\$3,00 PER YEAR IN ADVANCE.

Truth wears no mash, bows at no human shrine, seeks neither place nor applause; she only ashs a hearing

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CHICAGO, MARCH 5, 1870.

VOL. VII.—NO. 24

Ziterary Department.

BY MES, L. A. SUNDERLIN.

two children, a girl and boy, o pebbles in children joy; happy and full of glee, to the rivulet in nature free.

the halls of learning of ancient love coined the westth of mind in store, the world's bright laurels be gathers frown with bonors his manly brow.

e is she, who strayed by his side to ng treasures where the stream did as he, in their youthful hours,

BALTIMORE

o, as taught by the Angele

BY WASIL A. DANSKIN.

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

will endewor to reply to other inquirers ruext number.

a had intended this week to relate some in-

and intended this week to relate some in-that occurred during our earlier investi-similar in character to the 'Flower station,' given last week; but the spirit to whom we were foudly attached when a a dweller upon earth, desires to present houghts upon the Spiritual birth and on of children.

ation of children.

se had two darlings to greet her entrance to
higher life, and another whose little form
laid with here in the grave, both mother
child having flitted from earth almost in the
of its birth.

its birth.

when here, and her little ones have oftentimes revisited given bright and beautiful pictures of me with the Argels.

RTH AND EDUCATION OF

God of in ORY S

drawn frem every, department of her nature to give sustenance to this little form, while it 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; she whose deepest joy was centred in its smile—can she bend her burised spirit and say, "Blessed be the name of the Lord!" No! Her cry is, "Give me back my child! give me back my child! Oh, cruel, cruel Master, strike any blow but this! Take all I have, but give me back my child!"

child! On, crue, a the back put give me back my child! Take all I have, but give me back my child! Take all I have, but give me back my child. The child, its spirit cannot enter the Kingdom of Heaven. Another representative of that venerable organization, some years ago declared that hell was paved with infants scalls. Time has developed better views, but still there is no conception among theologians of the condition of children who have passed from your world. Theology has never attempted to solve this problem. It only tells the mother that this is an affliction visited upon her by a wise Providence, to lead her to elernal salvation. Thus it leaves her without intelligent consolation. Her child is dead, and if she lives a lite acceptable to Deity she may hope to meet it in another world. But

she may hope to meet it in another world. But this is all that she must ask.

SPIRITUALISM—that beautiful Gospel which will in time dispel-all the sorrows of earth, comes like the deep to the parched flowret, resimanting and revivifying the drooping heart of the mother. It does not with solemn countenance sfiftm that the Lord took a little child from earth in classifisment of the worldliness of its parent. It says, "Mother the laws of life are immutable. No suspension of their action can ever occur. If you would bring into life healthy, happy and well developed offspring, you must study the laws that govern the reproductive force of your nature. You must bring to the formation of your offspring healthy and harmonious conditions.—While that offspring is in its embryotic state, you must draw closely into into d in

sphere, are being gained, the pupil is not permitted to lose knowledge of those from whom he derived his birth in the earth form.

All children who have been drawn from earth, are returned frequently to the scenes with which they would have been familiar. The infant is never allowed to forget its mother. The guidrian spirit brings it tenderly to carth, and lays it in the mother's arms. Often, when in slumber, the fond mother dreams of the little one whom she thinks is lost, that little one is resulting in her bosom or playing about her pillow. As the child advances in age, it is brought to earth that it may acquire knowledge of that life from which it was prematurely taken.

It is necessary that every child of earth should have some of the experiences of garth. They are therefore brought into the middle of the family, participate in the plays of their little brothers and sisters, observe the thoughts and tisten to, the words of their parents. They are thrown into other associations; and when once it is known that your loved ones, though unseen, are usen, how circumspect will you become.

into other associations; and when once it is known that your loved ones, though unseen, are user, how circumspect will you become. What youth whe loved and respected a foundother, would indulg on profaulty or enter a house of dissipation or debauchery, if he knew that mother's eye was upon him and that mother's heart sorrowed over his degradation? Spirits witness all your conditions. They see your trials and temptations, they rejoice over your victories.

SPIRITUALISM.

then G of has made a concession that he was wrong.

We have got the Devil associated with God to carfy out the Almighty's purposes, yet the church denounces his Stanle majesty. All our greatness, all our religion has come from that entrance into the garden. Man was naked, and knew it not. He staned, and knew that he was naked. This sin brought toit, and toil brought skill, science, colocation and all that beautifies and enables to true.

And the standard of the standard of the continuous beautifies and enables to true.

The lite and doings of Jens were also spacen of Born of uncertain parentage in a manger, Ha was cursed as a Jevil. Tookay He is the defication of humanity. Julias has been cursed for his crime, yet the day will come when the name of Julas will glow with the light of heaven. Julias will glow with the light of heaven. Julias is really the author of the plan of salvation. For that purpose Jesus said that he was created. Without him there would have been no betray, all, no gruedistion, no resurrection of Christ, no salvation. He performed his mission, and why

Ziterary Botices. .

HELPING HAND FOR TOWN AND COUNTRY: An American Home Book of Practical and Scientific Information concernble : Api

Proof, Barn and Same: a pasy and Fan Pond; Werkshop and Dairy; and the many important interests pertaining to Domestic Domonay And Fanuily Health. By Lyman C. Draper, Secretary Witconsin Historical Society, and W. A. Crofful, Author of "The History of Connecticut," Etc. Introduction By Hornec Greeky.

This is a spleddid 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, and well adapted in every particular to compile a work of this character. For a long time he has been Secretary of the Wisconsin Historical Society, acquitting himself in such a manner that he reflects honor, not only on himself, but the state whose interest he is subserving.

