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

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S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, MARCH 5, 1870.

VOL. VII.—NO. 24

Literary Department.

The Life Stream of Man and Woman.

Upon the banks of a tiny stream, Which from the mountain rocks, did gleam Like a silver thread, and wound along Through moss and flowers with murmuring song...

drawn from every department of her nature to give substance to this little form, which was yet unconscious of its claim upon her affections; she who bore all the pangs of labor in giving it to the earth; she who nurtured it with the life current flowing from her bosom...

One section of the church tells you that unless ceremonies are performed over the child, its spirit cannot enter the Kingdom of Heaven. Another representative of the venerable organization, some years ago declared that hell was paved with infants' skulls...

Here, the speaker, or spirit, threw down the gauntlet to dogmatists to discuss with him the proposition that whatever the dominant church has persecuted and cursed in the past has proved to be the salvation of the race in after ages.

There is no department of knowledge, but of right belongs to man. He has been made in the image of God; generally, he possesses every faculty...

SPIRITUALISM.

Milton's Paradise Lost with Variations—The Devil and Diabolism—Spirits Present.

Apollo Hall was crowded to its utmost capacity last evening by hundreds of people who were prompted by curiosity to hear and see the last spiritualist star that has fallen upon our local planet...

What does Spiritualism do? The grave has long been the terror for us. There is no doubt, however, that man, the last link in creation, is becoming the first link in eternity.

What you thought of as a blessing to man, the life and doings of Jesus were also spoken of. Born of uncertain parents in a manger, He was cursed as a Devil. Today He is the defilement of humanity...

It will pay the farmers to study these figures. That more intimately he makes himself acquainted with the constitution of his soil and subsoil of the chemical effects of his manures, and of the needs of his prospective crops...

What does Spiritualism do? The grave has long been the terror for us. There is no doubt, however, that man, the last link in creation, is becoming the first link in eternity.

At the conclusion of his effort the speaker promised a lecture to-night, at which he hoped to have present a lot of spirits—admission twenty-five cents.

Literary Notices.

A HELPING HAND FOR TOWN AND COUNTRY: An American Home Book of Practical and Scientific Information concerning House and Lawn; Gardens and Orchard; Field, Barn and Stable; Aquaria and Fish Pond; Workshop and Dairy...

This is a splendid volume for those who desire a book containing useful information on almost every conceivable subject. We are personally acquainted with one of the authors, Lyman C. Draper, and know him to be a man possessing rare intellectual attainments...

The following is a brief synopsis of the contents of the work. Introductory Essay by Horace Greeley: History and Progress of Agriculture; Soils; Fertilizers; Plowing; Drainage and Irrigation; Field Crops; The Vegetable and Flower Garden; Fruit and Fruit Trees; Foes of the Farm; Wood for the Farm; Live Stock; Poultry, Bees, and Fish Culture; the Workshop—Tools and Implements; Farm Economy; Domestic Economy; the Kitchen and Dining-Room; Family Health; the Cream of Facts.

A book of this character, containing over 800 closely printed pages, can not be correctly represented in a brief notice.

An average acre of wheat carries off with it no less than 210 pounds of inorganic elements, namely: 20 pounds in the grain, and 190 pounds in the straw—a striking proof of the importance of manuring the soil upon the land.

It will pay the farmers to study these figures. That more intimately he makes himself acquainted with the constitution of his soil and subsoil of the chemical effects of his manures, and of the needs of his prospective crops, the better qualified he will be to adapt one to the other, and the more likely to reap bountiful harvests.

In fact, there is scarcely a subject in the whole range of science, that is not thoroughly discussed, and many facts advanced in reference thereto, that can not fall to interest and instruct.

For particulars in regard to this book, we advise our readers to address one of the authors, Lyman C. Draper, Madison, Wis.

The Atlantic monthly for March is before us, and as usual is a gem worth placing on the best shelf of our library.

The Radical for March is as usual full of good reading matter, and cannot fail to attract the attention of the thinking mind.

The Knave is a new monthly magazine, devoted to the elevation of the Race. It is well worth the price of subscription, \$1 per year.

BALTIMORE.

Spiritualism, as taught by the Angels.

BY WASH. A. DANIELIN.

T. W. H., J. S. T., Ambrose I. and Mary W. find answers to their questions in a small volume entitled, "How and Why I Became a Spiritualist," the fourth edition of which was lately published and is being rapidly sold.

We will endeavor to reply to other inquirers in our next number. We had intended this week to relate some incidents that occurred during our earlier investigations, similar in character to the "Flower Manifestation," given last week; but the spirit of one to whom we were fondly attached when she was a dweller upon earth, desires to present some thoughts upon the Spiritual birth and education of children.

She had two darlings to greet her entrance to the higher life, and another whose little form was laid here in the grave, both mother and child having fitted from earth almost in an hour.

She was a devoted mother when here, and she and her little ones have oftentimes revisited us, and given bright and beautiful pictures of their home with the Angels.

THE BIRTH AND EDUCATION OF CHILDREN IN THE SPIRIT-WORLD.

What myriads of these little beings who come from the invisible—from the vast depths of the infinite and unknown—from the interior recesses of the laboratory of nature, where all the primaries of matter commingle, and their interior spiritual essence combine; forming in their aggregation not only the physical body, but the living soul—how many of these beautiful entities are brought forth into the external, and pass like shadows from your sight?

THE BIRTH AND EDUCATION OF CHILDREN IN THE SPIRIT-WORLD.

When children are translated to our realm, their growth and progress are more rapid than with you, because the laws of life are better understood by you who live in the world of causes, and those who have the care and cultivation of children in this world are far in advance of the parents who are ignorant of the general laws of life by which atoms are drawn from their primitive associations, and made to blend in this form of beauty. They are taught to seek knowledge of those laws by which fragrance is diffused and exhaled from the flower.

THE BIRTH AND EDUCATION OF CHILDREN IN THE SPIRIT-WORLD.

When these simpler combinations are mastered, the mind is led to the contemplation of higher themes. Our pupils pass on and on, as the faculties are unfolded and the intellectual powers are expanded, through all the many inter-forms, and among the studies of the pupils in our primary school.

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Pacific Department.

Original Essays.

By BENJAMIN TODD.

For the Religio-Philosophical Journal.

Travels in Oregon. From Portland to the Dalles, we took the steamer Cascade, owned by the Oregon Steam Navigation Company...

Inspiration. BY ANNE DAVIS. Bro. Jones:—The following I clip from the Sabbath Recorder, a paper published at western, R.I., in the interest of the Seventh Day Baptist...

The religious societies of which there are several, are not well sustained, and the clerical ability employed in them is of a mediocre and bigoted kind...

This Elijah was a strange man, owing, perhaps, to the fact that he was fed for awhile by ravens, or crows, and had a very peculiar experience in life...

The Methodist Episcopal preacher is a man of no great ability, intellectually, and of small mental attainments. If his largest word were measure, physically, he is of the largest size, somewhat inclined to corpulence...

This old lady at once accepted as truth, because she had read about it, wheels being turned, and she knew how the water would preserve wood...

From Dalles City we returned to Portland, and on the morning of the 14th, in company with our better half, we started out for a trip up the Willamette river...

The minister above alluded to, in his commendation of the "Sermon," takes a step far in advance of his church, in speaking of "Satan" as the people who have appeared in all ages of the world...

Like Belshazzar of old, the great lights see the hand of God upon the white table, and their faces pale and their hearts tremble with indelible fear...

While the doctrine of Forgiveness of Sin, is a license and permission for crime. When the people come to understand that there can be no forgiveness for sin, none whatever; that all wrongs, whether physical or moral, will be punished to the fullest extent...

OREGON.

Letter from A. S. Coos.

Our Missionary, your Pacific correspondent, has just closed a very interesting discussion with a person of no mean literary attainments...

Mankind must be learned that they must make their own atonement, pay their own debts, and not try to shuffle off their mistakes in this life into the shoulders of a crucified Christ...

IRVINGTON, IOWA.

Daniel Chapman writes.

There are some progressive minds here. If there should a lecturer pass this way—if he ortho will call on me, my lady-string, hangs outside the door, and I can hear him...

