

Pacific Department.

By BENJAMIN TODD.

Travels in Oregon.

From that happy place, Silverton, where they have no churches, ministers, lawyers, and but one doctor...

Whoever would successfully promulgate a new religious idea at the present day, must first have it well received by the people.

But no means are left untried by the sectarians to bring up their falling dogmas and institutions.

Here in La Fayette, the Methodist minister is trying to convert his dogs to get the younger people to attend his prayer meeting.

From La Fayette to the Dalles, we stopped at Portland over Sunday, where our better half was engaged, speaking regularly on Sunday evenings.

The city is not so variously divided in Portland, a large audience. The Spiritualists of Portland can consistently boast of much the largest Sunday audience in the city.

The city, with one exception, Mr. Elliott, the Unitarian minister, get behind their cowardly defenses, called a pulp, throw up a shield, and refuse to receive a candidate of a year's trial.

Who wonder that they are constantly viewing the flames of that never-ending fire towering with gigantic fury, instead of the bright light of God's word, whose cooling sound all their bright-eyed souls with austerities dread.

Religious Reviews.

There is a certain Methodist divine, living in Portland at present, who has always been considered pre excellent in raising religious revivals.

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 out to raise the funds to effect that purpose.

Nothing daunted, the Reverend pulled off his coat, played the game and pocketed the money, and went on his way to serve the Lord some where else.

There will be a Spiritual Grove Meeting at Astoria, Oregon, commencing the 1st Friday in June next, and continuing three days.

Original Essays.

For the Religio-Philosophical Journal.

Of the Powers of the Spirit while in the Physical Body.

BY WM. B. FAIRBROCK.

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 aid of the external organs.

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 Davis Ormsby) 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 sixteen different schools, and was afterwards offered by persons, who recognized the individual somnambulist as the very person they met, and spoke to in Europe, although they had never met bodily before.

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 table: "Steer North West." He was seen by the mate of the vessel, reported to the Captain, but had no opportunity to be seen by the Captain, and his name there upon the table, the words "Steer North West" were plainly written; but which upon comparison did not resemble the handwriting of any one upon the vessel.

This would prove that they have the power, not only of making themselves visible to others, but of actually writing 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 she did not forget to send a letter (which corresponded with her own), and stating further, that they were fearful that she was no more, as she had appeared and vanished from their sight so suddenly.

It is easy, therefore, to conceive the need and to multiply the cases to which this power may be applied, and in conclusion, we have seen only too many who have desired relief, or lessened 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. GARDNER.

We take the name of your paper, the "Religio-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 needs.

But how shall we obtain it? Not by following the leadings of the senses, but by the aid of the intellect. The revelations of David, Christ, Paul, Swedenborg, Andrew Jackson Davis, and a host of others, doubtless contain many great and glorious truths, but they all fall far short of the whole truth.

As different soils produce different growths of vegetation, so different mental organizations produce different mental manifestations. Such revelations, therefore, can not be taken as an infallible guide, but only as a standard by which all the rest of mankind should be governed.

If God reveals himself to any human being, it is not by the way of any physical means, but through the medium of the individual's mental organization, and each revelation pertains to the peculiarities of the constitution through which it comes.

the spirit land. Why is this? Simply because different mediums have different mental powers. Our mediums set up claims as if they were different mediums. 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 philosophers, 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, eternal laws which govern every department of nature throughout the universe.

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, that so nearly live and die like him.

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.

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 joys and sorrows, and thereby, 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 joys and sorrows, and thereby, in this life, the mind and the body are inseparably connected and dependent upon each other.

LETTER FROM J. TRENEY.

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 an untiring advocate of laws which depend on the exercise of the faculty of imagination.

For the Religio-Philosophical Journal.

Critical Review of Masters.

For the Religio-Philosophical Journal. The spirit land. Why is this? Simply because different mediums have different mental powers. Our mediums set up claims as if they were different mediums. Why is this? Because different mediums have different mental powers.

E. V. WILSON VINDICATED.

Letter from A. Bentzen.

ED. JOURNAL.—Brother E. V. Wilson came here last September, and delivered a course of lectures, during which time he gave many demonstrations of character, and in some cases, gave very interesting incidents of past life.

It will be necessary to present a little, in order to do justice to the statements of the friends of the cause. We have a church and a large membership in this section. For years they have been very overbearing towards other denominations, challenging them to come to a public meeting, and challenge them to make their words live to hold of the Spiritualists.

The debate shall be governed strictly by Parliamentary questions. The Bible (King James' Version) remains the teaching and phases of Modern Spiritualism.

This challenge became generally known throughout the community. Many of the Advents were desirous for the debate (a majority I think); and the whole assembly became anxious to attend to it in the matter.

"Mr. Bentzen, 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 with him. I will never follow Wilson all over creation, hunting up the 'Phases of Modern Spiritualism.' The name Spiritualism, is contemptible among us, because it is a name which is used by the 'Phases of Modern Spiritualism.' I think you could have made a better selection among your speakers than to have chosen Wilson.

"I was replying to your question, 'Will you accept the question?' I will do so, provided we can agree upon the question."

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For the Religio-Philosophical Journal.

DRAMAWARE.