The following is a brief synopsis of the con-

Introductory Essalary Horace Greely; filstory and Progress of Agriculture; Solis; Pertilizers; Plowing; Drainage and Irrigation; Field Crops; The Vegetable and Plower Gardels; Frail and Frait Trees; Foes of the Farm; Wood for the Farm; Live Stock; Poultry, Rees, and Fish Culture; the Dairy; Architecture of the Homestead; the Workshop—Tools and Implements; Farm Economy; Domestie 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 hotice. Speaking of wheat, the authors say:

rescaled in a unes.

"An average acre of wheat carries off with it no less than 210 pounds of inorganic elements, samely: 30 pounds in the grain, and 180 pounds in the straw—a striking proof of the importance of consuming the straw upon the land. Barley of consuming the straw upon the land. Barley on the land of the straw—a striking proof of the importance of consuming the straw upon the land of the straw of the straw

In fact, there is scarcely a subject in the who In fact, there is scarcely a subject in the whole range of science, that is not bisoroughly discussed, and many facts advanced in reference there to, that can not fall to interest and instruct. Under the Head of "Field Crops," the authors treat of many subjects that should be familiar to every farmer.

For restriculars in researd to this book, we ad-

every farmer.

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

The Atlantic monthly for March is h

shell of our interry. Fraid, Outdoor & Co., publishers, Boston.

The Radical for March is as usual full of good reading matter, and cannot full to attract the at-tention of the thinking usind. Terms \$4 per year. Address S. H. Morse, office of the Radi-

The Ex worth the price of subscription, \$1 per year.
Address C. L. Van Allen, 171 Broadway N. Y.

Zacific Department.

By BENJAMIN TODD.

From Portland to the Dalley, we took the steamer Cascades, owned by the Oregon Steam Navigation Company,—commanded by Captain Wolf, who is highly exteemed by the traveling public. At five o'clock on Mooday morning, the last whistle was blown, and we atsamed down the Willamette, and ont into the Columbia River. Having spoken of the unsurpassed loveliness of the accept on this river in one of our previous articles at considerable length, we will let that pass, and simply say that we reached Dallec City at four o'clock that afternoon. There were but three or four Spiritualists in the place, but they came forward with a scal and generosity that was truly commendable and accured the ball and provided us with as confortable quarters as the best public house in the city could afford, advertised the lectures and in Abon end, settled all bills, leaving the collections, which were not ineastre, for our remaneration. Three out of the four Spiritualists in the olace authoritied for the four Spiritualists in the olace cautering & for the four Spiritualists in the olace cautering & for the four Spiritualists in the olace cautering & for the four Spiritualists in the olace cautering & for the four Spiritualists in the olace cautering & for the four Spiritualists in the olace cautering & sounds overeight, to large and attentive and lencer, who accumed deeply interested in the subject, treating it with the greatest cauter imaginable. We felt that it was access own on good ground, and destined, and the clerical ability employed is of the most meeter and bigotes kind, with the exception of the Congregational ciercymum. He is an intellectual and up in ducated day, it would necessitate a spirly from him, and he ald not care to go into a discussion of the abject just now.

The Mothodist Episcopal preacher is a man of the great ability, intellectually, and of small mental statements. If his machood were measure opposedly, he is of the largest size, somewhat inclined to corpulency. His prayer, we imagine, are all from the physical stand point, viz:

on panary. An prayer, we imagine, are all mthe physical stand point, viz:

Oh, Lord I give us something good to ea', and ice suit of back clother to wear."

On a constant of the control of the attack. It is a large eight college cup a times full of very strong coffee, and he ate in postion to his drinking. Had the lersellies of so time been exters like unto the Rev. Illness, "a supply of qualts would have proved too all, even though it was sixty four mike across four and a half set deep. Whith we sat look, and acting sites after sike of beefsteak disapplated that the soul, if he had one, must be the down with the four cups of atrong ceffee, thought that his soul, if he had one, must be thy well squeezed, but after a moment's ught, we came to the conclusion that there was larger, not in the least. He nature is jobs what physiqual would indicate. Such people help ke a world.

nazze of old, the creedists see the upon the wall which tells too plain if doon, and no wonder their kees ther and their hearts tremble with in-

OREGON.

Better from A. S. Ge

the same and lod good more against the manifold good more and to believe in a summaring in general, and to believe in a summaring in general good of the summaring in the summar

IRVINGTON, IOWA.—Daniel Chapman, writes There are some progressive minds here. If there only the or the pass this way—if he or the wil-ill on me, my latch-string brange, outside the

ENIA, OHIO, -D. B. Tiffany writes. -If Br

Original Essays.

For the Bellelo-Phil

BRO. JONES:—The following I clip from the Substit Recorder, a paper published at westerly, KL., in the interact of the Seventh Day Baptists. The writer, a Seventh Day Baptist. The writer, a Seventh Day Baptist ninister, here gives his views of a sermon published by itorace Businell, D. D., of Hartford Ct., and shadows forth progression, and an enlightened view of the progression, and an

Baptiste. The writer, a Seventh Day Baptist, indister, here alves his views of a sermon published by Horsee Bashnell, D. D., of Hartindo Ct., and shadows forth progression, and an enlightened view of the great traths toward which the dergy and people are slowly but surely fending.

"That man is an inspirable being, as act forth in the "Sermon," is a trein that underlies all human nature, and is the grand feature that distinguishes the man from the brute, and also, is the only basis upon which any and all divine reventions can be predicated. I most certainly believ. If any defect is in the views set forth in the "sermon," it is a falling short of the facts of the cost. The church nerve, committed a greater error, than in limiting inspiration to men of the Bible age, thus shutting the gates of heaven against those plenary inspirations to men of the Bible age, thus shutting the gates of heaven against those plenary inspirations to men of the Bible age, thus shutting the gates of heaven against those plenary inspirations, by which, and by which only, human usture can be rependented, elevated, and curried forward to a higher fat. To deep mparasion to those early reform, in the name of God, called our, sinfort makind. Who can doubt the inspiration of those men who, during the anti-slay-ration of those men who, during the anti-slay-ration, in the name of God, called our, sinfort mental colors in Sensia, Inspiration, and salvadom which the 17the reveals. May the "cermon" be a temping-stone to the protested of the prest and divine out, more too basily and fully set forth in the zermon."