Behold there appeared a child of fire and hoarse fire and parted them both assunder, and Elijah went up by a whirlwind into heaven.

TORONTO, ONTARIO.

K. Arnold writes.

I am glad to see that you are increasing in your zeal weekly. In No. 21, I am much gratified in reading an article entitled "The Invisibles in our midst" it accords exactly with an answer I wrote from my son, through Mr. Mansfield, of New York.

XENIA, OHIO.—D. B. Tiffany writes.—If Brother Wilson, or any other good test medium would be so good as to make a good thing, make Spiritualists and money too, I think.

beautiful the teachings and life of the Gentle and loving Nazarene, brushing away all mystery and 1st. It is proved that they have horses and old fashioned carriages in heaven, or had at that time; probably have railroads and engines there now, and street cars, and barouches, and carriages of all kinds...

terprise, who wishes to engage in a manufacturing business, of almost any kind, as many, if not more inducements are offered here than in any other place I know of. We are in direct rail road communication with all points of the east, west and south...

It is proved that they do not need manna, or overshoes there, as Elijah threw his staff into the brook, and it was there, it out for him.

The public schools are admitted to be the best in the location. We are in the heart of the country. Evreham College, an institution sustained and controlled by the Quakers, is situated half a mile west of the city, is open to both sexes, and all denominations...

As the glory runs, the pious old lady wished her sailor son, who had been long absent, to tell her what he had seen, and when he told of flying fish and other strange animals he had noticed, she rebuked him for not telling the truth...

On Sunday evening, Feb. 6, Rev. E. Nesbet, D. D., the Baptist minister of this place, preached the most remarkable discourse that was ever delivered from an orthodox pulpit in this town...

This old lady at once accepted as truth, because she had read about it, wheels being turned, and she knew how the water would preserve wood. Now I will tell you that I have seen, but all of this, and I have seen it in the most beautiful manner...

Due notice was given in the local papers, and of course, the spacious church was filled to overflowing by an audience not composed of Spiritualists, but of those who were of the opinion that the subject was of great importance...

INDIANA.

Richmond, the Progressive Lyceum, etc.

LETTER FROM COCOS.

Mr. Edgerton:—This may be emphatically called a "sermon" in its nature, and its substance contains there are perhaps more free thinkers, infidels and spiritualists here than in any city of its size in the west...

The poem represents a man to have died, and in passing the stream, it is upheld by the unseen arms of an angel, and after arriving on the verdant shores of the other world, the guide discloses himself as the guardian spirit and a brother...

It is thus, after settling the question as to locality, his opinion is that the spirit world is a community with men, and are they ever seen? All expected that he would answer in the negative, and finish up by calling Spiritualism a humbug, and his belief to be such or something worse...

The society here known as the "Progressive Lyceum" or "Library Association," composed of both men and women, has been organized in influence and power. While only a year ago these who were known to be connected with them, and were characterized as cracked brained, visionary, etc., it is now becoming respectable...

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Richmond is a manufacturing city. Agricultural machinery and implements of almost all kinds are made here. Probably there is more agricultural machinery made in this city than in any other city of its size in the west.

It is thus, after settling the question as to locality, his opinion is that the spirit world is a community with men, and are they ever seen? All expected that he would answer in the negative, and finish up by calling Spiritualism a humbug...

abandonment, and enabling every one of God's children to look up to him and call him Father, and to Jesus as our older brother. All Hall I Brother Nesbet. We greet you, and hope you will never retrograde. You have taken a long stride in advance of your fellows, and may you remain so until you lead them up from the darkness of ignorance and superstition into the glorious light of the new-born day.

Voices from the People.

NEW YORK.—George Vase writes.—I have read your Journal from week to week, with great pleasure, and feel obliged to you for your labors, but I have met, with a person from the Apollo, Paul, through Alexander Floyd, having met me in favor of the spirit world, and I have no hesitation in saying that instead of being Paul, it is a lying spirit, of the most impudent and malicious kind...

REMARKS.—We are glad to know that this wonderful book, dictated by the spirit, St. Paul—no claimed—is so exciting so much thought. But we can't agree with our brother, if we correctly understand him, that Spiritualism is in danger of suffering from a too general pursuit of this work.

LANGSTON, Wm. B. Falmesock writes.—I noticed in your paper of this week, the inquiry of a lady and your remarks upon a statement of mine, in a former communication, viz: "That this kind of fore-knowledge (mediumship) was an attribute of Delity. By that remark, I desired to convey the idea that there was a principle, or a progression possible in nature not yet reached by men...

REMARKS.—Dear Brother East, of your existence we know not, nor have we any recollection of the name of the naughty brother or sister, who, at the expense of fifty cents, endangered your future happiness. That they took advantage of our rates, to "bait," or "bait," us, perhaps is true. You having had enough, and we having had the fifty cents, it is a clear case that your name should be erased from our books.

ROSLYN, NEW YORK.—Z. F. Jenkins writes.—Enclosed, please find fifty cents for the Journal, to distribute and lead out. I think it too bad for me to be the only reader of so good a paper, in all this village. I think I can get many to read it, if I put the paper, as I want to make the effort to get it into the hands of every one who has anything to do with the spirit, although we might as well not, if it was not wrong.

WOODHALL, Ill.—James Patten writes.—J. B. Cramer and myself are the only out-spoken Spiritualists in Woodhall, and you may see us down as we are, and we are willing to accept of your review of our paper. We want it whether you pay for it or not, and if we read it we will pay for it. Please send me No. 21. I have only No. 20, and it is not so good as No. 21. I have only No. 20, and it is not so good as No. 21. I have only No. 20, and it is not so good as No. 21.

Written for the Religio-Philosophical Journal.

Magdalena.

By The Author of "Media," "The Mad Actress," "The White Slave," "The Spectro Rider," "The Rivals," etc.

CHAPTER I.

INTRODUCTION.

"Ha! ha! ha!" echoed again and again in the merry mirth, from the hoarse lungs of a company of "gay gents," seated round a large table well filled with the various and pleasurable viands of a sumptuous feast.

"The beautiful Jewess," as by many she was known, was indeed a lovely and remarkably beautiful creature of that down-trodden, but at length rising race, the "stature tall, she possessed a figure and form finely developed, and graceful to a degree; eyes of glossy jet, which, in their enchanting magnetism, dazzled the warm fires of unquenchable love; ringlets of hair profuse, yet well and easily kept, and which flowed back from a moderately arched forehead, clear and truthfully open, mingling with her late lively shoulders.

Guliflow Craffon, chairman of the feast, was a tall handsome youth of some leisure, and in years scarce one and twenty—fresh from a Pennsylvania theological seminary. His acquaintance with Richard Lebow was gained at a late Hebrew festival, and it being whispered that Hebrew blood, perhaps, coursed the veins of the "promising" student of "divinity," he was well received by her, and, in consequence, attracted a very favorable impression. On the right of Guliflow Craffon sat the feast, and just quaffing another glass of champagne, sat a man whose age is, perhaps, not more than three and twenty years, and yet Tom Rensburgh sports the third interest of a mercantile house on Third street. He is short in stature, and thickly set, with short black curling hair and black eyes.

On the left of Craffon, and lost in the spicy aroma of a choice Havana, as if enumerating the brilliant gains resulting from the sale of several thousand dollars worth of lottery tickets, "policies," etc., sits Ketchum Goldy, Esq., attired in a superb suit of spotless black. A large profusion of jewelry, "emblems," &c., over his person, bespeak him with many a rich man. He has been in the lottery business ten years, and won and lost, perhaps, as many fortunes.

Next to Goldy sits an exchange broker, whose hilariously offered toast, the "upward tendency of gold," has just been drunk with a hearty zest.

Next sits a Market street clothier, and the next, Curran Le Roy de Cheron, a medical student from Louisiana, who proposed in answer to the broker, the "profession," which being drunk in gladness, Cheron relapsed into a profane reverie, in which he appeared beneath smoking pipes into a diploma. Next our medical "student," lounged a precocious youth, a student at law.

