thousands of the women in the United States, who have committed the mistake which Miss A. is trying to avoid, and whose monumental slab will be marred by some "Relict of a fool,"-do not agitate the question thoroughly, and institute a law whereby any such a "fool of a man" can be declared a nuisance, and abated by severning the matrimonial ties, and restoring to their wives in all its pristine purity, their maiden names.

On reading the above paragraph, we are led to believe that the class of men that have paid their addresses to her, have not been of that high order of intellect desirable, and consequently she has repelled them. Well this is unfortunate for her, or the man-we don't know which. But we are inclined to indulge Miss A., and regard her as on the right side of the question, hoping that the future on her part may be as prolific of good deeds and heroic exertions in the cause of woman, as she has been self-sacrificing in spirit and true to her womanhood in the past.

We call the attention of our readers to the advertisement of Dr. T. J. Lewis, in another column; and would say to those looking for an opportunity of this kind, that they will soldom meet with so favorable a chance to purchase a well established business, at low figures. The Decter has other business which demands all his time.

MRS. WAITE.

The great healing medium, is still in Chicago. and can be seen at 148 Fourth Avenue.

HIS LETTER WAS NOT ANSWERED.

A little boy having heard a minister of the Gospel declare that God heard all prayers and would supply all wants, if requested carnestly and sincerely so to do, addressed him the follow-

"Please, God, send Ma some bread; she is starving. Please send me a pair of shoes, too: and little sweet Nellie, a dress. Please do, God, for I love Ma and little Nellie."

JIMMY BELL.

This little boy actuated with the spirit of love for his mother and his Sister Nellie, thought he was accomplishing a great deal in their behalf in sending a note through the post office, addressed to God, and he waited patiently for a response, expecting that a being so pure and good as He was represented to be by the minister, would listen to his appeals, and assist little Nellie and his poor starving Mother. Not strange to say the solicitations of the poor boy were unanswered, and his mother continued to feel the pangs of hunger, and Nellie had no new dress to protect her from the pinching cold of Winter. There was a grandeur in that note,a prayer, I should say—which sparkles with the innocence of youth. It was uttered through the pen, expressed on paper, and sent heavenward through the mail. But a pure prayer it was. No hypocritical cant; no solemn visage; no monotonous meckery; but a pure prayer bubbling up from the soul, like a flower from its parent stem. That minister prays for his salary. He bends his knees to obtain his daily bread. He utters long prayers, and asks God to bless everybody through the merits of the "Redeemer." Well, I admire prayer, such as that little boy uttered, for we are sure an angel bore it heavenward to the celestial courts, and all the little gems of childhood in the Summer land sounded his praise. Little Nellie needed a dress, and his Mother required food,—and in the simplicity of his childish nature, he addressed a note to his heavenly Father.

A little boy, and a heathen he was too, actuated with a desire to serve a kind mother, had been reading in the Bible that had been furnished him by the missionary, an account of Abraham and others offering sacrifices to Godthought that he could propitiate God, and induce him to assist his mother, who was suffering from want and excruciating pangs of disease. So he secures a lamb, and in old Abrahamic style offers it up to appease the anger of God, for said he if God is not angry, he will surely assist my poor, starving mother. Well, that was a very natural conclusion under the circumstances, for the boy to arrive at. In childhood, then, we find real genuine innocence and simplicity. The little boy who asked his father to bless the wheat, potatoes and vegetables, in bulk, and thereby save time at the table, was indeed sensible, for it is well for mortals in journeying through life, to economize time as much as possible, and really the suggestions of the little boy were pertinent and well timed. But the little boy that requested his father while praying to stop a moment to enable him to kick his Sister Mary, a roguish little girl who was tickling him, had a very correct idea in regard to those evil deeds practiced by the Orthodox members between the hours of prayer.

If God ever answers a prayer made direct to him, he certainly would have responded to those tender appeals of Jimmy in behalf of his Mother and Sister Nellie. If all the ministers of the gospel would write their prayers, and make a note of how much of their hypocritical cant is answered, they would find that they would have but little trouble to keep an account of the same.

A little boy hearing his mother remark that God answered prayers, in the simplicity of his childish nature, prayed God to seend a "big shower to make the corn grow," for it needed it. Still it did not rain. He asked his mother the reason that his prayer was not answered, and she replied. " Because it was not best that it should." But when it did rain finally, there came a perfect deluge, inundating the surrounding country, and he finally prayed to God to cease raining. Still his prayers were unansweredit continued to rain. Asking his mother again why his prayer was not answered, she said, "It is not for the best."

"Then, why pray at all, if you don't know what is for the best, for fear you will make a mistake?"

Prayer is indeed beautiful, yet many times it is simply selfish. Each one prays for what interests himself, and in so doing he is sure to conflict with somebody's else business. The merchant who prays for an increase of patronage. asks it at the expense of other business men. He who prays for rain, may do it at a time when a field of golden wheat would be destroyed. He who asks for prosperity, must build himself up at the expense of others, to a certain degree.

Why, the prayers of all the divines in the land

are a myth. They place confidence in God, still will attach lightning rods to their churches and dwellings, thus giving the lie to their wonderful pretensions. As well ask God to warm the breezes of Greenland with the gentle breath of the South; as well ask him to change the temperature of the sleety North; as well ask him to make the illiterate, pugged nose Irishman a thing of beauty or a joy forever; as well ask him to chain the lightning in the clouds and cause the thunderbolt to speak in soft whispers; as well ask him to change the skin of the ethiopian, or introduce benevolence into the heart of the miser—as to request him to do anything for humanity. The offering of sacrifices has ceased, and soon the offering up of hypocritical capt in our churches will cease also. This is a progressive age—not an age of prayer—but an age of deeds. Little Jimmy, we admired that prayer of yours, uttered in childish simplicity, and while writting it, guardian angels entwined around that loving nature of yours i spirit wreath, in honor of those emotions that welled up in your interior nature.

MRS. McCORD,

The trance medium, is yet at the reception room of this publishing house, and gives universal satis-

Zhiladelphia Department.

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

Subscription will be received, and papers may be obtain ed at wholesale or retail, at 634 Bace street, Philadelphia.

What Shall we do to be Saved?

The question which is thus formulated, permeates the entire realm of man's being. He asks it throughout all his physical being; it rises up perpetually in his mental organism, and is forever present with his spiritual nature. As man is a microcosm of all nature, and contains within him portions of all the vegetable and animal life that exists in the world around him, so a question having such a universal scope within him, must also reach all these. Hence we find among the plants evidences of a similar question, and its answer in their own dialect as in the little green celled cryptogam, unnumbered millions of which grow in the shade upon our pavements, or find a lodging place and home on the northern and western sides of our trees, lest the rays of the morning and noon-day sun might destroy the delicate life.

Many little vines send out their tendrils only upon the side on which they can find support. If you take one of these vines and place a stick or other support on one side of it, you may notice the little tendril putting out directly towards this support, and if before it has had time to take hold upon this, you remove it and place it upon another side, you may read in the looks of that plant, the poetic language of disappointment. Watch the delicate little plant, and you will see the emotion of hope expressed with equal clearness, as that tendril which has failed, litts its drooping arm and searches round to catch the support, and thus gives the answer to the question, "What shall I do to be saved?" Should this fail, another comes forth upon that side, ready to lay hold on the support.

Examine the willow tree when the woodman's axe has laid it low, and you will find that those roots which grew upon the side nearest to the water, are the longest and strongest, and this is in answer to our question.

Thus in thousands of instances throughout the domain of vegetable life, may we find instructive lessons in answer to this universal question; but these must suffice.

We will refer to a few upon the animal plane. Far back in the traditional period, beyond all historical records, we have the observation of the fact that the bee and the ant give evidence in their wonderful instincts, of the power to answer this question-in the foresight and industry manifested in laying up their stores of food for future use.