That's it exactled Men is "slaways capable of being inspirator." This is good Softmullen-en-

of the great and divine truth, more too findly than too body and fully set forth in the cermon."

That's it exactly! Man is "always capable of being inspired." This is good Spiritualism—good sound doctrine. All great retomers have been inspired, and inspiration from the divine or spirit life, was never so much at work as now,—struggling to lead humanity-out of the miss of error, bygory and superstition, into the golden paras of science, phanosophy and moral reform, "by which, and by when only, human nature can be regenerated, elevated, and earned forward to a higher life." This among the delay and teachers of the prople will eaten the each of, this mans were, and proclaim about in their churches, in the highways and in the by-ways, that man to day is as "capable of impiration-assise ever was." Will they on it? How they day it? The old dies taught and believed by many that there is no book inspired batthe libbs, and no insoired men since the days of the Apysiles, is a lobel on God and humanity. Thanks be to the All-Pervading Spirit of good, and the higher-intelligences who surround us, a clay has dawned when thisking mirels, annasted by the living gospel of today, and filled with the diffusive spirit of Delty, refuse longer to kneel at the sume of the faste religion, made strong by stately clifices and garnished with the tinsel of popularity!

The minister above alluded to, in his comment on the "Sermon," takes a step fer in ad-

spirit of Delty, refuse longer to kneel at the surine of the false religion, made strong by state-ly cliffors and garnished with the tinsel of popularity!

The minister above alluded to, in his comment on the "Sermon," takes a step far in advance of his church, in speaking of Seriors of the north, both in the church and out of it. There is a great truth which Sofritualism is attiving to instill into the mindsofthe people, admitted openly by one of the mode of the people, admitted openly by one of the mode of the host church and out of it. There is a great truth which Sofritualism is attiving to instill into the mindsofthe people, admitted openly by one of the most orthordox teachers of the woralled Christian Church. No doub, is will be called upon to explain himself, or retract his very liberal views on pain of excommunication. Such language as this smecks too makin of progression, or infieldity, as liberal views are termed by churchmen—to be overlooked in a minister of the Baptist, persuasion, by those above him in authority. It he above comments are his real, housest views, and no doubt they are, I do not see how be can curvistently pracely the one-savior-vicarious atomement immaculate conception dogma, which his chruch and creed demand and expect him to the first of the first open of the pelical properties of sin, none whatever; that all wrongs, whether playsical or moral, will be punished to the fullest extent; that there is no exapt from the pelion and penalties of crime and and, neither in the life nor in the life to come, mankind will be wiser and better, and have an incentive to do right and lead moral lives.

As long as the belief exists that an immay be committed with impounity, from youth to old age, and the dying profligate, murderer, or their wash not all his crimes by a few prayers, a little sprinkling or poring of water and a belief in Jesus Christ as the Son of God, and that this only is necessary to ensure his free passage to beaven as a spotless saint, whether from off the gallows or death bed

of manufacture of the Harmonial Phylosophy come to be understood and appreciated, by the masses, ple will not see through a glass darkly, as but will realize the proper position they is the town of the manufacture of the manufacture of the most abject in exist a leavery le the most abject in exist a creed-bound forms of worship makes m slaves, fosters innorance, superstition, by alared, easy, strile, war and bleedshed, is the worlds history. Spiritualism enderects, blois out ignorance and supersiand ushers in an era of intellectual and Spi freedom.

riao, Kansas, Jan. 28th., 1279.

on Scripture Texts.

"Behold their appeared a charlot of fire and horses of fire and parted them both assunder, and Elijah went up, by a "whitwind into heaven." This is a most important text of holy scripture (II Kinga, chapf, 2, v. 11) because it relates the only account in which a carriage was sent for a person who was summoned to appear in the other world, and eyen in this axes a whirtwind was added to lift the hody of Elijah into the air. There are a great many and misportant facts for Christians connected —10.

beautiful the teachings and life of the Gentle and.

oving Nazarene, braining awayall mystery at d.

1st. It is proved that they have house and
old fashioned carriages in beaven, or had as
that time; probably have railroads and regime;
there now, must recover, and berouches, and
berouches, and berouches, and berouches, and
sold life proved that the human body can,
inherit the kingdom of God, and may be taken
up without death and save the trouble othunting for a resurrection.

tles, or overcoats there, as Elijab threw his back to Elisha, who took it and wore, it outfor him.

4th. It proves that heaven is out from earth comewhere in or beyond the atmosphere, and leaves some doubt of its being beyond, since a whirlwind had something to do with the transportation of Elijah, and since the horses were of fire, and fire horses need air as much as other horses.

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. But what, most deeply in terests us is to know all about the carriages, as we may want to take a ride in them occasionally, and would like to know whether they have kept up with the recent improvements in carriages and modes of travel. If there is any way to hook into one of the wheels and draw it in, as the salor relaid to his plous and Biblereading mother of doing in the Red Sea. I hope someone will try it.

As the gory runs, the pious old lady wished her salor son, who had been long absent, to tell of thing lish and other atmangs anximaling the trivial of the control of the present wheel on a spike of the anchor, from the Red Sea, on one occasion, and after examination, the capital decided it to be one of Pharaoh's clawrio wheels.

This the old lady at once accepted as truth, because she had read about the wheels being the care.

Red Sta, on one consistin, and after examination, the capitar decided it to be one of Pharaoh's charton wheels.