But we pause to catch another sentiment offered by Craffon. "The handsome coquette, Grace Ellsworth," he concluded in a hissing whisper, "is the only girl in this city who would marry a student at law."

"Guliflow Craffon, hold!" fiercely spoke our law student, starting up. "I permit not even my friends to bandy the name of the girl I love around the drinking board. Drink they who will, I will not."

Linwood Suffolk tossed the contents of his glass on the floor, and, rising from his seat, descending to the street, he hastily sought his own apartments at another hotel. Thirty minutes later, all visiting the theatre, save Craffon, he sought the companionship of the "beautiful Jewess," and as he entered her presence, he stepped as if already treading the enchanted bowers of a celestial palace. With a charming selection from a popular opera into which the gifted Racial seemed to pour all the sweetness and pathos of her well-cultured voice, filling the richly appointed apartment with a volume of the richest music, soul-thrilling and divine in its nature, she, impassioned tongue murmured her name. She smiled graciously.

"Rachael, if I understand my heart truly, this happy evening, I—I—love," faltered the enchanted Craffon. "Please say that song again," he continued.

"Guliflow, your tones are music, richer far to me than my own poor voice."

The Jewess warbled rather than spoke.

"Your pleasure, dearest, is happiness to me."

He pressed her hand in love, and on her half-awakened brow, a glowing kiss.

Rachael Le Bow loved with all the fervor of her ardent and impulsive nature, and Craffon's attractive address, affable manners and slyly poetic of winning speech, circled her in a magnetic spell.

CHAPTER II.

DEPENDENCY.

"What a world is this! Here am I almost destitute in a large city, and none—there is one who cares for me; yet even her friendship and esteem is denied to me. Would to heaven, I were dead!"

Such were the gloomy ejaculations of Linwood Suffolk, as he hastily entered his room on the evening of a dismal day, and cast himself on his couch in a paroxysm of mental anguish.

"But, but, why Linwood, my boy, what means this tragic raving, eh? About to make your debut in the tragic muse," said Guliflow Craffon just entering.

Linwood then instantly sprang to his feet somewhat abashed, and with a forced smile endeavored to laugh away all signs of dejection. "But the wretched affair was all in vain; it had allowed the demon despair to sport already too long with his brain.

"What is that I just heard you say? Out of money, and without friends, Linwood, you know this is not so. Without money you may be; but without a friend, never, never, accept it. Let me let unchanging friendship repose the sacred signet of our mutual confidence," said Guliflow Craffon, dividing with Linwood the contents of his purse. But as for a moment, the latter mind reverted to their late difficulty at the banquet, he gazed on him in perplexing doubt, then a weak smile flitted over his face, and he said:

"Guliflow Craffon, what mean you by this? No, no! you may be sincere, but I can not receive this from you."

"Pshaw, man! don't play the boy—take it and use it!"

He placed it in his half-shrinking hand, then continued:

"Now, Linwood, I do not do this to purchase your confidence; but come make a clean breast of it; inform me of your difficulties and why it is you are thus shrouded in gloom."

grief—I must not speak of that; but of the attachment I bear towards Grace Ellsworth, you slightly know. 'Tis my own soul alone that can tell how deeply indeed I love her; for since first we met, such is the intensity of my passion, that her presence seems indeed essential to my very existence,—so that without her, I do not care any longer to live. Unless I can fully call her mine, this world contains no more happiness to me. Guliflow, you know when I first came to this city, I possessed means; but I have been unfortunate, and though I have written to my guardian, for some cause, he stoutly refuses to remit me the sum of assistance. Till the present, I have had to hope against hope—yet this evening, as my angel Grace and I sat together at the front casement, looking out into the beautiful moonlight, watching the bright twinkling stars, and wondering which of them should be our home when love becomes immortalized, her lovely head with its wealth of wavy curls resting softly on my breast, and as the gentle throbbing of her pure heart to mine presses a language, it is that she is mine, forever mine. I was about to seal our happy betrothal, when we were rudely disturbed by the opening of the parlor door, and her parent, Mr. Ellsworth, strode into the room, and confronting us with an angry frown, said:

"So my conjectures have not been false. I am deceived no longer. Grace, arise and leave this young man with me."

"Trembling like the startled fawn, she obeyed promptly, and left me to my fate."

"Sit, said he to me sternly, 'is this the way three-steps into paradise? Arise and get thee gone, ere I place thee in the power of those appointed to take charge of such as thou. Arise! Leave my house and enter thy no more."

Worried, while thus addressed like a dog, a thousand impulses rushed uncontrolled through my soul at once, but they overcame each other, and so without articulating a single word of expostulation, I arose and hastily left,—entered the street, and in a perplexing maze of love, hope, fear and despair, hurried away. I knew not whether, but crossing the alley-way, I felt I would have cast myself beneath the iron wheels of the passing car, but they flitted by me, and in a frenzy I hurried on and entered here in the state of mind, in which you have found me. Would to heaven I possessed the ready means of ridding myself of this aching thorn called love."

"Tut, tut, Linwood, speak not so. Be a hero in the strife. Shake off this spell of dismal gloom, and prepare for a more determined effort, for the fair hand of the lovely Grace. Faint heart you know, never won a fair lady. Ha! ha! some cheer up; for if Grace really loves you, and I doubt not she does, you can yet make her yours."

"God! Guliflow how! If you know a way by which we can meet again safely, speak."

"You can without difficulty, address her a note requesting an interview away from home."

"Thanks, Guliflow, I see. How stupid in me, that I could not see it before! Our words have indeed breathed new life into me."

"She loves me I know. But the old man is inexorable, and so watchful of his jewel that I fear she scarcely dares venture on a clandestine meeting with one whom she has already been forbidden to see."

"Still there is to be nothing lost in writing."

"Nothing, I'll attempt it."

And so Linwood Suffolk concluded, little dreaming that he had just unobscured himself to a rival in whose veins coursed a passion for the fair Quakeress quite as burning and ardent as his own, and whose disposition was that he would leave no scheme untried, even the masking in the garb of friendship, the better to accomplish his own part in the checked game of love.

CHAPTER III.

THE INTERVIEW.

Receiving a favorable reply to his bold embossed and carefully written note, Linwood Suffolk was filled on the following evening with the place of their meeting, by "moon-light alone," near the great city park. He had waited only a few moments, when faithful to her word, the beautiful Grace came tripping timidly along. Joining company, they hurriedly crossed to the west side of the bridge, and turning down the river bank, gained a secluded retreat among the trees and shrubbery. Grace was the first to speak.

"Oh, Linwood," she sighed, "why has thee requested this of me? I am in constant fear that by watching me so closely, has already misadventure followed me."

"Nay, my dearest fear not, but trust in me, I will shield and protect you with my life," Linwood murmured, pressing her hand.

"When I received thy note; Linwood, I was long in doubt, how to act; but when I thought again of our last sad parting, I was moved to see thee once again, and I fear even now, I have acted unwisely."

"No, no, dearest, say not so. You have afforded happiness unsuspected to me, and strengthened our mutual esteem. Seating themselves, Grace continued:

"Oh, Linwood, it is pleasant to converse thus undisturbed amid the lovely beauties and night melodies of charming nature. Still we must be prudent."

"Dear Grace, your parent is opposed to our meeting, our union; without you I can not live. O, then, lovely Grace—let me with me,—where we may sit close together, and in the presence of—"

"Linwood rise, speak not so. Arise and let us go hence."

Grace had started to her feet. Suffolk had scarce arisen, as turning he encountered the fierce gaze of her horror-stricken father riveted on him. The old man uttered a scream and fell to the ground in a swoon.

"Thou impudent villain,—it is thus thou art bent on stealing away my child? Did I not charge thee never to see her again? Then how hast thou contrived this unholy meeting?"

The old man roared at the trembling Linwood in a threatening tone, and his contorted features rage let fall a severe blow with his cane on Linwood's shoulder.