There is a little black beetle, the mother of one of the curculios that feeds upon some of the finer varieties of plums; that preaches a wonderful sermon upon our text; and in order that this may be fully understood, we will give the history of it. A gentleman discovered that the fruit upon the limb of a favorite plum tree, which hung over the water, matured properly and was entirely sound. Supposing that the moisture had something to do with this, he caused tanks of water to be placed under other parts of the trees, with like results. The true explanation is that the little mother beetle,—a natural philosopher, as she is looking around for a suitable place to deposit her eggs that shall bring forth her future children, and that without the possibility of her ever seeing them, for she dies when the egg are deposited; still this act calls forth the maternal love and care, and forethought, seeing the little pea-like plums, so fair and promising upon this beautiful tree, and gazing out upon the blue vault above, her little insect heart sends out a prayer and thanksgiving to the All Father; but pausing a moment before the eggs are deposited, a mother's watchful care prompts her to look down and she beholds the waters beneath the branch, and we hear her say in her insect dialect, "It will not do; the tree is fair and heautiful, the sky is serene, but oh! that dreadful water will drown my children. I will hie me away and look for a place where they shall be saved. Thus all through the range of animated nature our question is perpetually rising up and being answered in ten-thousand

wondrous ways.
The fishes in the seas, long before there is any change in the temperature of the waters. start off on their pilgrimage to deposit their eggs that the young may be saved and the race con-

The fowls of the air fly away to the climates adapted to their wants, and those of their offspring in order that they may be saved.

The hybernating animals prepare their beds for the long winter or summer sleep—for these and a few that hybernate under the trepical sun, whose heat would be as fatal as the intense cold of the frigid zones. The hear of our northern climes takes an account of stock, and if he has been enabled through the summer and autumn months to acumulate fat enough to en dure the long winter's sleep, he enters his cave and coiling himself up in his well prepared bed, lies down to pleasant dreams, or better still, to oblivion. But if his wasted form warns him that there is not oil enough to keep the lamp of life burning, with nimble feet he trots away to a warmer climate where he may find food for the winter. Each and all of these impelled by the divine instict within them, answer the question "What shal I do to be saved." In ten thousand ways, by living in obedience to the laws written by the hand of omnipotence in their being.

History of Spiritualism, and the Progress

We shall continue this subject.

of Spiritual Ideas-Number Six.

CHAPTER SECOND :- SECTION SECOND. THE PRIMITIVE FAMILY RELATIONS.

With the selection of caves and the construction of rude huts, began the most crude and rudimental conditions of the family. This was a grand step in the career of human progress. Prior to this, men and women had lived in the most promiscuous and revolting intercourse.

The maternal feelings on a very low scale, had saved the race from annihilation. The beginning of a home feeling was the dawn of that light which was to blaze forth and illuminate a social heaven on earth in a harmonious and happy home, where confiding souls blend and mingle in pure, social and conjugal, filial and paternal love.

Long after the period referred to, polygamy existed in the most revolting forms. The monogamic instinct which is enstamped upon many of the inferior animals and holds them entirely under its sway, was not made so positive in man

as in these. It was evidently designed that reason and conscience should eventually regulate and establish upon a higher basis, the true idea of marriage,-that of one man and one woman, in whom the physical, mental and spiritual nature's properly affinitized,

During these ages the family relations, if they may be so called, were exceedingly arbitrary and despotic. The man as the head of the family held all things, even to the lives of the women and children, at his disposal. Of course the Spiritualism of this era was at a yery low ebb. The physical manifestations were not so powerful, as the transition to the intellectual commenced. Man had arrived at a position in which he had the power to communicate with his fellow man, and express some of the most common thoughts by means of a crude language made up of a combination of sounds and gestures. Names had been given to the more prominent deities, monosyllabic and corresponding to those of the most powerful men, who were universally deified. The manifestations which came were often in response to their names, and this was considered as positive evidence of their immortality. In this we have the origin of vocal prayers to God. At first only the higher or ruling classes were supposed to live hereafter: this belief gradually extended to the most prominent character in the second class, and it was considered as ample compensation for the secondary positions which they occupied here, that they were thus immortalized. Thus originated the doctrine of compensation out of which has grown, in more modern times, the absurd and exaggerated idea of future rewards and punishments; a theory which is far more the result of man's vindictive and revengeful spirit than any thing of which we have any evidences on the part of the Great All Father of the universe. We know from every day experiences that cause and effect or penalty are positively and inti-mately connected with each other, and, however long continued any effect may be, it is never separated from its cause, and never increases,

but continually diminishes.

Fear and vengcance, which to some extent disgrace theology to day, were the chief ingredients in the mythology of these times, and yet, mingled with all these, were spiritual ideas, gross and repulsive, though they may seem still ideas that were eventually to raise man from those

The greatest barriers to human progress in all ages, have been the intimate connection and influence of the past upon the present. Like a mighty pall the former has laid its sombre weight upon the latter. Next to mere physical strength and cunning, authority and the dog-matism which resulted therefrom, were the means by which power was held in the hands of unscrupulous men, either as individuals or a small number of persons forming a caste or a hierarchy. The love of power which springs from the selfishness of human nature, has darkened the pages of history with crimes that we gladly turn from the contemplation of. We should be glad to know that this root of bitterness did not exist now, that the ponderous weight of past authority and dogmatism were forever broken from the human soul.

Through all these long ages, it has been the aim of enlightened spirits to promote that growth in humanity that would remove these evils, and even in these early traditional periods to which we refer there were evidences in every age of the existence of spiritual power in manifestations which even to day seem visionary to the mass of humanity.

We might trace out some of these, but prefer to come down to later periods in the traditional times—where the manifestations themselves come to be thus transmitted to us.

> For The Religio-Philosophical Journal.

THE WEST. Interesting Letter from Addie L. Ballou.

DEAR JOURNAL: -After a succession of disasters, -triffing in themselves, I arrived in St. Joseph. two days after bidding good-by to the cheery faces that I paused for a few brief hours in the midst of, in Chicago, en route from labors in Ohio to this great field of untried spiritual soil,—the Missouri valley. At St. Joseph, discouragement rose to its full height, as so little interest was manifested in the work of the New Gospel, and not wishing to further discourage the future efforts of the workers who may go that way, I will say that we made out to live through two lectures, and now believe there is a small society started,

and a few good people ready to entertain those who may sojourn there on their pilgrimage.

Under special invitation, we next went South, to Istan, a small hamlet with one faithful new convert only, to lay a plan, and enforce a scheme and conduct the two lectures, which he did in true Western gallantry. Dear me! how can I describe the scenes that followed? The first night, the women did not venture to attend, because they feared the devil would bewitch them or their husbands so as to make it necessary to apply for a "divorce"

—really these people could not believe me to be
of the same material as themselves.

I next went to Oregon, following the footprints

of Brother E. V. Wilson, where good, attentive and interesting audiences met me for five successive evenings, and then on to this place, where packed houses accepted with intense enthusiasm five more

At latan and this place, I am told, the spiritual excitement and enthusiasia has never run so high since the war. Orthodoxy in all its forms turns out, and will, in defiance of ministerial warnings, etc., not only listen, but appland one who, since coming here, has firmly established in their clerical minds the well-earned title of "Commissioned

Agent of the Devil."

Last night, though Sunday, the large hall was filled to repletion, and round after round of wicked applause made its walls tremble. What the torch is that has lit this magazine, is more than I can conjecture, unless it be the hunger of a starved people for the bread of life, which hitherto has not been broken in wholesome acceptance in their midst.

To-night, the Reverend Mr. Long was to have lectured in his (Campbellite) church, on Spiritualism, but "did'nt come." The crowd that anxiqualy waited outside for a long time, finally dispersed. To-day, a petition has been in circulation, for me to deliver another course of lectures here on my return from Fillmore, whenes I go to-morrow, to speak four or five evenings.

Just before taking up my pen, I received a formal invitation to lecture before the "Grand Army of the Republic," which I accepted, for Thursday evening next. The subject, of their choosing—
"The Boys in Blue." You will recognize in the quickening spirit manifested, the true Western enthusiasm and onward march. I can not but like the clother West when you once roin its confithe glorious West, when you once gain its confidence; but it insists on testing everything for its soundness. The air is clear and salubrious, and the most genial I have seen since October elsewhere the country is rough, and many things that might be pleasanter, and will, in time; but I speak a golden future for this country. Savannah, Mo., Feb. 14th, 1870.