This the del lady at once accepted as truth, because she had read about the water would preserve wood. Now it we could get some aerial neyligator with one of the modern flying machines to hook into some part of one of these charlots, and handling is wheelver hab, or even the top, no doubt we could get as good a description of the whole carriage, as Prof. Agastic could give of a fait of which he could find only a scale. It would be extremely increating also, to learn from Elijah, how his body which had grown quite old before it left the earth, holds out in that new climate, also to learn it it is subject to any further decay, or if it renews its growth by feeding on ambrosis, and drinking neckar with the gods, and also whether he has really bad any need of his old mantle, or if he got a new one, or whether the temperature tiere is always agreeable to his body. There are so many questions that rise from this text, and its connections, that I must leave the subject for longer and deeper thoughts, and trust that all will ponder the subject deeply as the word of God.

For The Religio-Philosophical Journal.

For The Religio-Philosophical Journal.

INDIANA.

d, the Progressive Lyceum, etc.
LETTER FROM CURTEUS.

TOR: This may be emphatically called
tity. For the number of its inhabisur perhaps more free thinkers, infapiritualists bere than in any city of
the west. Originally settled by the
their influences, and their principles,
the the enouting and progressive
the the sensiting of the progressive.

of, visionary, are not they are represented to be a Spiritualist, and they are represented in the to be a Spiritualist, and they are represented in the city, at a cost of forty-five thousand dollars. White the critical words were praying that the walls would crumble, they deadily approached completengand deray and deintegration fastened upon their organizations, scattering their members like leaves before a winters blust, Just before the couplet to of the Lyceum Hall, a schism arose among the members of Grace church with a new and the news, some insisting that they reserence to the pews, some insisting that they should be free, others that they should be rested on the pews, some insisting that they should be rested, others that they should be rested, and in case, others that they should be rested, and in case, others that they are that more than the period which is should be supported by the period with the p

of the salubrity of the salubrity and in remarkable, and is eminently the health of the salubrity of of

waters to engage in not more inducements are offered any other place I know of. We rail road communication with all east, west and south, and as soon a mond and Fort Wayne rail road is which will be the communication with all parts at the north. It is a rail road presents facilities not obtained.

THE LEAVEN AT WORK Rev. E. Neabet on Spiritualtam.

On Sunday evening, Fth. 6, Rev. E. Nestet, D. D., the Baptist minister of this place, preached the most remarkable discourse that was ever delivered from an orthodox pulpit in this town, if not in the state, upon the following subject:
"The lexition of the souls of the departed. Do departed spirits communicate with men? Are they ever seen?"

interest from an orthogo's pulpit in this town, it not in the state, upon the following subject:

"The location of the souls of the departed. Do departed spirits communicate with men? Are they ever seen?"

Due notice was given in the local papers, and, of course, the spacious church was filled to overflowing by an audience not composed of Spiritualistic, there being but two or three of that despised class in the house as far I oudi see, but all of course expecting that the Hydra Headed Monster called Spiritualism, would be utterly annihilated by one so able and learned. He columned by reviewing the opinions of the ancients in relation to the location of Hades, Skio, Paradise and Elysium, etc. quoding from Homer, Virgil, and others of ancient date, showing that their opinions were various and founded upon appearances rather than upon any certa'n knowledge. He followed: the chain of evidence down to the present time, and referred somewhat extensively to a German author, Stilling, who founds his opinions upon the recent developments which Spiritualism has made, and not upon the Bible, although a believer in its divine inspiration. Mr. Nesber's conclusion was, that the spirit world is around us, and that we are in it now, but the rightcous and wicked fare separated by an impassable gulf, this separation consisting more in a state than locality. He also quoted a considerable length from an English peem, the title of which is "Yesterday, To day, and Forever," and recommended it to his hearers for permas.

closes himself as the guardian spirit and a prother, and then describes their ascent towards
the Eternal Father's throne.

He thus, after settling the question as to locality, asks the questions, "Do they ever communicate with men, and are they ever seen?"

All expected that he would smoore in the
negative, and thishs up by criting Spiritu dison
a humburg, and its before to took or something
worse, but Imag us the curptise of the andreav
when he said that be believed they fill native of
both there quarties to the the truth. A tound r
b it could not have been more size they then not
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both there quarties to the the truth. A tound r
b it could not have been more size they then not
related to the country of the subject
took in D. It was more than any one cartee,
pact from secta a sense, and a spacely in this
place whole there is no signation of the subject
troop any source, except cards as private houses,
which fewever hear also yet keeps the size of the
twent on to above
troop the Bible record that these communications.

ow and here,
had come into the church during
'the weald have taken it to be an
four Philosophy, and taking it all
a a good lecture on Spiritualism,
from which it came, makes if all
feant, for it shows that the leaven

superstition, and enabling every one of God's children to look up to him and call him Father, and to Jesus as our elder brother.

All Hall Brother Neabet. We greet you, and hope you will never retrace your steps. 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 unto the glorious light of the new-born day. Fond du Lac, Wis.

Voices from the People.

but try the spirate.

REMARKS:—We are gied to know that this wonderful book, dictated by the spirit, St. Faul—so claimed—is spitating so much thought. But we can't agree with our brother, if we correctly understand bim, that Spitualism is in danger of suffering from a too general perusal of this work. That the Christian world is psychologized with the idea of so-called sacred writings, is undoubted by true, to an extent that prejudices the minds of many against an investigation of any artiject that their conflict with their views.

sion.

R. L. Adams, post master, writing from North-numberland, N. H., says:

"The JOURNAL, which comes to this office to Ellas Stevens, is not called for, consequently is not taken from the office. The county is paying Mr. Slephen's boundy jail."