Letter from J. 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 way upward and onward through the thick darkness of the materialistic theories, which have held in bondage the souls of our little Diamond State so many long years.

We had a glorious time in Wilmington, last month. Brother E. V. Wilson delivered a course of four lectures to very intelligent audiences. He was listened to with the most intense interest, and a word of the spirit, and soon determined to conquer ignorance by promulgating knowledge, to eradicate error by preaching unimpaired truth to the masses.

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Many false reports have also been put in circulation, many of which do not deserve a passing notice, while a few are of a grave character. I will venture to say that, since the first of the year, we are willingly credulous, especially if they are church members, and the reports come through mediums, who—your know—never lie nor misstate.

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 who reported to me 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 oblivion.

"I said," he said so, and I heard him, but he was contradicting belief with knowledge." He said as follows—"Where knowledge steps in, belief steps out. When I say that I believe a thing, a principle, a doctrine, or a theory, I virtually admit that I do not know that it is true.

"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 believe there is any truth in the Bible, without this qualification, is a false witness, and ready to make my assertion good. I do not 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 some of his hearers, with respect to those things 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 on foot, are intended to mislead 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 fabricators saw that this report was the most likely to succeed, and so they have made it the basis of their attack.

In concluding, I will say that Stephenson dares not meet E. V. Wilson in debate, even on his own ground. He has gained nothing by his creative quibbling, and has only succeeded in making the minds of the people, by his unmanly and unchristian attack upon the character of Wilson.

Dayville, Jan. 26, 1870.

The Last Grain to the Balance.

The salvation of a soul is sometimes traced to a single circumstance, a particular sermon, a timely 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 midst, a balance is being struck, and the scales are being weighed out. 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 ounce are added, and the balance is thrown, but 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 accumulation, the last bit only finished up the work. And so when one submits to be saved by grace, the motives influencing therein, may have been accumulating for years. Arguments, 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 pined, goes over to the Lord. And yet the reasoning Spirit was making earlier means tributary to this result, no less than the final agency employed. A thousand unperceived forces have molded many a spirit for eternal life.

COMMENTS BY WM. F. MCGRATH.

Enclosed you will find the above extract clipped from an Orthodox paper, published in New York.

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 numbered into two localities with an impassable gulf between them. One set of scales is placed on the other heaven, and to engage 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 happiness or endless misery.

Is not this the Plan? I understand it so. We place the scales on the other side of the earth, and all of our virtues on one side of the scale, and all of our vices on the other side of the scale, and then 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 half-breadth escapes. But hold! we find one poor soul who has just passed 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.

DRAMAWARE.

Letter from J. 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 way upward and onward through the thick darkness of the materialistic theories, which have held in bondage the souls of our little Diamond State so many long years. However, a small but very active band of true laborers have taken the standard of truth and sword of the spirit, and soon determined to conquer ignorance by promulgating knowledge, to eradicate error by preaching unimpaired truth to the masses.

of both historical and personal reminiscences, that they which have been by the Church in one age pronounced as diabolism and the Devil, proved itself in the age following to be the world's savior, St. George and reformer.

At the close of each lecture, Mr. Wilson entertained his audience by giving readings of character, and described several spirits in a most remarkable 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 Wilmington:

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

As yet it has not been accepted, though well advertised, and from my soul, I would pray any poor pastor of a flock in this city who would make the vast attempt.

In conclusion, I would say that all the Spiritualists who were most egregiously disappointed in Brother Wilson's tests and lectures. He is far in advance of what we had expected. We wish him all success in his glorious cause which he has taken upon himself to undertake and defend. We as a society, feel greatly benefited by the Scriptural bread with which he has quaked our hungry souls, and from the many enquiries made by our audience he has left us regarding our society, we learn that he has done a great work in setting aside to thinking and investigating for themselves.

Wilmington, Del.

Literary Notices.

COMOLOGY, by George M. Howard Ramsey, 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 present age.

It is replete with interest throughout its 234 pages.

Our knowledge of the author is limited to the work under consideration. We make no pretensions to scholastic attainments in the science treated of.

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 contends proper criticism desirable, and valuable toward the advancement of knowledge, yet he trusts that the public and may be spared the infliction of mean and malicious criticisms, whose love for party, 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 soundness of the arguments advanced in support of the authors views.

The following is the table of contents of the book:

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; Exobioticity, Helion and Equinoctial points; Limit and Result of Axial Inclination; Result of Perpendicular Axis; Old Polar Centres; Cause and Origin of Ice Age and Glacier Periods; Ocean and River Currents; Geological Strata; Unstable Reconstructing of Axis; Bodily Reconstruction of Axis Invariable; Exobioticity; Axial Period of Jotation 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 scholar and reflective mind.

The author opens with the following apostrophe to the sun:

"Oh! how glorious and incomprehensible thou art!

Worthy of adoration art thou.

Not in pen or pencil or language can portray thy splendor.

Nor can the eye, unaided, behold thy dazzling 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 creator.

From whence comest and whither goest thou?

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 glorious art thou."

Chapter 1st, is entitled "Matter without Origin." He says:

"The finite mind, with all its varied and mighty attributes, is yet far too poor to even attempt a solution of the origin of matter.