DR. TONGUE, THE MEALER.

We with pleasure call the attention of our readers to the advertisement of Dr. Tongue, to be found in this number of the Journal.

Dr. Tongue makes a speciality of the diseases mentioned in his advertisement. We know many who have been cared by him, after being treated for years by other physicians.

Patients go to his rooms on East Madison street for treatment. He treats patients at no other place. He gives one treatment free of charge, to all who apply, that they may know his peculiar method. He gives no medicine in any case.

A NEW PROPOSITION.

To any one who has never taken the JOURNAL. we will send it for three months on trial, on the receipt of Afty cents.

Statistical Department.

In this department we purpose to publish all reports that shall be forwarded to us by individuals or committee of local societies, fureply to questions hereunto appended, and our readers are requested to aid in furnishing reports, not only in regard to their own towns, but in regard to adjacent towns or localities, where our paper may not be circulated. This is intended to remain a permanent department, and will be of inestimable value for future reference. We wish it to be understood that we expect that each report will be subject to supplemental reports from time to time, as imperiections shall be discovered, and changes made in the status of the spiritual philosophy, by the dissemination of light and knewledge, which is now so rapidly disintegrating old theological systems.

QUESTIONS.

QUESTIONS.

1, How many avowed Spiritualists are there in the town of _____ and state of ____ and what are their names? 2. How many lectures have you had within the last

How many mediums, what phase of mediumship and what are their names
4. What churches are the most prosperous in numbers

4. What is the apparent status of the old theological churches, and the more liberal in the estimation of the mass of minds in your town?

REPORTS. Greenville, Bond Co., Ill., By Henry Sharp.
Twenty five spiritualists in town, names:—C. R. White,
B. White, Ellen White, "Bilas White, Theo. Ralph, Nellio
Ralph, May Howard, Theo. Howard, Sivia Howard, Thos.
White, Elizabeth White, Johnm'Alister, May M'Alister,
Mildred Myett, H. Myett, W. Myett M. Myett, H. Sharp,
M. J. Sharp, M. M. Sharp, W. D. Henry, Mr. Follett M.
Follett.

Spring Valley, Rockland Co. N.Y. By H. A. Beach. Spring Valley, Rockland Co. N.Y. By H. A. Beach.
Twelve avowed Spiritualists:—names, Mr. and Mrs. J.
Slim, B. S. Slim, W. Slim, R. Slim, A. Slim, Mr. and Mrs. J.
L. Gurnee, L. Gurnee, Messre. P. Fisher, and Mr. and Mrs.
H. H. Beach, many other investigators.

Have had five lectures by Moses Hull, and one from Miss Nettie Pesse during last six months. Mr. and Mrs. James Slim, L. Gurnee, jr. Miss P. Fisher,

and Mrs. H N. Beach are writing mediums.

Four churches in town, (orthodox) Methodists are now leading in a "revival." Onaga, Marion Co Ill. By M. A. Hensley, Two mediums, M. C Hensley, physical, seeing and medi-

cal and speaking. Bexton, Clintou Co. Ill. By G. Shumway, Thirteen Spiritualists, names:—E. Sharp, J. Sharp, M. Sharp, S, Sharp, L. B. Smith, M. F. W. Carter, G. Stam-

Carlyle, Clinton Co. Ili. Five Spiritualists, names:—R. T. Trusdale, A. J. Brown, S. Brown, S. Nariman, and Mrs. R. S. Bond.

Methodist: Courch leads in numbers and ability of

Washington, Dubuque Co, "Iowa, Feby, 36, 1870.

Number of avowed Spiritualists twenty seven, names:—
B. B Dando, G. A, Dando, Mrs. G. A. Dando, E. T. Watterman, Mrs. E. T. Watterman, G. D. Hazard, Mrs. Hazard, W. Starwalt, H. Parrott, W. Parrott, S. Mar'in, Mrs. Martin J. Brown, Thos Wood, J. Wilcox, Mrs. J. Wilcox, A. White, J. W. Gibbs, C. Bunn, Mrs. Bunn, Mrs. T. Vaudiver, Mrs. M'Dowell, C. M. Austin, M. M'Nally, M. Miller, J. G. Onseksebush, R. Roard.

Quackenbush, R. Board.
Lectures during past year: Mrs. M. J. Wilcoxson, four;
Fanaie T. Youngone; Dr E. B. Wheelock one; J. Brown,
one; M. L. Misbroken, one.
No Mediams as yet developed, or circles held in this part

of the country.
One Catholic, and one Baptist Church. The Catholics are the most prosperous in numbers, and

German in nationality.

Mrs. Wilcoxsen was the first to lecture at this point, and was the means of agitating the minds of the people to investigate the principles of the Harmonial Ph'losophy, and which at the present is the main contaeversy among the minds of our community.

Yours fraternaliv.

Yours fraternally,

Avowed Spiritualists;—Andrew Sipert and wife, Samuel Myerson S. Myers jun. A. Brennan and wife. Twelve doubtfal.

doubtfal.

The theo'ogical Churches are not prospering much here this winter, can't say in favor; of their liberality. Bectarlanism reigns suprame, bigotry the order of the day; still we have some minds here willing to come out to our circles and investigate, sometimes twenty or thirty attend our meetings Bundsy night.

Burgh Hill, Ohio. By S. Denra.

Thirteen Bell in the same simple of the same wife, G. Woodward and wife, W. Chatman, J. Williams and wife, P. M. Bell and wife; U. A. James and wife; P. Watteman and wife; O. Hull: P. J. Derna; S. Derna, A. Smith and wife; Muss M. Lear; P.C. Bondy.

wife; Muss M. Lear; P.C. Bondy.
Sandoval, Ill. By W. S. Dean.
A.C. Douglass, M.D.: Mrs. N. Douglass; Miss I. Dean.

C. Warfield; J. Warfield; Mrs. E. Senton; J. K. Humphry. Miss Humphrys; Mrs. C. H. Dean. Of the above two healing and one inspirational medium.

SPECIAL NOTICES.

Our freinds are sending us the names of Spiritualists who are not subscribers for the Journal, requesting us to send the paper to them for three months on trial, with the assurance that such persons will on receiving the paper remit Fifty Cents for a three months' trial.

We have concluded to comply with their request, but with this express understanding with all who may thus receive this paper, that if they do not want it on such terms that they at once advise us of that fact, when it will be discontinued. If parties continue to receive the paper we shall expect Fifty Cents for the first three months, and our negular rates thereafter.

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To all old subscribers who will procure one new subscriber for a war I will send the volume of poems. Subscriber as war I will send the volume of poems. Subscriber as war I will send the volume of poems.

To all old subscribers who will procure one new subscriber for a year I will send the volume of poems. Subscription can be sent to J. William Van Namee, Elmira N. Y.

I endorse the above proposition made by Bro. Van Namee and all who would like to aid him, a worthy medium, to sell his book of poems, and at the same time benefit themselves by so doing, will do well to accept his proposition and address him, Elmira, —ED.

We call your attention to the advertisement of J. T BLISS, in to-day's paper. All out of employment, in city, town or country, will do well to address him. He means exactly what] he says. The information you will acquire may be the means of you amassing a fortune. Write him if you would consult your own interest. No. 21, Vol. 7.-4 times.

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derful. She pays especial attention to the restoration of the weak and dibilitated of her sex—as well as all diseasess of children.

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Char, II.—Of the causes which have retarded the progress of the science.
Char, III.—Of the conditions necessary for the production of the somnambulic state, with instructions how to enter it, etc.: I.—Of the instructor or "operator." II.— Of the patient. III.—Instructions. IV.—Of the sensa-

Of the patient. III.—Instructions. IV.—Of the sonsations experienced by those who enter this state. V.—Of their awaking.
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CHAP, XII.—Natural sleep.

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isfaction.

Communications from the Juner Zife

FRANK'S JOURNAL.