"Stay, old dotard,—" the latter cried smarting with the pain. "Strike again and I'll—"

"Impious, insulter, wouldn't thou threaten this? Take that for thy insolence, and that—and—"

His heavy cane descended in quick succession about Linwood's head and shoulders, beneath which he sank back almost to the earth. But starting to his feet suddenly and as the blood spouted from his mouth, he uttered a cry of indignation and pain, he closed with the old man, and both fell to the ground together.

Grace having recovered partially, fell again frantic to the earth.

It was now that Guliflow Craffon, having previously informed the old gentleman, of his demand, and of the contents of the embossed interview, emerged from his concealment, where at a short distance he had quietly enjoyed the whole scene. But he little dreamed, that a very little remove from him, screened from view by the intervening shrubbery, Rachael Lebow was his eye moment, and read in his mind the fate of the pale moon as it glowed upon it a moment, the satisfaction with which he witnessed the culmination of his own ignominious plot. Her jet piercing eyes gleamed like fire

cast, as in the intensity of her gaze, she leaned forward eagerly to catch every movement in the rapidly changing scene.

Jealousy busy with her thoughts, her beautiful bosom filled with contention, rose and leaped like the waves of the troubled sea. She did not swoon nor scream, but stepping out from her concealment into a side path, retraced quietly by a circuitous course her steps homeward, to wait Craffon there and receive him of his treachery.

To be continued.

Speakers Register.

Speakers Register and Notice of Meetings

We are sick of trying to keep a standing Register of Street Lectures and of speakers, without a ready co-operation on the part of those who are interested. We therefore, as a favor to those who are so far from home, with a pledge on their part that they will keep us advised in regard to changes and in addition, to the extent indicated, will please to aid in the circulation of the Journal, both by word and deed. Let us hear promptly from all who accept the proposition and we will do our part well.

- J. Madison Allen, Amherst, N. J.
- C. Francis Allen, Southbury, Conn.
- Mrs. Maria Abbott, speaking on Monday, 12th South Clark St. Rev. J. O. Barrett, Glen View, N. Y.
- Dr. J. K. Bailey, Box 231 Lehigh, Pa.
- Abbie L. Ballou, Address Chicago, edge of Chicago-Pennsylvania
- H. T. Child, M. D., 631 Rock St., Philadelphia, Pa.
- Mrs. A. H. Colby, Trance Speaker, Fenwick, Jay Co., Ind.
- Dr. J. P. Fairfield will speak on Tuesday, Address Amherst, N. J.
- A. J. Fishback, Sturgis, Michigan.
- G. Graves, author of "Biography of Cyrus," Address Richmond, Ind.
- Mrs. F. A. Logan, care Religio-Philosophical Journal.
- Dr. Wm. K. Jaggins, Lecturer.
- Address him in care of the Editor, 108, South Clark Street
- Dr. P. B. Randolph, 69 Court St., Boston, Mass.
- Mrs. L. A. F. Swan, Union Lakes, Rice Co., Minn.
- Hudson Tait, Berlin Heights, O.
- Benjamin Todd, Salem Oregon.
- Dr. Samuel Underhill, No. 121, 23rd St. Chicago, Ill.
- E. V. Wilson, Lombard, Ill.
- G. D. Whiting, Albion, Mich.
- Job Smyth, Ballston, N. Y., will answer calls to lecture
- Dr. E. E. Wheelock, Inspirational speaker, Cedar Falls
- K. H. Garrison, Pritchard, Iowa.
- Dr. E. B. Wheelock, Inspirational speaker, Cedar Falls, Iowa.
- Samuel S. Hart, an. Gibson, Indiana.
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HISTORY AND PHILOSOPHY OF POLYGAMY AND MONOGAMY COMPARED.

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Religio-Philosophical Journal

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(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. X.

EARLY HISTORY AND DEVELOPMENT OF JESUS.

The Question of "Mind Shades" again considered.—Reuben Field, the Wonderful Prodigy.—The Ancient Chaldeans.

For three numbers of the JOURNAL, we have traced the early life and history of Jesus, giving interesting events connected therewith, showing conclusively that a high order of spirits were the ones mainly instrumental in planning this "scheme of Salvation," in regard to which the various Orthodox Commentators have expatiated so largely. Though we have given many facts connected with Christ's development, we have only thrown a little twilight on this magnificent theme of development, giving you a slight inkling of reference to the beautiful results produced by nature's forces, when controlled by the high intelligences in the supermundane spheres. Christ was emphatically a "work" of the Spirit World. Perhaps no child ever came into existence, whose advent was watched more closely, than that of Jesus.

He was, as Saint Luke said, filled with the Holy Ghost even from his mother's womb, and during his whole life, he was attended by wise sages who first designated his mission.

Not only was this developing process carried on during his embryotic growth but afterwards also, as previously stated. The little seed when it germinates, sending forth a beautiful green stalk, and then, perhaps, a flower glistening with rainbow tints, needs nourishment adapted to its wants until its final growth is complete. So with Christ. His development had to be conducted on a systematic plan in order to produce the desired result. It was intended for a moral reformer, a revolutionist, an iconoclast, and nobly did he fulfill his mission. Grand were his conceptions; beautiful and rhythmic his flow of thoughts. Within his mind were intellectual fields of blooming flowers, on which the muse could repose and send through it those pulse-thrills that made him teach doctrines so pure and noble. His mind was prepared for the work intended as systematically as the farmer would lay out a field for sowing grain, or the engineer a rail road, or the artist the outline of a painting, or the sculptor the figure of his intended design. The spirit circle that had him in charge knew what they were about, and proceeded to work systematically.

Children of earth, little do you appreciate the grandeur of man's mission. It is transcendental; grand and beautiful. When sons of ages shall have passed away, and you have passed through these successive grades of development necessary for you, you can make more rapid progress,—can stand on that high pinnacle, where you possess power to chain the thunder-bolt, or send through the arched sky the forked lightning, control the formation of nebulous matter, and direct the course of the winds,—then, oh! then! you will fully appreciate the grandeur of man's destiny. We pause here, and our mind shrinks within itself at our littleness, insignificance, compared with those who have passed over the shining river of ages ago.

But we will retace our steps. To contemplate the grandeur of man's destiny, to have it impressed upon our mind so vividly, unerringly, and in the contemplation of our own littleness, we become fully adapted to perceive the essence of any abstract subject. In speaking of the development of Jesus, we stated that the

wise sages knew what they were about, and acted accordingly. Their work was systematic, in order to produce a given result. He was, as said before, intended for a moral reformer, an iconoclast, a model man, one that would truly reflect the motives of those who developed him. The human mind, in one sense, is a field, and the angel world in surveying its make-up, its peculiarities, so regard it, and in bringing into action certain faculties, they act on one part of it, the same as the farmer would cultivate one field for a particular crop. Christ was not a mechanic, an engineer, an artist, or a sculptor,—he was simply a moral reformer, for he had been developed for that purpose. "The mind-shades" that had been given to the embryotic germ, acted in a specific manner, and produced the result anticipated. If the circle of spirits that had him in charge, had acted in the same manner that the one did that developed Raphael, he would have been an artist and not a reformer. If he had been acted upon in the embryotic condition like Rossini, he would have become a musician. Rossini was a most remarkable musician, and in him we have an example of the wonderful effects that can be produced on the embryotic mind, through the instrumentality of the mother, and the action of a spirit circle. It is true, he came of musical parentage, and so absorbed was his mother in the practice of her profession that in her sleep she was constantly dreaming of hearing the most exquisite music. His father was a trumpeter, and his mother sang on the stage during a great portion of Rossini's embryotic growth. It is true that all of these conspired favorably in his development, but we here desire to say that dreams or visions are far more potential and grand in their effects, than hereditary influences, or the direct action of the mind of the mother. In a dream all the powers of the mind are quickened; the fancy enlivened, the views more comprehensive and clear, and there seems to be a cerebral illumination that brings all things within the scope of the faculties. Such being the case, the incidents seen in a dream or vision, are first impressed upon the mind of the mother, and the effect thereof is transmitted to the embryotic mind. Thus the vision which the mother of Columbus had of a large country, made a "shade," or representation of that country on the embryotic mind of Columbus, and he knew there was an America, for the "mind shade," existed within him and could be as plainly discerned there by an angel band, as you could see the sketch of the artist on paper, and it was thus an "inward monitor," that was constantly urging him to renewed exertions. In Rossini, too, we find the same characteristics. Before seven years of age, he stood upon the stage, and astonished the world with his rare musical ability. At fourteen, he was a director of a traveling musical company. He was wonderfully intuitive, and seemed to regard thirteen the most unlucky number. He died on the 13th of November.