No more can the intellect 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 untolerable 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 forms 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 numerous as well as of the most beautiful forms, creations which the intellect can conceive of 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 coeternity with God.

He next treats of the properties of matter, in which he speaks of the attractive elements, moisture, heat and attraction. Another important but negative and speculative principle of matter is inertia. He says:

"Now, it is a fact, as clear as any one that is acquainted with natural philosophy, that two atoms of ponderable matter might be side 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 meeting; the power of attraction being too weak of itself to overcome the law of inertia."

(It seems to me, that we do not use the terms law and property as synonyms, for convenience only, and yet, in point of fact, the two are wholly different. The term property strictly applies to positive or negative qualities of

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 atoms of ponderable matter, 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 the latter, and become united by cohesion; and instantly, upon their union, their powers of inertia and attraction would be doubled, and in the future be exerted as one body with two-fold powers.

Henceforth this double atom, acting as one, becomes a dominant power over all surrounding single atoms. It has obtained twice the power to be 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 gaseous elements. Hence it is possible, and highly probable, that there was a period in the history of the sun, earth, and moon, all the stars, suns, comets, planets, and satellites of the universe existed as one, and consisted of a few gaseous elements or compounds, similar to the constituents of our present atmosphere. At what period in the past formation of individual suns, such a power over all surrounding single atoms, can be conceived. 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 things.

Man bucks out by mental armor, and strives to get the bark upon the *chimes* of time, to a period anterior to the sun's formation; in a period when there was no light, and there in deep, deep darkness and solitude; yet they neared mind contemplates the yet uncreated, visible universe. Perchance thou mayest feel that such a power over all surrounding single atoms, can be conceived. 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 things.

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

Upon this conjective period of creation we think it profitable for the mind to dwell for a considerable time, that it may, at the beginning, first glimpse the dawn of heat; or the first flicker of light, by the powers of which two primordial atoms of matter were outed from their eternity of rest and darkness, and were made to unite in one, and thus creation was begun.

On the inexhaustible depths and mysteries and beauties of infant creation! An infant universe—lay as in her tender arms, and there let us rest in contemplation of her charms, a million eons ago, there was a time, when the first globes 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 worlds.

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 scholars of the past.

His boldness of purpose is worthy of admiration.

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 let, 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 demonstrated the impossibility 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 believed 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 continuously in elliptic orbits.

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 proportion 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 the universe is infinitely more probable than for each to do his own thinking."

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

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

All ponderable matter contains moisture.

All ponderable matter contains heat, creation.

All matter possesses the property of attraction.

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

But, besides these, matter possess 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 respects time, and time is eternal, and rolls on ever, so, too, matter, from eternity has never ceased undergoing change, and never will cease.

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

If our space would admit of it we should be most happy to go more into detail in this work, but we must content ourselves with what we have said; but in conclusion we recommend the work to the thoughtful every where. For sale at this office. Address B. S. Jones, 199 South Clark street, Chicago. Price \$1.50; postage 10 cents.

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 flow, 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 inertial attraction springing 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 forever destroyed the equilibrium of the vaporous matter hitherto existing throughout the infinite universe.

Thus heat, moisture, and attraction beget 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 ever destroyed, it becomes easy to comprehend a continuation of the process, until a globe of matter, as small as a grain of sand, 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 whatever any one of the three is absent, there, axial rotation has ceased.

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 presented 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, rarefied, expanded and elongated by heat and attraction, that it has a mighty lever to speak, extending in a right line towards the sun, that the highest force turned upon its axis, and there formed which becomes a direct motion of a new born planet,—heretofore simply a mass of nebulous matter.

The diurnal motion causes the stored 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. Not 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 125,000 years subsequent to the present time, the earth's size will have become perpendicular to the plane of her orbit; and that, at that period, another sun will appear from the equator to about 70° north and south latitudes, beyond which a region of low mountains will prevail. Then the golden age of the earth will be realized, and the earth be one garden of Eden, producing spontaneously succulents and fruits so abundantly that man will have but to pluck and eat.

In this theory of change of polar centres, or axial periods, he accounts for the great geological revolutions of the planet, and for the glaciers which have been traced by Agassiz on both the European and American continents.

He boldly advances the theory that the earth ever has been and ever will continue to change her poles of axis; that each change is attended with a convulsion in another earth, which sinks mountains and dries up oceans; that turns the torrid zone into intensely frozen 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 abundance upon up in the glaciers of the north.

At these periods, vast continents are sunk beneath the sea oceans thus formed.

These occurrences are uniform, hence in future may be calculated!

In his astrophysical theories he says man came upon the earth in the fifth axial or carboniferous period, and hence was black—the carbon man, sited 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 accordance with the new conditions. The building of the pyramids of Egypt, he ascribes to the sixth axial period, and the earth be one garden of Eden; it is now, in consequence of greater solar attraction and heat.

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

It 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 lakes was the north pole of the earth less than seven thousand years ago. From that fact he accounts for the mineral wealth and productivity of the region formerly within the compass of the arctic 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 369,570 years.

Our author finally follows the earth in its downward course and it shall finally lose its life-element—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 earth.

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.

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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 flow, 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 inertial attraction springing 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 forever destroyed the equilibrium of the vaporous matter hitherto existing throughout the infinite universe.