A Communication from George II, of England.

FRANCIS H. SMITH, OF BALTIMORE, MEDIUM.

JAMES FERGUSON.

I am James Ferguson. I am a dark Spirit, but not bereft of all feelings of humanity. You are doing what good you can, and it would be shameful in me to abuse your kindness by decelving you.

Gird yourself to hear a sad story. I was born in West Tennessee. My parents were in good circumstances and gave me a collegiate educa-

Watching a favorable opportunity I left home on board a steamer for New Orleans, and there joined a company who were about going to Texas. We had no definite object in view but went hoping to find some adventure. We reached Houston and found plenty of men ready to r any dare-devil enterprise.

A man came to me and proposed robbing a company about starting for New Orleans. I had not yet lost all sense of propriety and refused. He continued his importunities, and at length I agreed to join him. We were about fifteen in all, and had I any idea of the extreme wickedness of these men I would rather have suffered death than joined them. I was then but eighteen years old. I was about giving up the enterprise when I was told that I had gone too far, and death was surely mine if I drew back; assured at the same time that nothing but a little plunder was intended. Fearing a worse result if I refused, a reluctant consent was given, and we all assembled one night to perfect our plans. We had information that a company of merchants were coming from New Orleans well provided with every kind of merchandize, which we determin-

ed should belong to us. Walting in a rayine for their approach a sentinal being in advance to give the signal, we all waited in silence, but in vain. They had been informed of our purpose, and as soon as they discried the sentinel, made off. What curses were uttered at our disappointment. We started back to Houston, and in a few days learned that another company was coming more richly laden than the first. Having prepared our plans we were joined by few more, and at the appointed time were again concealed in the ravine not far from where they must come. We had no senti-nel this time, on horseback, who might be seen, but a man placed in a tree who was to give notice by three shots. The whole day was thus slipping away without any signal being given, when just as night drew on, five shots were heard from his revolver. In an instant all sprang to their feet, and what a scene ensued. In less than five minutes I beheld eleven men bleeding in death. My soul was filled with horror, and what to do I knew not. I had not fired a shot and therefore no stain of blood was upon me; nor had I contemplated any thing like this. I knew that my life was not worth a pin if I refused my share of the plunder, but I resolved that not one cent of it should be mine. You can have no idea of my awful condition. Watching a chance I reached New Orleans, got on board a steamer, and in a week was at my father's house.

I could find no rest for some time. The scene had witnessed was ever before me. Those dying men, how could I forget them? My father discovered a change in me but could not divine the cause. Again and again he asked me to make a clean breast of it, but I could not, I had always borne a good character wherever I was

known. How then could I blast it forever.

Gaining strength at last, for I had become feeble from such continued agony, I began to look about far something to do. I determined to record the events I have now given. Shut up in my chamber I employed myself in writing, and had made some progress when one day a lady came on a visit. She occupied the next room to mine, and began to wonder what I could be about. Her curiosity excited her to watch an opportunity, slip in and read what I had written. Her amazement knew no bounds, and I believe she would have died had she not divulged itconsternation seized upon all-my father took to his bed, and in a week filled his grave.

A wanderer then was I, for no place could I call my home. Having made an appointment with a friend, I leit my room and started up the street. Who should I meet but a man who was with me on that dreadful day. He came up and offered his hand, I refused to accept it, pretending I had never seen him before. This aroused his anger and he swore he would have his revenge, but I protested in not knowing him. He at length followed his companion and I saw no more of him. But what was my surprise to find him at my lodgings when he declared he would not depart unless I acknowledged his acquaintance. He and his companion were too much for me at a contest, and to acknowledge him was death and dishonor. I fairly quailed and was at a less what to do. Just at this instant cane in a lady who knew me and called me by my true name, for I had given an assumed one among those wretches. This saved me, for they at once took their leave and that was the end

Never before was I placed in such a critical position; watching a chance I left in the night and went to Natchez, where I made the acquaintance of a lady of great beauty and became passionately in love with her. Her father was a merchant of good standing and had amassed considerable wealth. He had no objection to the match, hut wanted to known something of my antecedents. What could I do? If I owned my name, inquiry would be made at home, and then the fatal record would be brought up against me. Faithful to me was my loved one and waiting an opportunity I determined to divulge the whole. She listened patiently until I came to the dreadful scene; when she covered her face with her hands and rushed from the room. Was ever a man in such a condition? I remained an hour in just that same position as when she left. At length I rose, staggered towards the door and saw that beauteous form no

Broken hearted I wandered on, caring not where death might find me. Night came on but still I wandered, morning came and still I had no place of rest. At length broken down for want of sleep, I laid down by the road side and became unconscious. How long thus I laid I can form no idea whatever; but on opening my eyes I beheld a company of men and women looking at me with compassion marked in their countenances. They helped me up, placed me in a carriage, and drove for Natchez, just the last place I wished to see. Have you ever known a man so stricken down that madness rather than reason could be ascribed to him? Half an hour elapsed after being returned to my lodging before I became fully sensible of my condition, and well was it for me that I had told no one my

I determined to go where no one had ever heard of me, and took passage in a steamer bound for the West Indies. Arriving at Havana, I went immediately into the interior, of the Island, and became clerk for an English firm dealing in sugar. With them I continued for a year, when an offer was made to me to go to England as clerk for a house about to be estab ished in Cuba. I was to make up the cargoes r shipment. I arrived in England in better | ed for the great change.

health than I had known for several years.--Time had in a measure obliterated that horrid scene and I was comparatively at ease, but at times every incident came up in dreadful array, and naught that I could do could banish the

I thus lived in alternate misery and peace for many years, gathered about me no little property and could have been happy but for that terrible affair in my early life. I had no other attachment of the heart, and lived on, devoid of all interest. I had no fears for the future, for I believed not in'a future state. I took nature for my guide. I looked around and saw every thing marvelously made, all fitted for some special purpose; all waiting for a change that comes to all; whether it be floral, mineral or animal; the same for man, whether it be birth, life or death. I sunk to rest in my fiftieth year in 1849.

I opened my eyes in utter amazement, for above was a vast dome dark as midnight. I heard not a breath or sound, all creation seemed a blank. I grasped about hoping to find some exit from this dreary place, but I grasped in vain. How long I thus wandered I can form no idea, but at length I heard a faint murmer which rose by degrees to a rustling sound, and then shricks and screams were heard, then a tumult of voices, then an immense throng burst upon my astonished eyes, and before I could collect my scattered senses, they rushed upon, and dragged me by the hair until life departed. I came too at last and here have I been with the vilest wretches you can conceive of.

Dear friend, I have been told that you have iven comfort to such as I. Can you find any

thing that will suit my case? "Your case seems so singular that I hardly know how to address you. I see no depravity, and the terrible event which attended your early days, was a measure forced upon you, was bit terly repented of during the rest of your life. I think your present unhappy condition is owing to a morbid state of mind, growing out of false views of religion, and if you will look upon God as your father, ever ready to receive a penitent child, and not the wrathful being which the church proclaims, you would find peace and com-

"God bless you, my dear sir, for those words of comfort—how they have lifted a burthen from my mind. I could not have believed it possible that a mortal could speak in this way. You have revealed to me the true cause of all my trouble. I have brooded and brooded over all these strange events until I have thought myself forsaken of God. But you have imparted new life, and I feel sure that my deliverance is at hand. May God ever bless you."

"I will give you in charge of my son who will be your instructor." I then called for Frank. "Dear father, I have been here all the time and have heard every word. You are well fitted for this work. I will care for this spirit and assist him in the path of progression, and it will not be long before you hear a good account of him."

GEORGE II.

I am George II. of England. I am brought here by your grandfather, who has excited my curiosty by telling me I may make what impressions I please upon your brain, and you can commit the same to paper. This is very strange indeed; it surpasses all I could have conceived of. It is spirits conversing with mortals; it throws down the barrier that has ever existed between the two worlds, and brings all upon one common plane. This is a great privilege, my friend, and may be productive of great good, and gladly do I avail myself of this opportunity.