We regret that our brother should be thus de-prired of the binett of our paper—ne will change the address to the county jail. If he is a bad man, he needs the RELIGIO-PHILOSOPHICAL JOURNAL as is address to the county, a success the Hilliam Philipson runal Journal a means of reformation, and if he is persecuted, he seeds it for consolation. He will pear that minering spirits often visit those in prison. Peter was once released by them. If our friend, the out master, had seen 2: to inform us that Landers was the county set of Coos county, we the trouble of looking it

KNOXVILLE, receiving my distribution. What writes a Ranaville, illi, I have bound we way scholled as Ranaville, illi, I have bound we way scholled as Ranaville, address, called use Exacto Pattororstant, John Mal. As I did now assure the for that paper, I don't wish to take it. If you sent them for a bail to catch me, or if some of your Journal friends sent them as a treat, I have got enough; as I wist so more numb, so of that Journal.

the name of the naughty brother or sister, who at the expense of fifty cents, endangered your fe ture happiness. That they took advantage of our rates, to "ball," or "treat" you, perhaps is true

Lose great truths.

REMARES:—Thucks, dear brother. You are pur
suing the right course. If all of our friends who
are able, would circulate the paper for a short time among liberal midded people, our circulation
could be quadrupled, as it, ought to be in one

Magbalena.

Author of "Media"-"The Mad a"-"The White Slave"-"The Mider"-The Rivals, etc.

CHAPTER I.

INTRODUCTION.

"Ha! ha! ha!" echoed again and again in the merriest of mirth, from the bardy lungs of a company of 'gazy gents,' seated round a large-table well filled with the various and prictable viable of a sumpturus feast. Holding un their well filled classes a moment in the bright gaslight jetting from the brilliant chandelier o'er their heads, they struck them together with a ringing sound, in ghal response to their leader's merrily given toost.

weil lines from the brilliant chandester wer heir heads, they struck them together with a ringing sound, in ghal response to their leader's merrity given teast.

"The beautiful Jewess," as by many she was known, was indeed a lovely and remarkably beautiful creature of that down troblem, but at length rising race, the Jews. In stature tall, she passessed a figure and form intely developed, and graceful to a degrac; eyes of glossy jet, which, in their enchanging magnetism, dazzeled tild-the warm fires of unquenciable love; ring-let's of hair profuse, yet well and easily kept, and which showed back from a-mediumly arched brow, closer and truthfully open, dullying with her hair lilly shoulders. Guilford Crasfon, chajrman of the feast, was a tall handsome youth of some leisure, and in years earce one and twenty—freal from a Fonn-spirania theological seminary. His acqualiticanes with Ruchael L. Baw was gaiced at a late Hobrew feetivity, and it believe the desired of the promising standard of "divinity," he was well received by her, and, in cassequence, affected a very favorable impression. On the right of Guilford Crasfon at the feast, and just qualifuganother glass of champagor, ast a man whore age is, perhaps, not more than three and twenty years, and yet Tom Bensboard aports the third interest of a mecanite house on Third street. He is short in stature, and thickly set, with short black certing bair and black yee, with short black certing bair and black yee.

On the left of Crasfon, and lost in the spley aroma a choice havanne, as if enumerating the bilding days are sufficiently from the related extending bair and black yee.

Not be left of Crasfon, and lost in the spley aroma a choice havanne, as if enumerating the bilding days are sufficiently as a many ortions.

Next to Goldy sits wetter destruction, bespeak and the worth of lottery tickets. The first of the profusion of the profusion of spotless black. A large person, bespeak and which a hosty.

Mext sits a Market street clother, and the east. Curren Le Roy de

to the second se

sper.
Guilford 'Crafton, hold!' flercely spoke our
student starting up. "I permit not even
friends to baudy the name of the girl I love
and the drinking board. Drink they who

and the drinking board. Drink they who is the drinking board. Drink they who is also in the foot-then stiffy-felt-the-groom. In the board is also in the foot-then stiffy-felt-the-groom is a spartingous at another hotel. Thirty min-spartingous at a spartingous as a spartingous as a spartingous as the case of the spartingous and the companious high the spartingous and the spartingou

naly, Rachael, if I understand my heart truely, happy evening, I—I—love," faitered enchanted Cration. "Please ang that song in," he continued. nchanted Crafton. "Press: sup. inchanted Crafton." Press sup. i," he continued. utiliford, your tones are music, richer far to han my own poor volce." be Jewess warbled rather than spoke. Four pleasure, dearest, is happiness to have half

pressed her hand in love, and on her half ed brow, printed a glowing kisa. Chael Le Bow loved with all the fervor of rdent and impulsive nature, and Cration's site address, agable manners and sylvan of winning speech, circled her as in a mag-

CHAPTER II.

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

is who cares for me, by et even her friendanjo desteen is denied to me. Would to heaven, were dead."

Such were the gloomy ejaculations of Lincood Suffolk, as he heatily entered his room on see vening of a dismal day, and cast himself on is couch in a paroxysm of mental anguish. "Tet, tut, tut, by Linwood, my boy, what cans this tragic raving, eh? About to make our debut in the tragic mase," said Guilford rafton just entering.

Linwood then instantly sprang to his feet mewhat absahed, and with a forced smile networked to laugh away all signs of despondancy. But the weak effort was all in vain, he ad allowed the demon despair to sport already to long with his brain.

"What is that I just heurdwan say? Out of know, and without friends. Linwood, you know its is not so. Without money you may be; ut without a friend, never. Here, accept this, and let unchanging friendalip repose the sacred gaset of our mutual contidence," said fullford ration, dividing with Linwood the contents of a purse. But as for a moment, the lattershind reverted to their late difficulty at the banch, he gazed on him in perpisemy dools, then a weak smile fitted over his face, he said: "Guilford Crafton, what thean you by this 'to, not you may be sincere, but L. ean not restree this fronty you." "Pahaw, man i don't play the boy—take its not seen the force of the contents of a weak smile fitted over his face, he said: "Pahaw, man i don't play the boy—take its not use his."

this from you." this from you." this from you." the boy-take it is it."

ed it in his half-shrinky hand, then

placed it in his half-surmay ided:

"", Linwood, I do not do this to purchase confidence; but come make a clean breast inform use of your difficulties and why it re-thus shrouded in gloom."