We give these illustrations in the history of different characters, to show more fully the process of development, as conducted by the angel world, in the embryotic growth of Jesus, and to show that our position is based on common sense and natural law, and that in not a single instance have we advanced an idea in connection with him, that can not be easily sustained.—These ideas, it is true, have never been heretofore advanced, but when closely examined, no one will attempt to refute them, and all will be willing to admit that they have learned an important lesson in connection therewith. We here take this method in the investigation of our subject in order to render our pathway clear, and bring our ideas near to the understanding of the general reader. Prodiges are not an accident. They are formed in accordance with the unerring laws of nature, a power outside of the mother, directing those forces that can control in such a manner as to produce the desired result. At or near Warrensburg, Johnson county, in Missouri, resides a poor widow, who has a son, Reuben Field, a mere boy, untaught, and seemingly almost incapable of literary culture, who yet possesses most remarkable powers of mental calculation. And evidence of this, among many other evidences that might be cited, a gentleman of Saint Louis, who had heard of his possessing this faculty, sent him the following figures, viz: 145, 145, 145, asking him to square this number mentally, that is multiply the number by itself, and send him the result, with the time taken to perform it, scarcely believing, however, notwithstanding the extraordinary accounts related of him, that he would be capable of the task. In this, however, he was mistaken, as were others to whom the proposition had been named. A letter has been received by the gentleman named, from a highly respectable and reliable citizen of Warrensburg, who states that in three minutes' time the boy Field mentally and accurately pronounced the result, 21,067,113,160,163,117,071,925, or written in words, twenty sextillions, thirty-seven quadrillions, one hundred and thirteen quadrillions, one hundred and fifty-nine trillions, one hundred and sixty-three billions, one hundred and seventeen millions, seventy-one thousand and twenty-five.

Though such exhibitions of mental powers of calculations as the one exhibited in the above are not altogether unheard of, they are nevertheless exceedingly rare. In this instance it will appear all the more marvelous when it is stated that this boy, Reuben Field, is almost entirely uneducated. Indeed, the letter referred to above says Field maintains it is "of no use for boys to go to school, as he can't learn anything, and never could." In fact, except in this matter of calculation, in which he is a marvel, he is said to be "very ignorant in all other matters," lazy, unclean, disposed to wander idly from place to place, and worst of all, perhaps, "is very fond of drink." Yet, the letter states, "he can repeat the eighty-seventh line in multiplication backwards and forwards, and does many marvelous things in calculating mentally." These prodigies are made for a specific purpose,—often by a spirit circle in experimenting on the nature of the forces within their control. It would be impos-

sible to quicken all the faculties during the embryotic growth to the extent that his "calculation" was. The physical organization could not withstand the pressure of such an active mind; and while the attention of the spirit circle is directed entirely to one organ, others are left very weak, as in the case of Blind Tom, Zera, Colburn, and Reuben Field.

These "mind shades" that are projected on the embryotic germ, shape its future destiny, and under the influence thereof, it becomes a sculptor, artist, musician, poet, engineer, chemist, or astronomer. The ancient Chaldeans were proverbial for their astronomical knowledge. The Chaldean standing on the cleft of a mountain, and with map in hand tracing the constellations, felt truly the grandeur of his mission. A circle of spirits devoted to astronomical knowledge, were hovering over that nation, sending down upon embryotic germs, here and there, "mind shades" that made astronomers. They could scarcely realize the grandeur of these unseen forces. Why, dear reader, your distinctive traits of character were given you in the embryotic condition. Your "mind shades" make you what you are.

Christ could not have been a reformer and at the same time an artist, sculptor, musician and mechanic. The human mind will not bear all these varied developments on this earth.—Time is not sufficient to bring them all out.—That circle of spirits that devote their time to simply building up an embryotic germ, will be inclined in all its parts, know well that it will not become distinguished on earth. Such a being will be like the Century plant,—his unfoldment is gradual, all parts of the mind ascending upward on progression's ladder together. Raphael was distinguished as an artist, for these "mind shades" that were impressed on the embryotic germ, made him such. Beautiful landscapes, fields of flowers, rippling streams of water, meandering around among mossy banks, were given in vision to his mother, and the result was the embryotic germ was affected thereby, and he came into the world prepared, as it were, for the work designed him. Washington was given his peculiar traits of character in the embryotic condition. Cautious and intuitive sagacity, combined with a comprehensive judgment, adapted him for a peculiar purpose.

In regard to these "mind shades," they can be imparted to the embryotic germ in various ways.

- 1. By the direct act of the mother, psychologizing the germ, the same as one person can psychologize another by direct act of the will. 2. By influences that control the action of the mind of the mother, accompanied with strong emotions or sudden excitement. 3. By a spirit circle who act upon the mind of the mother through the instrumentality of visions and dreams.

Now, it is a well known fact that the mind of the mother directed closely on the embryotic germ during a certain stage of its development, will cause it to tremble,—will send through its sensitive organism little pulse thrills, will cause it to move delicately, the same as your breath will flame of a candle that is placed some distance from you. Little does the world understand the delicate connection existing between the human mind and the embryotic germ, and the influence for good or evil that the former has on its development. Now, bear this in mind, mothers, that the embryotic-germ-mind,—receives its nourishment from your mind, as well as its physical organism nourishment from your body. If your system is inured with scroffs, that of your child will be also; if your mind is inured with licentious thoughts,—your little embryotic germ will surely become a prostitute. If you lie, steal, act deceitfully, remember that the little monitor, the embryotic germ, will tell you of it in later years, when it proves true to the mind marks you have given. The mission of mothers, then, is transcendental grand and beautiful. The mother who will study these beautiful laws that govern the connection between herself and the embryotic germ, will not feel like entering the festering pools of politics, but will try and raise children that will remove this festering pool. So long as mothers will not study this law, just so long the world will be cursed; just so long corruption will stalk abroad over the land; just so long will the body politic, burn and seethe and irritate, until it breaks out in a festering canker,—a revolution that shall purify it.

Now, bear this in mind that you can psychologize this little germ, mother, and give it such traits of character as you like. A mother eats pickles, becomes permanently fond of them, and the consequence is, this passion or taste is indelibly imprinted on the embryotic germ. Another becomes beastly intoxicated, and the result is the little embryotic germ, innocently nestling in the womb, is stamped with this hideous trait of character that the mother possessed. Well may it be said that the sins of the parents are visited upon the third or fourth generation,—for no truer expression was ever given utterance. For one person to psychologize another, he first establishes a mental and physical rapport.—oh! here is a grand law that we will unfold to you by and by,—but with the mother it is established at the commencement of the growth of the embryotic germ—she is in a mental and physical rapport with it,—and she can, if she chooses, project thereon certain characteristics that will do it good or harm in the great future. We know that it is a fact that one half of the world are struggling against the influence of these "mind shades" that were given them by a licentious mother, whose mind was a field for the carnival of licentious thoughts and dreams, and who little knew that the affects thereof was transmitted to the embryotic germ.

(To be Continued.)

OLD THEOLOGY—MOST DESPERATE STRUGGLE FOR POWER—OUR NEW STORY.

In this number will be found the introductory to a new story, which will commence with No. one of volume eight. It is a bewitching story, founded on spiritual facts—and will continue from number to number until completed. It is a story in which all who read it, will be deeply interested. Two more numbers close the present volume. Now is the time for all who wish to do the JOURNAL, a wood-turn—do their friends good—do a good deed, leading to the elevation of the human mind, to push the RELIGIO-PHILOSOPHICAL JOURNAL into the hands of all liberal minded people throughout the country, for three months, at least, at our extremely low rates of fifty cents for a trial of three months. It will be an easy matter for each one of our old subscribers to send us at least one new trial subscriber, and many can send us three, five, ten or more, by a little effort. Let all work together, brethren, for the enlightenment of the world. Old theology is making a desperate effort to blind the mind. The Ecumenical council at Rome is now in session for that purpose, as every body knows. The Protestant Ecumenical council is soon to meet at Pittsburgh for the same purpose.