Thus heat, moisture, and attraction beget 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 ever destroyed, it becomes easy to comprehend a continuation of the process, until a globe of matter, as small as a grain of sand, 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 whatever any one of the three is absent, there, axial rotation has ceased.

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 presented 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, rarefied, expanded and elongated by heat and attraction, that it has a mighty lever to speak, extending in a right line towards the sun, that the highest force turned upon its axis, and there formed which becomes a direct motion of a new born planet,—heretofore simply a mass of nebulous matter.

The diurnal motion causes the stored 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. Not 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 125,000 years subsequent to the present time, the earth's size will have become perpendicular to the plane of her orbit; and that, at that period, another sun will appear from the equator to about 70° north and south latitudes, beyond which a region of low mountains will prevail. Then the golden age of the earth will be realized, and the earth be one garden of Eden, producing spontaneously succulents and fruits so abundantly that man will have but to pluck and eat.

In this theory of change of polar centres, or axial periods, he accounts for the great geological revolutions of the planet, and for the glaciers which have been traced by Agassiz on both the European and American continents.

He boldly advances the theory that the earth ever has been and ever will continue to change her poles of axis; that each change is attended with a convulsion in another earth, which sinks mountains and dries up oceans; that turns the torrid zone into intensely frozen 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 abundance upon up in the glaciers of the north.

At these periods, vast continents are sunk beneath the sea oceans thus formed.

These occurrences are uniform, hence in future may be calculated!

In his astrophysical theories he says man came upon the earth in the fifth axial or carboniferous period, and hence was black—the carbon man, sited 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 accordance with the new conditions. The building of the pyramids of Egypt, he ascribes to the sixth axial period, and the earth be one garden of Eden; it is now, in consequence of greater solar attraction and heat.

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

It 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 lakes was the north pole of the earth less than seven thousand years ago. From that fact he accounts for the mineral wealth and productivity of the region formerly within the compass of the arctic 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 369,570 years.

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SPIRITUALISM.

As Taught by the Angels.

By WASH. A. DANKLIN.

(From the Publishers' Telegram.)

We have received many inquiries in reference to mediomnestic development, which perhaps 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 reasoning through upon topics of vital importance, 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 enable us to gratify a fair share of the physical and intellectual demands of our nature, we learned in early childhood 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 acquisitions—while gratifying in themselves, did not constitute that happiness to which, as the offspring of an Infinite Father, we were entitled to aspire. The arena 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 of the attributes which the glorification of the so-called "civilized world" claimed for the God whom they worshipped, our argument took this form: If a being, omniscient and omnipotent—infinite in love and infinite in wisdom—did project from the fathomless depths of His interior consciousness the attributes which constitute fashion and form the insuperable 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 if the earth-life, with its sorrows, its sufferings and its despairs, was as well as the beginning; created by agency and not by a worthy a divine artificer. And when our vision stretched into the beyond, taking theology as our guide, looking upward to some far distant heaven where only the chosen few find admission; while the vast masses of God's children add lustre to His glory and magnify His name by the shades 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, foreknowing all, and Omnipotence, creating and controlling all, and it is impossible for the human mind to reach theological conclusions from such theological premises. Either theology presented erroneous views of the destiny of man, or the Being the could conceive and project such scenes of eternal and infernal torture was not a God of infinite wisdom; he could only be an omnipotent Deist.

Who could he? Who would he? Of whose workmanship was so terribly defective?

This train of reasoning seemed logical. We knew it was honest and felt that it was independent.

When told that it was sinful and dangerous to indulge such thoughts, we would ask, why were we ordered to reason? Is the use of reason 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 cause and imperfections of the effect, when the cause and imperfections of the effect were both plainly that subject which involved our eternal interests?

We were told that *Acta Fidei sunt sicut Fides* in what? Faith in certain records which had been handed down to us through all the ages of the past; which records, in themselves, are worthless, and which are not the records of the sources through which they came.

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

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

Having thus passed beyond the theological ideas of the Divine Mind, we fashioned for ourselves the more rational conclusion that, if man is an immortal being, he must be the product of progressive beings. 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 the power which enables him to pursue his studies in the higher school 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 we call modern Spiritualism came into our notice. The most careful scrutiny, continued through many months and pursued with earnest and devout 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, formerly known to half a century past in the city, there were assembled round a small table several ladies and gentlemen. 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 influences, she said, controlled her hand and wrote, while she was mentally passive.

While she was thus writing, we said, mentally, "If 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 following fashion?"

This was a mental question—not spoken, only thought.

In answer to this unspoken wish, the medium took a fresh sheet of paper and began drawing. While the flower was in progress, a sister 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 objected to and said to the spirit, "The flower the Gover was finished, the spirit would indicate to whom it should be given. In a few minutes it was completed, and then was written under it—

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

There a larger and more perfect drawing was made with the request that it should be given to her father.

This manifestation appeals to the affections as well as to the reason. Can the incredulous skeptic who professes to spirit-insensibility explain by what other law this answer to our request, was given?

"Did that school-girl and my thoughts and hearing no knowledge of the art of drawing—draw the flower without the aid of an invisible, intelligent power to aid her? We think not."