"wood's eyes moistened as he began:

""wood's eyes moistened as he began:

""The sympathistic pulsations of your info-ditioned Orafton, I thank you for your info-mation of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of th

grief.—I must not speak of that; but of the attachment I hear towards Grace Ellaworth, you slightly know. "Its my own soul alone that can tell how deeply indeed I towo her; for aince first we met, such as 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 now tolive. Unless I can fully call her onine, this world contains no more happiness to me. Guilford, you know when I first cause to this city, I passessed means; but I have been infortunate, and though I have written to my guard ian, for some cause, he stoutly refuses to remit me the smallest assistance. "Till the present, I have tried to hope ever against hope—yet this very evening, as my angel Grace and I sat together at the front casement, looking out into the besuitful moonlight, watching the bright twinkling stars, and woodering which of them should be our home when love becomes immortalized, her lovely head with its wealth of suken curis reside candinally on my breast, and if the gentle throbbing of her pure heart to mice peasesses a language, it beful take he mine, incremine. I was about to send our knops befurbal, when we were ruiley listurbed by the opening of the parlor door, and her prem, Mr. Ells word, strode into the rom, and confronting us with a many and the strated favo, the obeying the start of the same of the same pointed totake charge of such as thee. I am decived us longer, Grace, arise and leave this young man with me.

"Trembling like the startle favo, the obeyed prompily, and let us to ourselves."

"Si, 'add he to me storily, 'is this the way the steak of many leaves and enter it no more. Guilford, while thus addressed like a dog, a thousand unpulser ruised uncontrolled through and so without articulating a single word of two possing cars, but they owercame each other, and so without a triculating a single word of two possing cars, but they owercame each other, and so without a riculating a single word of the passing cars, but they owercame each other

of ridding myself of this acting strong the."

"Tuf, tut, Linwood, speak not so. Be a hero in the strift. Soake, 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. If at hat so come cheer up; for if Grace really loves you, and I doubt not she does, you can yet make her yours."

and I doubt not she does, you can yet make her yours."
"God's! Guillord 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, Guilford, I see. How stupid in me, that I could not see it before. Your words have indeed breathed new lile into me."
Bue loyes me I know. But the old man is incarable, and so waterful of his jewel that I fear she scarcely dare venture on a clandestine meeting with one whom she has already been forbidden to, see.

meeting with one whom she has already been forbidden to, see, ... "Still there can be nothing lost in writing." Nothing. I'll attempt it."

And an Linwool Suffolk concluded, little dreaming that he had just unbromed himself to a rival in whose veins coursed a passion for the fair Quakeries quite as burning and ardent avhis own, and whose disposition wes that he would leave no scheme untried, even the masking it the garb of friendship, the better to accomplish his own part in the circurered gains of

CHAPTER III. THE INTERVIEW.

Receiving a favorable reply to his gold embossed and carefully written note, Liuwood Suffolk started on the following evening for the place of their meeting, by "moon-light alme," near the great city park. He had waited only a few moments, when failthul to her word, the beautiful Grace came tripping timidly along. Johing company, they hurridly crossed to the west side of the bridge, and turning down the river road, gained a secluded retreat among the trees and shrubbery. Grace was the first to appeak.

river road, gained a sectuded retreat among the trees and shrubbery. Grace was the first to speak.

"Ob, Linwood," she sighed, "why has thee requested this of me? I am in constant fear that pa watching me so clevely, has already missed and followed me."

"Nay, nay, dearest fear not, but trust in me, I will shield and protect you with my life," Linwood, "When I received thy note; Linwood, I was long in doub, how to set; 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 unspeakable to me, and strengthened our mutsal esteem."

Seating themselves, Grace continued:

"Yes Liswood, it is pleasant to converse thus undistarbed, apid the lovely beautics and night melodles of charming nature. Still we must be prudent."

"Dear Grace, your parent is opposed to our

melodies of cnarming manner is opposed to our meeting, our union; without you wean not live. O, then, torely Grace—by with mc,—where we may always—"
"Linwood rise, speak not so. Arise and let

may always—
"Linwood rise, speak not so. Arise and let
us go benco."
Grace had started to her feet. Suffoik had
scarce arisen, as turning he encountered the
fleros gaze of her horror-stricken father rivited
on him. Poor Grace utlered a ceream and fell
to the ground in a swooo.
"Thou impudent villain,—is it thus thou art
bent on stealing away my child? Did I not
charge then enver to see her sgale? Then how
hast thou contrived this unholy meeting."
The old man roared at the trembling Linwood
in threatening tones, and in his uncontrollable
rage left fall a severe blow with his cance on Linmod's shoulder.

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 spurted from his mouth, maddened with the mortification and sanh, he closed with the old man, and both fell to the ground together.

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

costs, as in the intensity of her guze, she leaded orward eagerly to catch every movement in the

lorward eagerly to catch every movement in the rapidly changing scene.
Jealousy bitsy with her thoughts, her beapit-ful boson filled with contention, rose and lel-ike the waves of the troubled sea. Shreid not swoon nor scream, but stepping out from her concealment into a side path, retraced quietly by a circuitous course here, as op homeward, to wait Cratton there and accesse here of his treschere.

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ings mone in the gardent which transpores suring the interview.

The baption; the storm: what John saw, Jeans of fended, and sloth distressed: Paul jubilant. The opinion of Jacks concerning Jeans, John and others. The multimose state; Paul commands Judas to follow desas to his retreat; he obeys, is deligated with his company, and because a disciple. What occurred there.

an are medium disgusters.

SEENLY UII.

Jeans in his Grotto, re-lines upon a banch
the a deep shutder; loss at remeriable of a biffurnity in history and a simple of the shiftwar pile, butter exceed and its results, all are been fiterally fability during the per-nutleed parts.

SCENE XVI.

turns up again and preceles another radical
. Co-by appears upon the scene, though not recof course not.

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

A PLEASANT DIT

THE XXI

Cosby turns up again; his affit elieved. A zay and festive gent ficks.