I lived at a time when commerce had not made s as now prevails throughout the world. We had ships, but they were far inferior to those of the present day: nor had the science of navigation become so well understood by those who follow the sea. Geometry and its kindred science, astronomy, were limited to the learned, and those were looked upon with respect by all classes. Now, such has been the progress of knowledge, that many of your school boys are farther advanced than our professors. Then you have that giant power steam, which adds millions to the physical force of a kingdom without incurring the expense of their maintainance. You have chained the lightning and made it your errand boy. The rolling car climbs the mountains and spans the valleys, almost annihilating distance. These wonders of

your age we even dreamed not of. But to England you are indebted for much of your political and religious freedom. We laid the foundations of your government—we inculcated the first principles of your legislation. Your Congress is but the shadow of our House of Parliament-your Judiclary copied from our own, and all your array of magistrates and con-

stables is but following the example of England. Our religion too is much the same—we first broke from the thralldom of the papal church. thereby implanting seeds of freedom which can

never be uprooted. Why should two such great nations ever quarrel? Is not all Europe jealous of your civil and religious liberty, and ready at any moment to rob you of it if the slightest opening appears; and united, may you not defy the world? Oh, then, let me adjure you to heal all differences. Come together as one nation, and family; and when my country's troubles come, as come they must, be ready to extend the helping hand,-Give shelter to the fugitives; employment to the needy, homes for the friendless; and heal the

broken hearted.

Let me now give something of my personal history. My youth was much like that of other boys. I had my sports and pass times with sons of the nobility, and grew up a manly little fellow, petted by all; until at length tutors were appointed and my hours given to study. How irksome this was at first; but use made it light; interest was awakened, and I strove to be distinguished. On attaining age, tew were my superiors. I was called to the throne with a mind well versed in all the literature of the day, and to my mother's watchful care in childhood I at tribute whatever good qualities I may have

Standing, as I did, the expected head of a great nation, many offers of alliance were made; but I stood aloof for a while, wishing to give my heart as well as throne. At length favorable accounts were brought me of Caroline, Princess of Anspach, negotiations were set on foot, and she became my wife. Few men have been blessed with a more loving companion. Her chief study was to contribute to my happiness, and I repaid all her care with the fondest affection. My heart was hers alone, and no woman ever caused me

to swerve from my fidelity.

The King's example had great influence with the court, which extended among the nobility and gentry. A lexity of morals had prevailed throughout the kingdom, brought on by my predecessor Charles, which I was determined, if possible, to correct, and I have reason to believe that my efforts were not unavailing.

Children were born to me, whose care and education engrossed much of my time. The pomp and parade of soldiers, so attractive to princes, claimed but little of my attention. My delight was in the home circle, with such festivities as the courtafforded. I was generally popular, and while taking my walks in the park, respect was paid not only to the King but to the

Thus I lived a quiet easy life; with but little to mar the quiet of the Kingdom, or my domestic happiness; and death found me fully prepar-

How long I lay unconclous, I know not, but on awaking I found myself in a blaze of light, surrounded by a vast number of spirits, many of them my own personal friends who came to express their happiness at my arrival, and give me the warmest welcome. I was then taken to a bower, far surpassing in royal splendor all I could have imagined, and here I live; day by day aspiring after more Light, more Knowledge, more Love of God. Farewell.

PRINCE EDWARD.

I am Edward, Prince of England, known as the Pretender. My curiosity has been much excited by this method of spirits communicating thoughts to mortals. I could not believe it at first, but so many have told me of their having impressed their history upon their brain that I came here to prove its truth for myself. I do indeed see the thing actually done, for hardly do I breathe a thought before you have it in

My eventful life is well known but not always truthfully given; my faults and frailities were spread wide; my good qualities, had I any, confined to a few friends. When party spirit runs high, there is but little chance for truth-to appear. Such was my unhappy lot. Enemies many, and better friends tew, and not always to be trusted.

I inherited from my father a firm faith in the divine right of kings. By this principle I was ever governed; and many if not all my mistakes may be attributed to this fallacy, that the people were anything more than mere hewers of wood, and drawers of water, as one of your statesmen has said; that any rights belonged to them never for a moment entered my mind. I was not equal to the times.

The school-master was abroad, the people had received their first lesson, and royalty re-ceived a severe shock from which it will never recover.

In early life I had my share of its joys, but as increased sorrow came and bleached my hair before I attained the age of thirty. My father's death caused me to struggle alone against adversities I was not fitted to endure; and beside this I was naturally of an indolent disposition, fond of pleasure and easily led astray. This often cooled the ardor of my friends who thought that having a kingdom at stake nothing else should have occupied my mind. During this time the king was becoming more firmly seated on his throne, and when my last effort was made, it was only to involve many dear friends in a hopeless cause.

Life after this had but little attraction; sorrow was continually gnawing at the citadel of life, and after some years of useless repining, I sunk to rest.

Was it rest? Alas no,! the sins of life followed me to my new place, and every sin found its retribution. The stings of conscience may be quelled for awhile, but only to rise again with redoubled venom. I found that every act of my life was so impressed upon my memory that nothing could efface, and every sin now stood be-fore me in terrible array. What lamentations as each came up for judgment, and what I suffered for each one that I had wronged. How long this continued I know not, for we have no method here of measuring time except by events on earth. But the fire of conscience did its work at last, and gradually I passed into a better condition, and here I am striving to do good whenever opportunity offers.

I attended your circle when that methodist preacher was with you; and was astonished at the good sense you displayed. I did not think that such thoughts had yet reached earth, al-though exactly what all here believe. You must have had help from your spirit friends for no thing like it is taught among the clergy.

I bid you adieu, thanking you for the pleasure you have afforded me.

STARTLING DEVELOPMENTS.

The new Phase of Manifestations on Tin LETTER FROM B. HILL.

BROTHER JONES :-- Yours of the 7th. inst came to hand, and without apology for want of capacity I shall proceed to answer, as best I may. I obtained first and last twelve plates of tin commencing with one, say two inches square. and enlarged each successive one till the last is six by twelve inches. At first, I breathed on the plates and obtained likenesses. The tin soon became dim and could not be cleaned without disturbing the tin coating. I then drew the plate lightly across the end of my tongue, wiped it lightly with a soft handkerchief, so that there should be no collection of moisture seen. A little moisture on the plate is necessary, but it should be well spread. If in streaks, it is all right. The plate immediately becomes more blue than before—the surface seems transparent with the pictures beneath. The plate prepared as above, lay it away for development. In an hour, I see dim outlines of taces; it will continue to develop faces for days, and perhaps for weeks, some passing off and others coming. At first, I got nothing but faces, then a face with the bust; then portraits at full length; a tree, a number of trees, a landscape, a wnite house with miniature spirits in the surroundings, unimals birds and etc. I noted down a lady with an infant in her arms,—seemed sorrowful,-leet visible,-hair failing down the back tied in a cue; sue appeared wrapt in a cloak down to her knees; feet and legs distinctly visible. An old man with spectacles, ladies with wreathes of flowers on their heads, all conceivable shades of color and physiognomy and nationality, made their appearance. You ask how I got such a variety. I have tweive plates developing at the same time; once each half hour I examine and note some of them: the next time some nave passed oit, and others are visible, and so the variety is great. I obtained a plate 2 inches by 214, prepared it and laid it aside. Two hours after, an appearance near the bottom indicated some singular developments. An hour after, it had swept across and curved toward the top, and was lost in the shadow. All evening, the entire plate was full. Next day I presented it to a man for his opinion of it. He said, "you have told me nothing about it. It is a city,—houses, steeples, towers, etc., etc." I showed it to another. He said,"I see vast edifices, vast thoroughfares, etc." There were various animals and birds; also here and there likenesses, as if behind the scenes, and staring, me full in the face. There are many interesting particulars I have not space to record. I should be atraid to trust my senses if so many had not seen the likenesses. Perhaps one third of the people can see them. They are shadow as well as ephemeral.

You may use your own judgment. I fancy part of this is worthy publication—it is at your

North Fairfield, Ohio.