Religio-Philosophical Journal

By S. JONES,

EDITOR, PUBLISHER AND PROPRIETOR.

Office, 187 & 189 South Clark Street,

CHICAGO FEBRUARY 26, 1870.

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All letters and communications should be addressed to 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 Characteristic—Jenny Lind—Blind Tom—The extreme sensitiveness of the Embryonic Mind—A Word to Mothers.

There is no grander theme than the embryonic 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 manner.

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, possessing 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 embryonic 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 embryonic 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 embryonic 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 embryonic condition, foreshadow the future man. And it is by correctly interpreting the nature of the "mind shades" given to the embryonic germ, that the angel world are enabled to predict the future of the coming child.

Orators, philosophers, mechanics, and musicians are made in the embryonic condition.

A vision of the mother, at the right moment, will change the destiny of the embryonic 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 loveliness.

The mother of Jenny Lind was blessed with visions in which she was clairaudient and heard the most exquisite music, and the result so effected the little germ said that it came into the world with the effects of the most angelic music imparted 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 changing 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 wonderful musician. Remarkable genius truly he is, and he owes it all to the visions imparted upon the mind of his mother during his embryonic development.

upon the mind of his mother during his embryonic 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 embryonic 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. Inevitably through, a dream in which licentiousness plays a prominent part, will cause your embryonic 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 embryonic 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 sleeping as well as waking hours, they are constructing the pathway that their child shall follow when he enters into earth-life. They make poets, artists, sculptors and mechanics. Their mind, the visions thereon, indicate the future destiny of the embryonic 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 poisonous scrofula, and the result of the same is imparted to the embryonic germ. The child can never enjoy good health until this 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 mother gives 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 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 own mind imparts to the embryonic germ, and 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 wafer; and in after years, breathe upon it, and a spectral wafer will appear. The sensitive ground is all memoranda and signatures which speak to the intelligent. How much more sensitive is the embryonic 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 imparted upon the embryonic mind, making an impression thereon, that gave to Jesus all the characteristics he possessed. There is a deep significance in those "mind shades." They either give a healthy bent to the mind, or so stun it that it corresponds 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 embryonic mind.

2. One possessed of strong magnetic powers that acted upon the nervous system and the fine tissues of the embryonic 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 perfectly healthy, symmetrical organization given, but a grand work was still in the hands of the angel world to accomplish. He was not only taken away from his real mother, but he was placed in the hands of one who was admirably adapted to become his foster mother. But also even, she would have been powerless to develop him to that high condition which he attained. The female element alone could not do it. Joseph, 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 characteristics that distinguished him. That boy will be effeminate in mind and body that is deprived of male society.

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 absorbs 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 emaciated, because they are living with vampires, that are constantly absorbing their vitality, by counting as support 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

Says she "can have Susan B. Anthony on her tomb-stone, and not a Relic of some fool of a man."—Ez.

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 knowledge—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 Harum's Mermaid, or the two-legged cow 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, earnest and indefatigable in all that she says and does, she has achieved for herself a national reputation, 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 judgment, 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 alluded 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 shed off of her "mortal, and put on the immortal,"—disgraced by the "Relic of some fool of a 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 "Relic of a fool,"—do not agitate the question thoroughly, and institute a law whereby any such "fool of a man" can be declared a nuisance, and abated by severing the matrimonial tie, and restoring to their wives in all its pristine purity, their maiden name?

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 seldom meet with so favorable a chance to purchase a well established business, at low figures. The Doctor has other business which demands all his time.

MISS JIMMY.

The noted healing medium, is still in Chicago, and can be seen at 165 Fourth Avenue.

MISS LETTERS 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 earnestly and sincerely so to do, addressed him the following note:

"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 life was represented to be by the minister, would listen to his appeal, and send 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 cast; no solemn viage; no monotonous mockery; but a pure prayer bubbling up from the soul, like a flower from its parent stem. That minister pays 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 God,—thought 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 Abraham's 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 opinion 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 rough little girl who was tickling him, had a very correct idea in regard to how 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 send 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 God to cease raining. Still his prayers were unanswered,—it continued to rain. Asking his mother again why his prayer was not answered, she said, "It is not for the best."

"Then, you 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. Much 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 prayer of all the divines in the land are a myth. They plead conscientious God, still will attach lightning rods to their churches and dwellings, thus giving the lie to their wonderful professions. 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 on the stony 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 scorpion, or introduce benevolence into the heart of the miser; as to require him to do anything for humanity. The offering of sacrifices has ceased, and soon the offering up of hypocritical cant in our churches will cease also. This is a progressive age—not an age of prayer—but an age of deeds. Little Jimmy, we admire that prayer of yours, uttered in childish simplicity; and while writing it, grandeur angels entwined around that loving nature of yours a spirit wreath, in honor of those emotions that welled up in your interior nature.

MISS MORGAN.

The noted healing medium, is yet at the reception room of this publishing house, and gives satisfactory satisfaction.

Philadelphia Department.

BY..... E. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 202 Race 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.

Man's little vessel read 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 tendrils settling out directly towards that support, and if before it had 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.

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.