The Disciples oil most a feething; a grant oil infunction from the Feething; a grant oil infunction from the product of disciples of disciples of disciples of disciples of disciples of the disciple of the disciples of the disci Matters culminating v-ry rapidly. A fearful scene.

The last supper; transcrounder of the Apostle Solm Judias reduce from the company; he returns. "CNG XXVII. Jesus agressed, and his followers dispersed; their yame was up; fidday for as more incretive. This great trial; the witness, and project, exciting setting great trial; the witness, and project, exciting setting and their left of the reduced projects of the board in decement; albectomic in the landstructure.

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SPIRITUALISM OF THE BIBLE, NO. X

BARLY MISTORY AND DEVELO

The Question of "Mind Shades" again considered

-Roused -Rousen Rield, 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 planing this "scheme of Salvation," in regard to which the various Orthodox Commentators have expatisted 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 if 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

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 it germinates, sending forth a beautiful green stalk, and then, perhaps, a flower glistening with rainbow tinta, 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. He was intended for a moral reformer, a revolutionist, an iconoclast, and nobly did he fulfill his mission. Grand were his conceptions; beautiful and rythmic 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 outlines 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 transcondentially grand and beautiful. When cone of ages shall have passed away, and you have passed through these successive grades of development, where you possess prower to chain the thunderhoit, or send through the arched sky the forked lightning, combrol the formation of nebulois matter, and in the contempt with those who have passed over the shining river come of ages and, our mind shrinks within itself at our littleness, insignificance, compared with those who have passed over the shining river come of ages and.

But we will retrace our steps. To contemptate the grandeur of man's destiny, we pause here, and our mind shrinks within itself at our littleness, and in the contemptation of our own littleness, when heceme lifty adapted to phrase the discussion of any abstrace our steps. To contemptate the grandeur of man's destiny, to have it impressed upon our mind so vividiy, unperves as, and in the contemptation of our own littleness, when

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 misd, in one sense, is a field, and the angel world in sirreying 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 "mindshades" 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 isame manner that the one did that developed Rapheal, 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, 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 cume of musical parentiage, 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 Rossin's embryotic growth. It is true that all of these conspired favorably in his development, but we here-dosire 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 of the mother, in an embryotic mind. Thus the vision which the mother of columbus had of a large country, made a "stand," or representation of the mother, and the effects, than heredities. Such being

ed by the gantleman named, from a highly re-speciable and reliable citizen of Warrenaburg who states that in three minutes' time the boy Field mentally and accurately pronounced the Field mentally and accurately pronounced the result, 21,067,113,159,163,117,071,925, or written result, 21,007,113,160,163,117,071,022, or written in words, twenty escillions, sitty-seven quin-tillions, one hundred and thirteen quadrillions, one hundred and fifty-nine trillions, one hun-dred and sitty-three billions, one hundred and seventeen millions, seventy-one thousand and

one hundred and fitty-nine unitsons, one nundred and seventeen millions, seventy-one thousand 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 allogether unheard of, they are nevertheless exceedingly rare. In this instance it will appear all the more marvelous when it is stated that this boy, Resubes Field, is almost entirely questiocated. Indeed, the letter referred to above mays Field maintains it is "of no use for boys to go to echool, as he can't lears anything, and newer 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," lear, this couth, disposed to wander idly from place to place, and worst of all, perhaps, "is very food of drink." Yet, the letter states, "he can repeat the eighty-seventh line in multiplication bedwards 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 lorses within their control. It would be impos-

sible to quicken all the faculties during the em-bryotic growth to the extent that his "calcula-tion" 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.

the embryotic germ, shape its future dealiny, and under the influence thereof, it becomes a sculpter, artist, musician, poet, engineer, chem-

sculpter, artist, musician, poet, engineer, chemist, or astronomer.

The ancient Chaldeans were proverbial for their astronomical knowledge. The Chaldean standing on the cleit of a meuntain, and with map in hand tracing the constellations, felt truly the grandeur of plis mission. A circle of spirits devoted to astronomical knowledge, were hovering over that nation, sending down upon embryotic garms, 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.

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 carth.—Time is not sufficient to bring them all out.—That circle of spirits that devote their time to simply building up an embryotic gorm, well belanced 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. Raphacl was distinguished as an artist, for these "mind shades" that were impressed on the embryotic germ, made him such. Beautiful land-scapes, 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. Cantion and intuitive as. for the work designed him. Washington was given his peculiar traits of character in the embryotic condition. Caution and intuitive sagacity, combined with a comprehensive judgement, adapted him for a peculiar purpose. In regard to these "jaind shades," they can be imparted to the embryotic germ in various ways.

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, psychologising the germ, the same as one person canpsychologies another by a 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 the flame of a candic 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 tinctured with its centious thoughts,—our little embryrotic germ will surely become a prostitute. If you lie, steal, act deceitfully, remember that the little will be said; a your little embryrotic 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 after years, when it proves true to the mind marks you have given. The mission of moth-

monitor, the embryotic germ, will tell you of it in aiter vears, when it proves true to the mind marks you have given. The mission of mothers, then, is transcendentally 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 curs ed; 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 'stering canker,—a revolution that shall pu...y it.

Now, bear this in mind that you can psychologies this little germ, mother, and give it such traits of character as you like. A mother eats pickels, becomes permanently fond of them, and the consequence is, this passion or taste/s indelibly imprinted on the embryotic germ. Another result is the little embryotic germ, inaccently 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 psychologies 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 tasen in mental and physical rapport with it,—and she can, if she choses, project thereon certain characterities that will do it good or harm in the great intere. We know that it is a fact that one half of the world are strenging against the influence of these "mind shades" that we may a field for the carnival of licentious thoughts and dreams, and who little knew that the affects thereof was transmitted to the embryotic germ.

Che b Continsel).

THE INDEX

We are in receipt of the first number of the above named paper, published at Toledo, and ed-ited by Rev. Francis E. Abbott. It is ably con-ducted, and is an advocate of Free Religion.