A Brother. When you see a worthy brother, Buffeting the stormy main, Lend a helping hand fraternal, Till he reach the shore again; Don't desert the old and tried friend, When misfortune comes in view, For he then needs friendship's comforts,

Cling to those who cling to you.

A Husband to his Wife.

Communication From Harmon Classin, who left the Form Some Twenty Three or Treenty Four Years ago, to his Wife, Anna Clastin-A. M. Lewis, Meidum.

My DEAR WIFE:-I have not been a silent observer of your trials and sufferings on this mundane sphere, but have often approached very near, and endeavored to pour the oil of consolation into your troubled and disconsolate heart; and sometimes I have succeeded in lifting the burden from your mind for a time. I know all you have endured in body and mind. and had I not known the time was short in comparison with the amount of happiness in store for you in the upper world; and had I not known that all trials and suffering you were undergoing, were necessary for your unfoldment into a higher state of development I should have been rendered very unhappy myself, on witnessing your condition. But I knew the good Father would not permit any calamity to befall any of his children, which was not destined to work out a "far more exceeding and cternal weight of glory." And as I have been permitted to attend you in your earthly pilgrimage, and many times been made sensible that I could cheer and comfort you by my spiritual presence, although you knew it not, I have rejoiced in the dispensation of so kind and wise a Providence that knows so well how to "temper the wind to the shorn lamb."

Dear wife, on earth your earthly mission will soon be over, and then you will be wasted on wings of love to a land of beauty and peace, and we shall once more be united in spirit and in truth, never more to be separated through the countless ages of eternity. Do you realize what unspeakable happiness will be ours, as hand in hand and with hearts attuned to the harmony of the summer land, we wander on, from glory to glory, and from light to light, among the elysian bowers of the heavenly mansions? Then cheer up, sad soul, and cease repining. Behind the clouds the sun is shining,—they ever have a silver lining. I would have your days peaceful and calm, as you live out your allotted time; here below, and I would that you study somewhat into this Spiritual Philosophy, that your mind may be enlightened here on the things that relate to the future life, for I know it will render your days more harmonious and happy; and you will learn to look upon life with all its joys and sorrows, as so many stepping stones that you can look back upon, and witness your progress in mental and moral development. Remember I am very near you, with a host of superior and bright beings, anxious to do all in their power to ameliorate your condition and prepare you for a happy entrance and a happy meeting "over the river."

For the Religio-Philosophical Journal. & Falsehood Corrected.

LETTER FROM J. O. BARRETT.

"If it is the opinion of Spiritualists that they have a better influence, as a body, and can accomplish a greater good by reclaiming their spotted characters among themselves, than by keeping their ranks pure and holy, why, I have not a word to say; but it is my opinion that we had better adopt our own plan in this particular. We claim to believe something, if not to "know" something, and it is the individual opinion of many of us that whoever does not believe the Universalist doctrine-and especially one like "J. O. Barreet, of Sycamore, Ill.,"—who openly condemns and ridicules the religion of Jesus Christ, or any other portion of no moral or legal right to belong to our church. and should be expelled, if they have not the moral respect for themselves to withdraw voluntarily. But this is simply our opinion of church government, for it is not mentioned in our Confession of Faith. And it was from this cause alone, if I am not greatly mistaken, that your brother, J. O. Barrett, was expelled, and not that he simply averred a belief in Spirit-ualism, and affirmed it as you said."

The above extract from an article published in the Religio Philosophical Journal of Feb. 5th, signed "W.," is evidently the fumigation of a close communion Universalist clergyman. It is not my purpose to meddle with the discussion which Bro. Wilson is carrying on so vigorously with "W" (why not show your colors-who you are?), to give him sound doctrine" and sensible advice, but to correct a false report that he and others are circulating about the cause of my excommunication. Having found no moral grounds, no chance to bring in a charge of moral guilt, that should warrant such an edict, a new capard is got np, representing me as an especial instance of heresy that had to be cast out in order to preserve the Universalist's " ranks pure and holy;" for this "J. O. Barrett openly condemns and ridi-cules the religion of Jesus Christ!" This is news to me. If the committee that acted on my case made this their basis, they ought to have so certified to the public, after first giving the proof. On the contrary, that committee brought no charge except that I had used my letter of fellowship "for purposes for which it was not given,"—Spiritualism!
I challenge "W." or any other person, to

show in any of my writings or speeches or private conversation, a hint even of condemning and ridiculing the religion of the Jewish Nazarene. Stripped of creeds and commentaries. reduced to its simple core, viewed in its primitive moral status, the religion of the Nazarene is inspirational, the breathings of the soul, eternal in duration, being based on principles. All this I have ever taught. A true Spiritualist, a faithful medium showing what man can do under angel guidance, he is indeed our dear elder brother. It is undoubtedly true that I have condemned and ridiculed all theological fiddlesticks with which ministers play different tunes upon the Bible, and the tricks and gambling arts at proselyting and excommunicating of which Universalist Sectarians are guilty. In the modern christianity of this stripe—of creed-al atonements, of self-righteousness that chains "our"church" pure and holy "—the heretics cast out to make it so,—in a religion, so called, that clogs the march of discovery, that spits in the faces of angels, that prostitutes virtue under the hiding places of church respectabilty, that devour widows' houses, and for a pretense make long prayers," that is aristocratic, winking at popular vices to catch a little more of the "filthy lucre" wherewith to support "our minister"in this religion, call it what you please, I have no fellowship, but, in the name of all that is sacred in heaven and earth, I will openly condemn and ridicule it until the people shall see it is indeed a very "Mokanna"—the incarnation of "all mischiet,"-the very religion that Jesus in his day so bravely assailed. Sir! we are of one mind touching this matter. All that is good and beautiful in the teaching of that Bible we accept. In the primitive sense of the word, not modern, who are beleivers—who are the christians? But then we need not be disturbed. If so

called liberal churches refuse their pulpits and brand us as viliflers of truth after they have cast us out, because we teach the religion of Jesus Christ," what may we not expect next? - are in a war against the wickedness of

all great and little popedoms, when we shall be called every possible appellation of vileness. is a palpable fact which only a coward will dodge. If cross swords we must, so mote it be! We are in this battle all over, and the stakes are Liberty, for

"Ever the right comes uppermost, 'And ever is Justice done."

J. O. BARRETT. Glen Beulah, Wis., Feb. 4. 1870.

Correspondence in Brief.

Cubs, Mo.—Jane Polson writes.—I am glad to say that the Journal visits us weekly, and is hailed with delight. I think it is improving all the time. Auburn, Oregon .- D. B. Scofield writes .- Your

welcome paper comes regularly to hand, and serves to keep Spiritualism on the minds of the people, and they wish to investigate. Cuba, Mo.—B. Smith writes.—I will just say I am pleased with the JOURNAL. I think it would do much good if people would lay aside their prejudices enough to read it.

Omega, Ill.—Afice T. Hensley writes.—I send one dollar for the paper. I would rather read one of your articles than hear an orthodox sermon any time. It is food for the hungry and a balm to the Chester, Vt.—Mr. John Clark writes.—I saw one of your papers a short time ago, and liked it very much. I see by the paper that it is fifty cents for

two subscribers. Almont, Mich.—D. Pace writes.—I hardly know which I like the best, the Banner or Journal. I am highly pleased with the way that you oppose orthodoxy and priest craft. The time has come when big stry and superstition must be abolished and the Harmonial Philosophy placed in its stead.

six months. Inclosed you will find the money for

Tomah, Wis.—Julia Eaton says.—Your paper has brought light and comfort in an hour of spiritual depression. I would add that Mrs. E. M. Graves, from Sparta, has given reliable tests of spirit presence to myself and others, that give me

new ardor to live and labor for the other life. Hadley, Ill .- Frank Searles writes .- Please send me a box of Positive Powders. I am sorry to see so few answer the call to help our sick and desti-

tute brother, Austin Kent. You may put my name down for six dollars, and more, if need be. I have sent nim five dollars this winter, and shall send him another five dollars in the spring. Earlville, Iowa.-James Richardson writes.-L inclose one dollar and fifty cents, to renew my subscription for the Journal. I think that the Journal is a light to all who will be guided by reason and truth. Its teachings are the best I ever

read. It is the very food to supply a hungry mind. Nunica.—R. Jennings says.—We are having a good many seances here this winter, and a number of new mediums have been developed, and we are getting some good communications. We got a message from a soldier the other evening. He requested me to send it to the JOURNAL for publication, It was given through the mediumship of Mary S. Jennings: "My name is Frank Atchinson. My mother is a widow; lives in Bedfork, Pa. I was enticed away from home in 1861, joined the army and was killed at the first battle of Bull Run. Send a copy of this to my mother, that she may know what become of me, and that her boy still lives."