There is a little black beetle, the mother of one of the curculionids 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, was being eaten, and that the fruit was being entirely sound. Supposing that the moisture had something to do with it, he caused tanks of water to be placed under other parts of the tree, with like results.

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

The hibernating animals prepare their beds for the long winter or summer sleep—for these and a few that hibernate under the tropical sun, whose beds would be as fatal as the intense cold of the frigid zones.

At last and at this place, I am told, the spiritual sense of the world is being awakened, and since the war, Orthodoxy in all its forms turns out, and will, in defiance of ministerial warnings, etc., not only listen, but applaud one who, since the opening of the world, has been packed in boxes and sent with intense enthusiasm five score lectures.

Just before taking up my pen, I received a formal invitation to lecture before the "Army of the Republic," which I accepted, for Thursday evening next. The subject of my choosing—"The Boy is Man." You will recognize in the quotation which I have given, the true Western individualism and onward march. I can not but like the glorious West, when you once gain its conditions; but it is in our looking everything for its own sake, that we are in danger of losing the most genial I have seen since October elsewhere; the country is rough, and many things that might be pleasant, and will, in time; but I speak a guarded and guarded truth.

Long after the period referred to, polygamy existed in the most revolting form. The iconoclastic instinct which is entamped 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 would 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 property is united.

Statistical Department.

In the department we propose to publish all reports that should be forwarded to us by individuals or committees. The physical statistics were not so numerous 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.

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Artificial Somnambulism.

The author of the above named book, is a philosopher of high calibre and great attainments in the science of the mind.

The following is the table of contents of this valuable work.

CHAPTER I.—Hypnotism. History. Principles. The discovery of the state. Its history. Its origin. The French ruminations—Their conclusions—The author's remarks.

CHAPTER II.—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 or "subject." III.—Of the nature of the suggestions by which the state is entered.

CHAPTER III.—Theory of this state. I.—Of the somnambulic proper sleep. I.—Of a partial state of Artificial Somnambulism. II.—Of the full state of Artificial Somnambulism. III.—Of the nature of the suggestions by which the state is entered.

CHAPTER IV.—The functions of the somnambulic state. I.—Of the functions of the somnambulic state. II.—Of the functions of the somnambulic state. III.—Of the functions of the somnambulic state.

CHAPTER V.—The nature of the somnambulic state. I.—Of the nature of the somnambulic state. II.—Of the nature of the somnambulic state. III.—Of the nature of the somnambulic state.

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Communications from the East

FRANK'S JOURNAL.

A Communication from George H. of England.

FRANK H. SMITH, OF BALTIMORE, MEDIUM.

JAMES FERGUSON.

I am James Ferguson. I am a dark Spirit, but not bereft of all feelings of humanity.

Girl yourself to hear a sad story. I was born in West Tennessee.

Watching a favorable opportunity I left home on board a steamer for New Orleans.

A man came to me and proposed robbing a company about starting for New Orleans.

He continued his importunities, and at length I agreed to join him.

Waiting in a ravine for their approach a sentinel being in advance to give the signal.

They were informed of our purpose, and as soon as they started the sentinel, made off.

We were ordered at our disappointment. We started back to Houston, and in a few days landed that another company was coming more richly laden than the first.

Life after this had but little attraction; sorrow was continually gnawing at the citadel of life.

Was it rest? Alas no! The state of life followed me to my new place, and every sin found its retribution.

I attended your circle when that Methodist preacher was with you; and was astonished at the good sense you displayed.

At first, I did not get anything but a taste of the best; then portraits at full length; a tree, a number of trees, a landscape.

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health than I had known for several years—Time and a measure of the world.

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 opened my eyes in utter amazement, for above was a vast dome dark as midnight.

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How long I lay unconscious, I know not, but on awaking I found myself in a land of light surrounded by a vast number of spirits.

PRINCE EDWARD.

I am Edward, Prince of England, known as the Pretender. My curiosity has been much excited by the method of spirits communicating thoughts to mortals.

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A Husband to his Wife.

A Communication from Harriet Chapin, who left the Form Some Twenty Three or Twenty Four Years ago, to his Wife, Anna Chapin—A. M. Lewis, Medium.

MY DEAR WIFE—I have not been a silent observer of your trials and sufferings on this material sphere, but have often approached very near, and endeavored to pour the oil of consolation into your troubled and disconsolate heart.

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all great and little popes. When we shall be called every possible application of violence, palpable fact which only a coward will dodge.

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 Beach, Wis. Feb. 4. 1870.

Correspondence in Brief.

Cabe, Mo.—Jane Folson writes—I am glad to say that the JOURNAL is so warmly and so healthily read.

Auburn, Oregon.—D. B. Seefeld writes—Your welcome paper comes regularly to hand, and sends me a spirit of hope on the minds of the people, and they wish to investigate.

Cabe, Mo.—E. 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.

Omaha, Ill.—Alice T. Hensley writes—I send one dollar for the paper. I would rather read one of your articles than hear an orthodox sermon any day. It is food for the hungry and a balm to the soul.

Chester, VI.—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 six months. I enclosed you will find the money for two subscribers.

Albion, Mich.—D. Face writes—I hardly know which I like best, the BANGS or JOURNAL. I am highly pleased with the way that you oppose orthodox and priest craft.