The Romish Church has duly promulgated twenty-one canons, or dogmatic formulas. We quote the three last, viz:

- CANON XVIII.—Whoever says that the power necessary for the government of a civil state does not flow from God, or that one is not bound by Divine law to submit himself to such power, or that such power is repugnant to the natural liberty of men, let him be anathema. CANON XIX.—Whoever says that all rights existing between men arise from the political state, or that the judgments of the church concerning what is lawful and unlawful, do not extend to such actions, or that there may be something allowed by civil rights that is not allowed by church rights, let him be anathema. CANON XX.—Whoever says that the supreme law for public and social conduct is in the law of the political state, or in the public opinion of men, or that the judgments of the church concerning what is lawful and unlawful, do not extend to such actions, or that there may be something allowed by civil rights that is not allowed by church rights, let him be anathema.

These canons set forth and declare exactly the doctrine which is set forth and declared by the Protestant doctors of divinity in their call for the Pittsburgh assemblage. They affirm precisely the theory of church and state, with supremacy for the church, which these Protestant ecclesiastics propose to affirm at Pittsburgh, and to inject, if possible, into the federal constitution.

So long as that, the only supreme law of the land, is not based on these dogmatic formulas, and contains no recognition of any ecclesiastical authority whatever, your "notorious heretics" will little care how vociferously religious priests may cry, "Let him be anathema." Suppose he cry, "anathema" what of it? It is probably quite as satisfactory to a citizen of this country to be "anathema" as it would be to live under the liability to be hung up or decapitated, or roasted alive for doubting that priests are the infallible exponents of the attributes, wishes, and purposes of the Almighty.

One may readily perceive, from these dogmatic formulas, the advantages of living in a country whose organic law recognizes no higher rate of civil action than itself. It will be a sad day in American history when the people shall consent to make the change in that law, which the ecclesiastical doctors of divinity demand.—The officials are now daily interposing to suppress the circulation of liberal papers. Post masters of the various theological schools suppress the JOURNAL whenever they dare do it, and when they dare not do that, they persecute or ridicule timid people, until they give up liberal papers. Officials in the interest of old theology, as was done in the South, a few years ago, tamper with the United States mail. Officials assume to dictate what newspapers shall be read by convicts. For an instance in point, we donated our paper to a poor convicted felon, now confined in the Ohio Penitentiary, believing, as we sincerely do, that none are so depraved but what they may be elevated and restored by the law of kindness and proper treatment, to the plane of true manhood. The post master at Columbus, Ohio, sent us the following note:

EDITOR JOURNAL.—Pursuant to instructions from the Post Master General, I beg to inform you that your paper, addressed to "H. Brown, Ohio Penitentiary," is not taken out, but remains dead in this office. You will please discontinue the same.

Reason—Enclosed, from Warden, Ohio Penitentiary. JULIUS J. WOOD, P. M. B. C.

In this was inclosed the following, from the Warden of the Penitentiary: "This paper is not admitted into the Ohio Penitentiary. The man to whom it is addressed is here for the murder of his wife, and I do not wish to have him further incensed by any such publication as this. Please discontinue it." R. DWYER, Warden.

Now the question arises, by what authority does this Warden presume to pass judgment upon the moral effect of this paper? (We assume him we will attend to his case in due time.) But now the question arises, why, as a servant of the people does he assume censorship over the public journals? Let it be borne in mind that it is the character of the paper that his objection goes to, and not a general objection to all newspapers.

It resolves itself into this,—he, in accordance with the spirit of the assumptions in the above quoted dogmas of the church, has already forbidden that which will become an established assumption in a short time, unless liberal minds rebel it boldly, manfully and unflinchingly, until resistance shall no longer be required—until the fundamental principles of the American government shall be understood and maintained. Let every man and woman see to it, that this spirit of intolerance is crushed. Daily innovations are being made in courts of justice and by officials, upon individual rights, which are akin to those which were, but a few years since made against the African slave. Their efforts are emboldened by the encouragement they receive at the hands of the devotees of old theology. It is high time that liberal minded men and women arose themselves to action, and resist these encroachments upon their rights, with a firmness that shall forever settle the question, and convince bigots that we as a people have rights, and that those rights shall be respected.

He is Somewhat Displeased: LETTER FROM A HOBBEDOM.

FRIEND JONES.—Enclosed please find fifty cents, the amount of my indebtedness for the JOURNAL. Please discontinue the paper. If giving credit to Alexander Smith's book, I care not to have it in my family. And then, to let the editor endorsing the scurrilous sentiment that Jesus was the bastard offspring of Herod! This, Friend Jones, is creditable to neither your head or your heart. There you have it, in plain words. Many others have precisely the same thoughts, and ere long it will take a practical expression.

You going off in such an inspired strain of eloquence in admiration of this bastard son of the Roman torarch is quite an ingenious method of throwing dust. But with the majority of our readers, Smith's book went down, sugar-coat the pill as you may.

But how is it, Friend Jones, you are down on the "immaculate conception," and recently admitted into your paper a very scurrilous article on the subject. Don't you assume to know that by angelic influence this bastard embryo the fruit of lust, was so metamorphosed as to have become purely angelic? "How reasoned thou, Cain!" Was it any harder for this same influence to originate than to metamorphose the embryo?

We are losing faith in the reliability of your spirit communications from Frank's Journal. You remember the Byron family, to the effect that Lord and Lady Byron were most happily reunited. This, the communication from Henry J. Raymond flatly contradicts. Well, Brother Jones, we will part in friendship. We admire your talents. Erieville, Madison county, N. Y.

REMARKS.—Thank you, dear brother, for the compliment. All is well. If you do not want the JOURNAL because its editor is liberal enough to give place to authors who may differ in philosophy and conceptions of truth we shall be obliged, per necessity, to loose one subscriber. We have but one regret in regard to the matter. We perceive you hold a low estimate of the most noble man, the gentle Nazarene, simply because he was born outside legalized wedlock. The unseemly and reproachful epithet, "bastard," is unbecoming in this age of intelligence.

None of nature's laws are subverted, nor is the offspring in such cases any less legitimate,—in fact, nor in the least degree deserving of reproach. We do most sincerely regret that an intelligent reader of the RELIGIO-PHILOSOPHICAL JOURNAL should adhere to church dogmas, so destitute of all philosophical merit, as you seem to.

We trust that you are not a prophet, but rather that your desire is the parent of the thought, when you say "many others have precisely the same thoughts" as yourself, "and by and by it will take a practical expression."

It has already taken a practical expression, my brother, but contrary to your desires. There never was a time when the JOURNAL was so eagerly sought for as now, not even when the old subscribers were making such an effort to increase its circulation, at our lowest trial rates.

Your letter will, we predict, bring us one thousand new subscribers at least within the next four weeks! We can well afford to lose you. Did you ever think, of the fact, that all mankind are mediums of some type?

The means resorted to by individuals to pull down, is in the hands of a higher power, potent to build up, and yet, both parties are inspired to action. This is truly a wonderful world, of ours, and we human beings are strangely organized and wonderfully susceptible to psychological influences. Man's honest intentions are often the antecedents to result, we little dream of.

Did we not know that the opposition we have encountered, was especially designed by superior wisdom, to build up the great Institution, that we are but humble operatives in, we should feel aggrieved at the conduct of opponents who are found in the ranks of Spiritualism. But having long since learned both by positive assurance from our friends in spirit life, and by practical results, that every person, without a single exception, who has by word and deed, striven to do the JOURNAL or this Publishing House an injury, has but exalted both in the estimation of an intelligent public, and we positively assert that no paper ever published, at its age, met with so great a success as the RELIGIO-PHILOSOPHICAL JOURNAL has already attained to. So long as we are fearless and bold in giving utterance to the great truths that well up from the innermost souls of the good, pure and true in spirit life—so long, we have assurance, doubly sure, that Angels shall be our guides, and successful shall crown our every effort.