Galena, Ill.—D. E. Webster writes.—I see by the conclusion of S. R. Darrow's letter, that he the conclusion of S. R. Darrow's letter, that he speaks of taking the Bible to prove Spirituasm true. If he had reversed it, and said we took Spiritualism to prove some of the Bible true, he would have been nearer correct. As to the book by A. Smyth, it is a work of intense interest, but I think it incomplete. He sees Jesus crucified, leaves him on the cross and there ends. Now we know one of the strongest points in the orthodox church falth is his vising from the dead and appearing to his is his rising from the dead and appearing to his disciples in the physical form. If he had explained that satisfactorily, the work would have been complete; without that, to my mind, it is incom-

Akron, Ohio.-Samuel Underhill, M. D., writes. I am very busy. I lectured last Sunday twice, and the Sunday before twice in Akron, and last night in Northampton, and will lecture two or three times more. But everywhere I have to hold and press upon our triends to keep up circles, they being the life of Progress, and I send some verses composed a few minutes ago, which I desire published, urging circles. They should be sung at the close of circles. Some one can find a tune for them. Shall speak at Akron next Sunday, then go to Massillon and Canton, and, perhaps, New Philadelphia. I expect to be in Chicago in May, about the first, and then I am going to Kausas, lecturing on the way, but with design to settle there. I intend to visit the Community in Missouri as I go. Some of my grand children have gone

to Kausas, more are going, and I am going, Urbanna, Ill.—Thomas Rea writes.—You will find inclosed, one dollar and fifty cents. Send me the book called "The Three Voices." You must send us a good test medium, as this is a hard or-thodox place. We want the best you can get,— Wilson, or one as good. There are a great many people here waiting for some one to star them up. We can have a good society of Spiritualists here, if you would send us a good medium. The book you sent me is waking the people up. I intend to let every person read it. I have learned more common sense from your paper than I ever knew before. Spiritualism is the only true religion, in my opinion. Orthodox religion does not satisfy the mind. My mind was never at rest until I commenced reading your paper. I do not want you to forget to send us a good medium. Let me know, either by letter or through the paper.

Orangeville Mills, Mich.-J. S. Terry writes.-Some one has been sending me your valuable pa-per for some time past. Well, I being an old Mcthodist, at first I felt a little indignant that any one should think of sending me such a chest, and at first I was almost afraid to read it. But I have got over that now, and pretty much all my sectarian notions, and am willing to investigate and prove all things, and hold fast to that which comes to my senses as truth, let it come from whatever source it may. I keep a small snoe store, and your paper lays around loose on the counter. Some read and cry humbug; others read it and wonder; some read it and treasure it up in good and honest hearts. The preacher and brethren look crosseyed at me, and the consequence is, some spicy arguments.

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AZ.... R. V. WILSON.

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

Our Tour in Iowa Continued .- No. 10. Tuesday, Nov. 16th .- I left for Des Moines (capital of lows), at 7: 20 P. M., via Rock Island and Pacific R. R. This is a new link in the great thoroughfares to the land where the sun sets, and for a new road, is a good one. We reached Des Moines at 1:45 P.M. Were met at the depot by Brothers Joel Davis and J. H. Marsh .- noble souls and carnest workers for the spiritual cause. Our home during our stay, was with Brother and Sister E. M. Davis, who, having become convinced of the truth of Spiritualism, have cut loose from old theology, old fogyism, and like little children, are at the feet of the All-Father, asking for light. May is come and bless them, and may they never have cause to complain of the change from the stubblefield of old and effete theology to the green fields and flowery land of Spiritualism. We lectured four times in Des Moines to crowded houses, giving many fine tests of spirit life, and readings of character. Among the most marked cases, we refer to Dr. Connell, Mrs. Davis, Mr. E. Davis, Mr. Rogers, Col. B., Mrs. Smith, Mrs. Savery and many others. We have not room to go into detail: but parties who are in the habit of doubting the written testimony of their speakers and mediums, will do well to write to some of the parties referred to, and especially those who call themselves Spiritual-

We met Brother Blackmer at Des Meines, now associated with the Lyceum Banner, the best child's paper in America, born of the KELIGIO-PHILO. SOPHICAL JOURNAL establishment, and sold out to Sioter Lou Kimball, by those who came near destroying our glorious paper. Long may Brother B. live to cheer our little ones with sweet music and songs, and may we meet him often in the work we are doing.

Des Moines is one of the finest towns in Iowa. with many fine public and private buildings, and Spiritualism is alive in this city.

Saturday, Nov. 20th.—Back to Council Bluffs. In the evening several friends called on us, among them Dr. and Mrs. McMahon, and among the many

tests given, were the following:
Turning to Dr. McMahon, we said, "We see you
as a young man; you are in a room," describing
the "There are others with you. You are grouped about a dissecting table. You are on the right side of the table, looking towards the head of the subject for dissection. On the other side of the table stands a young man,"—fully describing him. "He has been working at the subject, which is a very fleshy black woman, and of little value as a subject. This young doctor has broken the skin on the left index finger and is poisoned by the virus on the left index finger and is poisoned by the virus from the dead body and dies. This is thirty years

"Correct," said Dr. McMahon. "I knew him well. Can you get his name?"
"It begins with a P.," we replied.
"Correct again," he said.

Many, very many equally fine tests were given, o many that our Journal could not hold them they were written out. Council Bluffs is a fine. rous city, and contains many true and good

On Monday, the 22nd of Nov., we left for Westhe banks of the Missouri river. It used to be noted as the market for the great hemp country around it. We gave four lectures in Weston, and one seance. Our lectures and tests created a great excitement, especially among the churches. The Christian church, ministers and people, came out to hear us. The Methodists, many of them, came to hear us, but the shepherds of the flock stayed away, and then abused us when we were gone. But by the citizens of Weston, we were well treated, and we shall remember their kind and frank expression of views while we live. The press of Weston treated us frankly and fairly. The Methodist minister did not, and how true, to day, the

words of Jesus: For the children of this world are in their gen-

eration wiser than the children of light,"
We gave many fine tests in Weston, creating a deep interest in our cause. We rode out into the country with Dr. G., who, by the way, is a whole-souled Spiritualist and true man, and in his house we found quiet and peace. May his shadow never

We found as fine a farming country as there is in the world. The people of Platt county suffered terribly through the war. May they ever have Weston used us well and we like the

Saturday, Nov. 27th .- We went up to St. Joseph. Mo, a live town, and fall of enterprise. We lectured here to an intelligent audience, giving some tine tests. Our old friend and brother, Stenaker. came from his home in the Summer Land, and uttered words of cheer to his family, and many friends, who were present. We found in J. C. Bender, E.q., a man and a brother. He is doing a great work for Spiritualism. May his soul be strengthened and his earth home continue a happy

Sunday, Nov. 23th-Went on to Council Bluffs, lows. Lectured twice on Sunday, to full houses. On Monday night, the 29th, we gave a seance. There were 220 people present. Many tests were given, and all were pleased. When our course was finished in Conneil Bluffs, we were well puid and pleased, and believe we pleased the people, for they asked us to come again.