Tomb, Wis.—Julia Eaton says—Your paper has brought the call to best of me, and I am in a state of spiritual depression. I would add that Mrs. E. Graver, from Sparta, has given reliable testimony of your presence to myself and others, that give me new ardor to live and labor for the other life.

Hadley, Ill.—Frank Beasly writes—Please send me a lot of Positive Portraits. I am sorry to see that you have called the attention of my dear brother, Anstie Kent. You may put my name down for six dollars, and more, if need be. I have sent him five dollars. This writer, and shall send him another five dollars in the spring.

Karlsruhe, Iowa.—James Richardson writes—I enclose one dollar—please send me a copy of the JOURNAL. I think that the JOURNAL is a light to all who will be guided by reason and truth.

Muskegon, Mich.—J. Jennings says—We are having a good many readers here, and a number of new mediums have been developed, and we are getting some good communications. We got a message from the other side, and we requested me to send it to the JOURNAL, for publication.

Galena, Ill.—D. E. Webster writes—I see by the conclusion of E. K. Barrow's letter, that he speaks of talking the Bible to prove Spiritualism true. If he had read the Bible, and had seen that it was a good book, he would have been more correct.

Akron, Ohio.—Samuel Underhill, M. D., writes—I do not see the call to best of me, and I am in a state of spiritual depression. I would add that Mrs. E. Graver, from Sparta, has given reliable testimony of your presence to myself and others, that give me new ardor to live and labor for the other life.

Orangeville, Mich.—J. B. Terry writes—Some one has been reading your paper, and I am glad to see it. I have learned more common sense from your paper than I ever knew before. Spiritualism is the only true religion, in my opinion.

Fort Calhoun, Nebraska.—Captain O. F. Hart writes—As you (Mr. Barrett) are the agent for Orion's Preparation for destroying the appetite for tobacco, I have been much interested in your article on this subject.

Do not hastily judge your neighbor. Do not deem his life vulgar. If he makes no great pretensions, Deeds are good though words are few. These who stand aside the tempter, Firm as when the ship is blown, Will be friends while his neighbors, Oling to those who cling to you.

STARTLING DEVELOPMENTS.

The new Phase of Manifestations on THE LETTER FROM E. WILL.

BROTHER JONES—Yours of the 7th. Just 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 the communicating with one, two inches square, and arranged each successive one till the last in a row.

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PRICE-LIST OF BOOKS.

LIST OF BOOKS AND ENGRAVINGS... A Revolution of Deported Spirits among the Shaks... The Holy Bible and Mother Gown, by E. C. Wright...

THE HAVY UNDERHILL ON MEMORANDA... WERE ALSO NOW IN A SITUATION TO FURNISH... NEW CHEAP BOOKS!! THE STARLING PROGRESSIVE PAPER COMPLETES... A STELLAR KEY... THE HISTORY OF MOSES AND THE... THE MIDNIGHT PRAYER: AN INSPIRATIONAL POEM...

RAIL-ROADS. WINTER ARRANGEMENT. ARRIVAL AND DEPARTURE OF TRAINS. Chicago and Northwestern Railroad... Chicago and Eastern Railroad... Chicago and Great Lakes Railroad...

NEW BOOKS. LOVE AND ITS HIDDEN HISTORY. BY THE COUNT DE ST LEON... MODERN AMERICAN SPIRITUALISM... 25 YEARS RECORD OF THE COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS... Prof. Wm. Denton's Works... THE DAVENPORT BROTHERS' SPIRITUAL MEDIUMS... ADVENTURES IN EUROPE AND AMERICA... DR. P. B. RANDOLPH'S WORKS...

MISCELLANEOUS. WATERS' NEW SCALE PIANOS... DOCTOR IRA S. KING'S HEALTH INSTITUTE... LAUNCELOT PLANCHETTE... DIRECTIONS... DR. SHELTON'S CELEBRATED PILE/SALVE... RHEUMATIC AND NEURALGIC REMEDY... CURE FOR GRAVEL AND WEAK KIDNEYS... HOW TO BATH...

SPIRITUALISM.

As Taught by the Angels.

By WASH. A. DANKIN.

[From the Baltimore Telegram.]

We have received many inquiries in reference to the mediumistic development, which perhaps 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 thought upon topics of vital importance, the subject of immortality and the condition of life beyond the grave possessed for us a profound interest.

Being so constituted and circumstanced as to enable 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 inflexible Father, we were entitled to aspire. The world of life beyond the grave 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 God, and whom they worshipped, we took this form:

If a being, omnipotent and omnipresent—infinite in love and infinite in wisdom—did project from the faithless depths of His interior consciousness the world in which we live; did fashion and form the innumerable antagonistic worlds in which we are surrounded, this must be the primary or germinal stage of human life, from which we shall eventually emerge; for if the earth-life, with its sorrows, its sufferings and its despair, was the end as well as the beginning; creation was but a bad burlesque, unworthy a divine artist. And when our vision stretched into the beyond, taking theology as our guide, looking upward to some far distant heaven where only the chosen few find admission; while the vast masses of God's children add lustre to His glory and magnify His name by shrieks 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, foreseeing all, and Omnipotence, creating and controlling all, and it is impossible for the rational mind to reach theological conclusions from such theological premises. Either theology presented erroneous views of the destiny of man, or the listing the could conceive and project such scenes of eternal 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?