Spirit Communications.

We have a nice book which we are selling for twenty-five cents, two cents extra by mail, filled with choice and well authenticated communications from departed spirits, given among the Shamans, through trance mediums. It is very interesting. Entitled "A Revelation," &c. Address S. S. Jones, Chicago, Illinois. See Book List in this paper.

Personal and Social.

We shall publish next week another interesting communication from William H. Wandel, in reference to Spirit Pictures. D. E. HEAL, of Wisconsin, is doing a good business at healing in Atlanta. R. D. GOODWIN, M. D., has started on a tour through Illinois and Indiana, for the purpose of healing the Sick and lecturing. We hope the Doctor will meet with abundant success. J. B. TUCKER, Trance Speaker and Healer, has entered the field, and his services may be secured by addressing him at Jamestown, Wis. Mrs. L. A. FRANKLIN is doing a good work in Michigan. Mrs. F. A. LOGAN is still actively in the field at work, and no doubt is doing good service. Her address now is in care of Warren Chase, Saint Louis, Missouri. HENRY TORRELL's great work, the companion volume to the "God Idea,"—The Career of the Christ Idea in History, will be ready for delivery as soon as the binders can do their work.—Hudson Tuttle has but few equals as a profound thinker and writer.

Philadelphia Department.

Subscription will be received, and papers may be obtained at wholesale or retail, at 824 Race Street, Philadelphia.

History of Spiritualism, and the Progress of Spiritual Ideas.—Number Seven.

CHAPTER SECOND.—SECTION THIRD.

The earliest traditions, as we have said, were in regard to feats of strength mainly,—this being the first and lowest evidence of power. The moral code of the world for many, many ages, could have been written in three words, "might makes right."

Crude views of the creation of the world and of mankind existed,—indeed all the historical records of creation had their origin in vague traditions, and are as baseless as the fabric of a vision. The traditions recorded in the oldest known language, are the foundations upon which all the stories of creation, both sacred and profane, have been built.

The origin of the theosophical hell of fire and brimstone, and the most advanced of these errors,—the belief in the molten lava which flows from the eastern side of the flat-plate of the earth, as they supposed, and mount up to the zenith, and then as if wearied with his journey, going down behind the western margin, they fancied that he was wearied, and went down to take a bath of fire in order that he might be renewed for the coming of the new day.

Selfishness and the low cunning of the animal propensities, entered very largely into the feelings which prompted man to worship. These feelings have always been modified by man's condition, the highest ideal of God, reaching out but little beyond the condition of man, and although the Spiritualism of these times could not possibly be very attractive to mankind in their present unimproved, yet it was then the redeeming trait of the world,—the lamp whose light shone amid the darkness of that night of error and undevelopment,—not only pointing the way to higher conditions for earth's children in that which was to them a hereafter, but laying the foundations of higher conditions for the race on earth.

The dawn of Spiritualism which was dimly perceived by many individuals long before the traditional period,—All through that period, whose vast cycles may not now be numbered by centuries, the slow moving, yet certain hand upon the dial plate of progress, was bringing man up to higher conditions, when the first writers with their rude hieroglyphics began to make those records from which Moses at a far later day compiled the historical books, which we find the culmination of the most ancient spiritual thought, that reached the human conception in regard to man himself, in the following declaration, "And God breathed the breath of life into man, and he became a living soul, and God gave him dominion over the beasts of the field, and over the fowls of the air, and over every creeping thing."

As a contrast to Bro. Mansfield's practice, I note the advertisement of another party or medium in the BANNER, R. W. Flint, concluding with these words: "Money returned when letters are not answered."

For any subscriber to order his other paper discontinued, without remitting arrears, even if it be but for one single number? A paper that does not present the true principles of human action, which are necessary to guarantee success and the enforcement of the higher duties, is not conducted on a sound basis. He or she that wrongs another out of five cents, would not hesitate to do a greater injury under circumstances that would not result in exposure. It is a dogma of the catholic church, that trivial sins of the kind referred to, are excusable on confession &c. Our philosophy teaches us to deal justly with all men. Our postal currency system of dollars facilitates for remitting any fractional part of a dollar that may be due in such cases. It will please us, and be better for all concerned to have this admonition strictly adhered to by all who may have dealing with this office.

MRS. ADDIE L. BALLOU

Is still in Missouri, and has created there a furor of excitement rarely equaled. At Savannah she delivered a course of lectures, and then was invited to deliver an address before the Grand Army of the Republic, and has now been engaged to again lecture before the Spiritualists. The Orthodox hold prayer meetings to counteract the good influence she is creating. "By your works, you shall be known." From the works of Mrs. Ballou, we are able to speak, congratulating her on her triumph, and rejoicing that the people where she has lectured are so loud in her praise,—fully appreciating the seed she has sown in behalf of the Harmonical Philosophy.

We call especial attention to the advertisement in another column of the Universal Life Insurance Company. We speak thereof we know when we say that the "Universal" is one of the soundest companies in the world, and Judge Ormsbee, the Western manager, a liberal and wide-awake business man, with whom it is a pleasure to do business.

Prayer Meetings against Spiritualism.—A Fire-Brand in the Orthodox Church.—Lectures Before the Grand Army of the Republic.

LETTER FROM MRS. ADDIE L. BALLOU.

DEAR JOURNAL.—Having but a brief moment to write and send you the names of several subscribers obtained at a small place of much interest, just beyond Fillmore, I will only say that my course of lectures just closed there, were received with appreciation and well remunerated to the extent that should make some of our larger cities,—boasting societies, much at their pecuniary listlessness, and the meager sum they receive for the most advanced of these errors.

The Rev. Mr. Long, who was announced for a lecture in his church on Spiritualism, at the closing of mine, and failed to come, "put in an appearance" during my absence, and worked himself into a considerable of a sweat.

Enclosed please find \$1.00 for Austin Kent—hope a hundred more may follow it. It was the money I sent him in the poem, "No Seat in Heaven," while in Fillmore. Savannah, Feb. 22nd, 1870.

J. V. MANSFIELD.

LETTER FROM R. W. FLINT. Bro. Jones.—I observe very frequently laudatory notices of the answering of sealed letters by Mr. J. V. Mansfield; also the most convincing testimony of the genuineness and correctness of the answers. I have no objections whatever to urge against all this, but I cannot help thinking whenever I read these corroborative testimonials of our brothers, that they are a fraction or phase of his practice which,—so far as I have looked into the matter—does not seem to be fair or just.

I refer to his terms of exacting five dollars in advance without guaranteeing either any answer, or the return of the money paid, or any other thing, and the more liberal in the estimate of the man of letters in your town?

with these words: "Money returned when letters are not answered." The case of Mrs. Falloon transpired some years ago. I got the facts from herself.

Fort Calhoun, Nebraska.—Captain O. F. Hull writes.—As you (Mr. Bundy) are the agent for Orton's Preparation for destroying the appetite for tobacco, I beg leave to inform you that I did not believe in its efficacy. I had been such an inveterate user of tobacco for over twenty-five years, that I laughed at my sister, when she proposed to me to send for a box of the Preparation. I told her that it would be two dollars thrown away, but if she would write for it I would try it, as I had a strong desire to destroy the appetite for tobacco, feeling that it had injured me physically and mentally.

Career of the God-Idea in History.—By Hudson Tuttle.

Owing to the large demand for this work, the Publishers are enabled to reduce the price to \$1.25. We hope all our subscribers will avail themselves of this master piece of research into one of the most intensely interesting subjects of thought.

Statistical Department.

In this department we propose to publish all reports that shall be forwarded to us by individuals or committees of local societies, in reply to questions bearing on the progress of Spiritualism, and in answer to the inquiries of our readers, not only in regard to their own towns, but in regard to adjacent towns or countries, and in reply to the inquiries of our readers, and in reply to the inquiries of our readers, and in reply to the inquiries of our readers.

QUESTIONS.