Tuesday, Nov. 30th and Dec. 1st, 2nd and 3rd, we lectured in Marshall Town, Iowa, with marked

Saturday, Dec. 4th,-Went to Dubuque, Iowa. where we held forth on the Sundays of the month, co small but intelligent audiences, giving tests and teaching our glorious gospel of immortal facts. A few friends of our cause have rented and fitted up Globe Hall, making it a neat and commodious place of worship, costing them several hundred dollars. It is open for all true speakers and mediums. We shall remember our triends in Dubuque

We lectured in Fort Dodge on the evenings of the 7th, 8th, 9th and 10th, to good audiences, not-withstanding it was rain! rain!! rain!!! and mud knee deep and many miles long. We have many fine incidents of Fort Dodge, Iowa Falls, Parkers-burgh, Independence and Dubaque for future use, for we lectured in all of these places, during Dec.,

with great success.

We concluded our Iowa engagement in Dubuque on the 26th of Dec., leaving for Du Quoin, Ill., on Monday, the 27th. Lectured Monday night in Dix-on, reaching Du Quoin on Tuesday, the 28th. Lectured four times, giving some fine tests, and on Friday, the 31st, we left for Washington and arrived in time to lecture on Sunday, Jan. 2nd, 1870

THE PARTY OF THE P

With but few exceptions, the medical pro ession, of nearly every achool, pronounce against pork eating, and declare it to be a fruitful source of disease and death. And those who have made the matter a special study, have never falled to observe that contagious and epidemic diseases make greater havoc among pork-eaters than among those who never touch it. We might add to this the experience of hundreds and even thousands who have discontinued its use, with marked improvement to health.

KW A dinner of fragments is often said to be the best dinner. So there are few minds but might furnish some instruction and entertainment out of their scraps, their odds and ends of thought. They who can not weave a uniform web, may at least produce a piece of patch-work.

For the Religio-Philosophical Journal. Letter from Julia Starkey.

DEAR JOURNAL:—As workers in the cause of human progression, I take the liberty to address you, and all my brothers and sisters in the noble reformatory movements for the develop-

ment and elevation of mankind. For many years, I have worked for the cause of spiritual unfoldment, and also, with the aid of my dear companion, have been instrumental in reaching and aiding those physical sufferings of

Our work for the last year or two has been arduous indeed, for the encrustations of bigotry and superstition with which the people here are hemmed in, requires more than the strength of the ancient gods to break through it. But we are ever strengthened by the aid of our invisible guides, in every good endeavor. We are working in a quiet way, in Xenia, Ohio, stimulated on by the angels, good results and one family of Spiritualists.

With this array of strength, and through my clairyoyant powers, and also through my husband, as healer, we are doing a glorious work. There never has been a public lecturer here; but our private lectures and seances, given at our home, is gradually producing a demolishing effect upon the encrustations, and drawing many nearer the spirit-world, by the glimers of light that neer forth through our instrumentality.

But we often feel our weakness, and cry for help, by mortals as well as spirits, and we pray for assistance from some of the mighty workers in the field. Oh! for a Bro Wilson, or some other that is a host within himself, to come here and break through the dense wall and let light flow in.

The Davenports were here and called out a large audience, but the old cry of humbug was the only response that we heard.

My clairvoyant examinations and the convincing test given through me, causes them to look upon me with wondrous awe.

But poor darkened souls; they can not understand; but they often show us respect and court our society, and I feel there is hope of our doing

them good. I attended the meeting at Richmond, and as I had not heard a lecture for two years, I had a feast in listening to Bro. Denton and Sister Colby. Richmond may well be proud of their beautiful hall, a live well regulated society and Lyceum. God speed them in their noble works. We met Dr. Avery and wife, Miss Baker and other Chicago friends; and although it was our first meeting, we felt we had known each other for years. It made our weary soul glad to receive a warm grasp of the hand, and we left there with the determination of working harder in the cause of justice and truth.

Those few days spent in Richmond, are ever to remain as sunny spots in lite's history, and when our earth-life labors are over, may we hope to be reunited in that glorious home of the

spirits where partings are not known. Have just returned from a professional and lecture tour, stopping at, what Bro. Warren Chase calls "the dark pil," in his "Life of the Lone One," giving a lecture and private seances. The hall was crowded and the lecture was received with applause and admiration, although I was a Spiritualist and a woman. My subject was, "the elevation of woman." We went to Springboro, and there met with good success, both in healing and instructing. There are several Spiritualists there, but they have had but one lecture on "the philosophy in" Xenia, Ohio. If any of the workers in the cause of Spiritual-

ism, or any true reformer, will come to Xenia, they will ever find welcome in ar home. There is a grand opening here, I think, for a good test

We pray that the angel world will soon send us help.

Your paper is a welcome visitor in our home. and may you prosper and be strengthened in the glorious work you are doing for the redemption of mankind, bringing light to those in theological darkness, and freedom to the slave-bound of earth.

Xenia, Ohio.

For the Religo-Philosophical Journal. A Need which Should be Supplied. BY THOMAS HARDING.

Lecturers who labor on the frontier, have no doubt seen the eagerness with which their learners listen and crave further information. and I presume not one of all those who thus labored, have not seen how very good it would have been to hand the inquiring people some plain-matter of fact, printed work which they could take home with them and read. I have not the slightest doubt that such would be handed around and carried from house to house long after the "Man of God" had left. Now it so happens that "youngsters" in the fields, those who have not yet earned a reputation, have not the wherewithal to purchase tracts for gratuious distribution; would it not be well to establish a special fund for the purpose of supplying this need. Small tracts containing interesting statements of well authenciated occurrences, would be prized as much as a dime novel, and, perhaps, preserved with equal care by the prosperous. In my short journey "round the world of care," I have seen so many distressing cases, that I would urge upon those friends of the cause who have abundance of means, to donate a little towards supplying with tracts and cheap printed matter, every brother or sister who lives or labors a distance from large towns. Also, would it not be well to supply us with a catalogue of publications held for sale by the publishing society. I could often take orders for books, I have no doubt. I shall present the Spiritual papers, and endeavor to obtain subsubscribers. But books such as "Planchette, "The Foot-Falls," Incidents in my Life," if sold in a neighborhood, could not but do good. The writer has not done much the past winter, for the cause, but is just beginning now, and will not fail to present the Religio Philosophical Journal at every place, perhaps at every meet-The short week he has been out was one tull of interest, and a few incidents that transpired would be interesting to the readers of your paper but he forbears. Suffice it to say that those who follow strictly the directions pointed out by their guides, cannot fail of success. Brothers, "as our day, so shall our strength be." I have had most overwhelming proof of this, when, a few days ago, I was unexpectedly required to speak to a crowded house of scoffers. with two priests at their head to over awe me. while friends were few and far between, but the day was ours. Thanks to my faithful guides who held up my hands, and won the victory.

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From Lamuel Cassiday, Editor Journal & Argus.

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STRUCK BY LIGHTNING.

ON the 15th of July last, Mr. J. A. B. Blakeslee and his daughter, of Spartansburg, Crawford Co., Penn., were both struck by lightning. They both bloated very much, and were perfectly benumbed, and lay in a stupid, insentible condition. There happened to be in the house, at the time, but one-half a bo of Mrs. Spence's Negative Powders. which Mrs. Blakesles administered to them, and which roused and revived them very speedily, so that Mr. Blakeslee was enabled to write to Prof. Spence for more Regative Powders. While waiting for them they fall back into their first state of stupor; but they were soon cared 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. Spemce's Positive Powders 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.CHURGE. Oskaloosa, Iowa.)

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

"I called at the house of an acquaintance of mine on business, and found his wife down with the Asthmas. 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 entting apples preparatory to making pies. She said she could scarcely tell how much better she felt. My own case o Neuralzia, 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 Bonsavar's first letter.) "I have taken Mrs. Spence'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 Borrster, of Cattaraugus Station, N. Y.)

A PSYCHOMETRICAL VIEW.

THE distinguished Psychometrical reader, Mas. A.B. L SEVERANCE, of Milwaukee, Wis., volunteers the following: "I have taken a Psychometrical view of Mrs. Spence, Positive and Negative Powders, 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

DOVER, N. H.

A YEAR ago last June, I was on a visit to a sister of 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. Spence'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.

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well."-(Moses Hartwell, Penn Van, N. Y.)

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