The trials of reasoning seemed logical. We knew it was honest and felt that it was independent.

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?

In all our observations 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 nobler of our faculties when contemplating that subject which involved our eternal interests?

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Religio-Philosophical Journal

BY J. JONES,

EDITOR, PUBLISHER AND PROPRIETOR.

Office, 187 & 189 South Clark Street,

CHICAGO FEBRUARY 26, 1870.

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3. The editor has decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncollected, is a vague, vague evidence of insurrectionary conduct.

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All letters and communications should be addressed to J. J. Jones, 187 South Clark Street, Chicago, Illinois.

(Continued from last week.)

RELIGIO-PHILOSOPHICAL JOURNAL, NO. IX

EARLY HISTORY AND DEVELOPMENT OF JESUS.

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

There is no grander theme than the embryonic 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 upon 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 manner. 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, possessing 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 sympathy with the spirit world.

His embryonic 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 embryonic 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 embryonic development, taught a grand lesson, for allow us here to say, that as the sun, rising majestically in the eastern sky, foreshadowed the future day, so do those delicate operations that are constantly being carried on in the embryonic condition, foreshadow the future man. And it is by correctly interpreting the nature of the "mind shades" given to the embryonic germ, that the angel world are enabled to predict the future of the coming child.

Orators, philosophers, mechanics, and musicians are made in the embryonic condition. A vision of the mother, at the right moment, will change the destiny of the embryonic 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 loveliness. The mother of Jenny Lind was blessed with visions in which she was clairaudient and heard the most exquisite music, and the result so effected 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 these beautiful harmonious laws of spiritual development, and therefore only succeeded in changing 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 wonderful musician. Remarkable genius truly he is, and he owes it all to the visions imparted

upon the mind of his mother during his embryonic 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.

Others did you know your noble mission; the responsibility that rests upon you; your high calling in the development of the embryonic germ, you would really exult that you are women, and prepare yourselves on scientific principles for the work you have in charge. You would the characters of your children. Inevitably though, a dream in which licentiousness plays a prominent part, will cause your embryonic 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 embryonic 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 sleeping 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 embryonic 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 darts, licentious character, mother, your child will become a prostitute.

The mother's blood has festering within it poisonous scrofula, and the result of the same is imparted to the embryonic 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 states 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,—gives 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 own mind imparts to the embryonic 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, when upon it, and a spectral water will appear. The sensitive ground is all memoranda and signatures which speak to the intelligent. How much more sensitive is the embryonic mind, and how much more readily it receives impressions?

We can readily understand the nature of Christ's development, and comprehend the notion 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 the embryonic 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 heavy vigor to the mind, or so attenuate it that it only responds to the action of the low and vile. In the development of Jesus there were three spirit circles.

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 embryonic mind.

2. One possessed of strong magnetic powers that acted upon the nervous system and the fine tissues of the embryonic 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 perfectly healthy, symmetrical organization given, but a grand work was still in the hands of the angel world to accomplish. He was not only taken away from his real 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. Joseph, 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 to exultate, and would not have possessed those manly characteristics that distinguished him. That boy will be eminent in mind and body that is deprived of male society.

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 absorbs 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 emaciated, because they are living with vampires, that are constantly absorbing their vitality, by coming in 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 does much to bring giving tone to the body and mind of Jesus. All these things were brought into requisition in the development of Jesus.

SUSAN B. ANTHONY

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

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 knowledge—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, earnest and indefatigable in all that she says and does, she has achieved for herself a national reputation, 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 judgment, 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 alluded 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 shrifted off the "mortal, and put on the immortal,"—disfigured by the "Relict of some fool of a 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 abutment will be marred by some "Relict of a fool,"—do not negotiate the question thoroughly, and institute a law whereby any such "fool of a man" can be declared a nuisance, and abated by severing 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 seldom meet with so favorable a chance to purchase a well established business, at low figures. The Doctor has other business which demands all his time.

MRS. WAITE.

The great healing medium, is still in Chicago, and can be seen at 126 Fourth Avenue.

MRS. WAITE 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 earnestly and sincerely so to do, addressed him the following note:

"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 life 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 vantage; no monotonous mockery; 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. His utters long prayers, and asks God to bless every body through the merits of the "Hocceum."

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 God,—thought 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 Abraham's 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 it, 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 rough little girl who was sickening 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 send 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 unanswered;—it 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 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 devils 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 professions. 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 on the earth North; as well ask him to make the illiterate, pug-nosed Irishman a thing of beauty or a joy forever; as well ask him to clear the lightning in the clouds and cause the thunder to speak in whisperm; as well ask him to change the skin of the skatoplan, 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 cant in our churches will cease also. This is a progressive age,—not an age of prayer,—but an age of deeds. Little Jimmy, we are assured that prayer of years, uttered in childish simplicity, and while writing it; guardian angels entwined around that loving nature of yours a spirit wreath, in honor of those emotions that welled up in your interior nature.

MRS. HOBBS.

The wisest medium, is yet at the reception room of this publishing house, and gives answers of fulfillment.