1. How many avowed Spiritualists are there in the State of Kentucky, and in what parts of the State are they located? 2. How many lectures have you had within the last year? 3. How many mediums, what phase of mediumship and what are their names? 4. What is the present status of the spiritual condition, and the more liberal in the estimate of the man of letters in your town?

ANSWERS.

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Pejorative, Doniphan Co., Kansas. By Edwin A. Davis. Avowed Spiritualist, seven years. Name: A. Lamb, at Johnson and wife, Mrs. M. Brown, Mrs. A. Wilson, Mrs. K. Miller and your humble servant.

We have no medium. We never had a lecturer at this place. There is no medium organization here but it is sickly and very weak. We have preaching occasionally by ministers of the various denominations. As far as "edification" is concerned, I can make no discriminating notice of them a Beecher or a Chapin.

SPECIAL NOTICES.

A New Proposition. To any one who has never taken the BOSTON PSYCHOMETRIC COURSE, I will send it for three months on trial, and a neatly-bound volume of Inspirational Poetry by J. William Van Name, on the receipt of seventy-five cents. When it is desired to consider that the price of the Journal, for three months at regular rate, would be seventy-five cents and the price of the volume of poems but seventy-five cents, they will send the advance of the offer.

Healing and Test Mediums.

Mr. E. Watts is now located in Chicago, and can be found at No. 145 Fourth Avenue, where she will treat the sick, for all diseases which flesh is heir to. Her success as a healing medium by magnetism or vital force, has not been surpassed by any one now living.

A Very Good Medium.

Mrs. McLeod, a very excellent writer, trance, psychometric, healing, clairvoyant and clairaudient medium, can be found at the reception room of the BOSTON-PSYCHOMETRIC PUBLISHING HOUSE, Room 19, No. 47 and 188-190 Clark Street. Any one desiring communications from departed friends, will be likely to receive the same through some phase of her mediumship.

SOUL-READING.

Psychometrical Delineation of Character. A BBA LORD would announce to the public, that those who would visit her in person, or send Autograph, Likeness or Lock of Hair, she will give them their leading traits of Character, and peculiarities of Disposition, and Marked Changes in their Life, Physical Disease, with Prospective therefor; what Business to pursue in order to be successful, etc.

MRS. ABBY M. LAFLIN FERREE.

PSYCHOMETRIST. Psychometric Readings \$3.00. Directions in Development \$5.00. Personal Readings \$9.00. Address: Sacramento, Cal. Vol. 7, No. 19-21.

ASTROLOGY.

Answers by Professor JONES.—Questions on business and all the affairs of life, answered by letter for \$1.50 and stamp. Send facts of birth. Personal consultation India, \$1.00. Consultation, \$2.00. 348 State Street Chicago Ill. (Vol. 7, No. 19-21)

J. WILLIAM VAN NAME, Clairvoyant.

He makes examinations by lock of hair. For terms, particulars, send address, ELKHA, N. Y. Vol. 7, No. 19-21.

THE COMMUNIST.

Issued monthly, contains the principles, organization and practical operations of the REDUCTION COMPANY, incorporated and established in South-west Missouri, which aims to secure to its members a permanent home and employment, mental and social support, and education and social enjoyment. Men and women wishing to co-operate for the benefit of themselves and their families, should send their names, and fifty cents a year, Address ALFRED LOWERY, Room 18, R. C. 4th and Chestnut St., Louis, Mo.

A RARE CHANCE.

For Sale.—A successful well-located, well-established Hygienic Electric Medical and Clairvoyant Office, with home-keeping rooms attached, with all the Furniture, Fixtures, Gasoline Baths, Bottles, &c. A good run of A. I. custom, valuable knowledge of the practice worth twice the amount asked imparted to the purchaser. Terms low for cash. Apply or address Dr. T. J. Lewis, 115 South Clark St. Room 2 Chicago, Ill. Vol. 7, No. 23-1.

IS THERE A DEVIL?

The argument pro and con, with an inquiry into the Origin of Evil, and a review of the popular theories of Hell and the torments of the Dead. Price twenty-five cents, postage two cents. For sale at the Religio-Philosophical Journal Office, 187 & 189, Clark Street, Chicago. Vol. 7, No. 23-1.

NEW ADVERTISEMENTS.



LIFE INSURANCE.

WANTED.—THE UNIVERSAL LIFE INSURANCE COMPANY, of New York, is now prepared through its manager at Chicago, to arrange with active and reliable men for District Agencies in the various Western States, on terms which secure to them the highest pay and allowance for expenses which are ever paid to General or State Agents. The contract is one that secures to the agent all his rights, prospective as well as present. Men who propose to work personally for applications are invited to correspond with T. ORMSBEE, Manager, Western Department, No. 124 Washington Street, Chicago, Ill.

TO SOLICITORS.

We call attention to the prospectus of this number of the SECTOR, of the manager of the western department of the Universal Life Insurance Company of New York. We are personally acquainted with the officers of that company in New York, as well as the manager at Chicago, and assure our readers that they are thoroughly reliable and practical men with whom it is a pleasure to do business. The wants and difficulties of our agents are appreciated and a helping hand is ever ready to assist them. The SECTOR, too, is one of the rising companies, one of the few whose business for 1869 exceeded that of the year previous; consequently it is worked under each subsequent year. Such as will correspond with Judge Ormsbee, will have no occasion to regret it. His frankness is pleasing, and his devotion to the interests of his agents solicitors and commendable.

DISEASES OF THE HEAD, EYE, AND EAR, CURED BY REMOVING THE CAUSE.

DR. H. TONGUE. 153 EAST MADISON ST. CHICAGO, ILL. HAS GOOD SUCCESS IN TREATING ANAEMOSIS.

OR WEAKESS OF THE OPTIC NERVE. Scarcely ever fails in the various forms. Weak Eyes, Catarrh of the Head, Neuritis, Headache, Bone Throbbing, Neuralgia, No charge for examination. Office hours from 10 A.M. to 5 P.M.

NEW BOOKS.

SEXUAL PHYSIOLOGY.

A SCIENTIFIC AND POPULAR EXPOSITION OF THE FUNDAMENTAL PROBLEMS IN SOCIOLOGY. BY R. T. TRALL, M.D. The greatest interest now being felt in all subject relating to Human Development, will make the book of interest to every one. It deals with the information obtained by the personal bearing of the various subjects treated in improving and giving a higher creation and value to human life can not be over-estimated. This work contains the latest and most important discoveries in the Anatomy and Physiology of the Human Organism, and the origin of Human Life; How and when Manhood, Impregnation, and Conception occur; giving the laws by which the number and sex of offspring are controlled; and valuable information in regard to the healthful and rearing of beautiful and healthy children. It is high-toned and should be read by every family. With eighty-six engravings. This work has rapidly passed through ten editions, and the demand is constantly increasing. Such a complete and valuable work has never before been issued from the press. Price \$1.00, Postage 20c. For sale at the Religio-Philosophical Journal Office, 187 & 189, Clark Street, Chicago.

NEW EDITION, REVISED AND IMPROVED.

THE STARKING PROGRESSIVE PAPERS COMPLETE.

Comprising Liberal and logical essays on the following subjects.—The Rights of Property.—The Rights of Woman.—The Rights of Labor.—The Rights of the Poor.—The Rights of the Sick.—The Rights of the Deaf.—The Rights of the Blind.—The Rights of the Mute.—The Rights of the Feeble-minded.—The Rights of the Insane.—The Rights of the Criminal.—The Rights of the Alien.—The Rights of the Slave.—The Rights of the Freedman.—The Rights of the Native-born.—The Rights of the Foreign-born.—The Rights of the Immigrant.—The Rights of the Emigrant.—The Rights of the Refugee.—The Rights of the Exile.—The Rights of the Prisoner.—The Rights of the Convict.—The Rights of the Pauper.—The Rights of the Beggar.—The Rights of the Outcast.—The Rights of the Proletarian.—The Rights of the Peasant.—The Rights of the Laborer.—The Rights of the Artist.—The Rights of the Scientist.—The Rights of the Philosopher.—The Rights of the Statesman.—The Rights of the Soldier.—The Rights of the Sailor.—The Rights of the 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