In this number will be found the introduc to a new story, which will commence with No. of volume eight. It is a bewitching story, for ed on spiritual facta—sud will continue from n of volume eight. It is a bewitching story, founded on spiritual facta-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 chose the present volume. Now
is the time for all who wish to do the Jounnar, a
mond-turn-do their friends good—do a good deed,
tending '2 the elevation of the human mind, to
push the REMOND-PHILOSOPHICAL JOUNNAL into
the hands of all liberal minded people throughout
the country, for three months, at least, at dur 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 gajall work together, brethrên, for the enlightenment of the
world. Old theology is making- a desperate effort
to bind the mind. The Æcumenical council at
Rome is now in session for that purpose, as every
body knows. The Protestant Æcumenical council is soon to meet at Pittisburgh for the same purpose.

The Romish Church has duly promulgated

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

Canon XVIII.—Whosover says that the power necessary for the government of a civil state does not emants from God, or that it is not power, or that such power is repugnant to the natural liberty of men, let him be anotherns.

OANON XIX.—Whosover says that all rights ex-isting between men arise from the political state, and that there is no other authority besides that so constituted, let sim be anothems.

so constituted, let him be anathema.

CANON XX.—Wholever says that the supreme rule 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.

ick him be anothema.

CANON XXI.—Whosever says that the laws of the church have no binding power, excepting so far as they are confirmed by the sanction of the civil power, or that this civil power has the right, consequent on its high sulfority, to pronounce judgment or decision in matters of religion, let him be anathema."

judgment or decision in matters of religion, let him be anathems."

These canons set forth and declare exactly the doctrice which is set forth and declared by the Protestant doctors of divinity in their call for the Flittburgh assembliage. They affirm precisely the theory of church and state, with supremacy for the church, which these Protestant ecclesisaties propose to affirm at Flittburgh, 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 ecclesisatical anthority whatever, your "motorious heretic" will little care how vociferonsly religious priests may cry, "itsel him be anathema." Suppose he is "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 rossied alive for doubling that priests are the infallible exponents of the attributes, wishes, and purposes of the Almichty.

billiy to be hung up or decapitated, or rossted 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 rule 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 kar, which the veciceisatical doctors of divinity demand.

Officials are now daily interposing to suppress the circulation of liberal papers. Post masters of the various theological echools suppress the Joural when they dere not do that, they persuade 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 and, tamper with the United States mall. 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 Ohlo Penitentiary, believing, as we sincerely do, that some are so deprayed but what they may be elevated and restored by the law of kindness and proper treatment, to the plane of tree manhood. The post master at Columbus,Ohlo, sent us the following note:

Entron Journal.—Pursuant to instructions from the Post Master General, I beg to Inform

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

Reason:—Euclosed, from Warden, Ohlo Particular of the Pa

JULIUS J. WOOD, P. M. B. C.

In this was inclosed the folk Warden of the Penitentiary:

"This paper is not admitted into the Ohio Peni-tentiary. The man to whom it is addressed is here for the murder of his wife, and I do not wish to have him still further corrupted by any such pub-lication as this. Please discontinue:

R. Bwnn." Warden.

or arises, by what authority does

Warden.

Now the question arises, by what authority does this Warden presume to pass judgment upon the moral effect of this paper? (We assure 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 ceasorable over the public journals? Let it be borne in mind that it is the character of the paper that his objection goes to, and net a general objection to all newspapers. It resolves itself into the—he, in accordance with the spirit of the assumptions in the above quoted dogmas of the church, has already foreaballowed that which will become an established assumption in a sport time, unless liberal minds repel it boldly, manfully and unfatteringly, 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 infolerance is creaked. Daily innovations are being made in courts of justice and by officials, upon individual rights, which are akin to those which were, but a sew years quoc imade 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 the or action, and convaine bigots that we as a people have rights, and that those rights shall be respected.

He is Somewhat Displeased !

LETTER PROM A. MOGEROOM.

FRIEND JONES:—Enclosed please find fifty cents, the amount of my indebtedness for the Journal. Please discontinue the paper. If the Journal is to be prostituted to the work of giving celat to Alexander Smith's book, I care not to have it in my family. And then, to find the editor endorsing the scurrilous sentiment that Jesus was the bastard off-spring of Herod I 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.

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 tetrarch is quite an ingenius method of throwing dust. But with the majority of your readers, Smith's book wont go down, an age-coat the pill as you may.

But how is it, Friend Jones, you are down on the "immaculate conception," and recently admitted into youe paper a very scurrilous article on the subject. But now you assume to know that by angelic influence this bastard embryo. For first of itse, was so metamorphose as the company of the control of itse, was so metamorphose the properties of the company of the control of the company of the control of the company of

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 precasely the same thought" as #@urself, "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 thick, 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 wonderfull world, of our and

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 wonderfull 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 visitom, to build up the great Institution, that we are but humble operatives in, we should feel agreelyed 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 sign, and we positively assert that no paper ever published, at the same properties. JOURNAL has a freedy stained. tively 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 spiral life—so long, we have assurance, doubly sure, that Angels shall be our guides, and successfull cover our extra form. and success shall crown our every offer

Spirit Commus

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 Shakers, through trance mediums. It is very interesting. Entitled "A Revalation," &c. Address S. S. Jones, Chicago, Illinois. See Book List in this paper.

Bersonal and Focal.

Wz shall publish next week another interest-ng communication from William H. Wandel, in eference to Spirit Pictures.

D. E. HEAL, of Wisconsin, is doing a good pusiness at healing in Atlanta.

R. D. Goodwin, M. D., has started en a tour through Illinois and Indians, 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. Prassall is doing a good work in Michigan.

Miss, L. A. Pransall is doing a good work in Michigan.

Miss. F. A. Looan is still actively in the field at work, and no doubt is doing good service. Her address now is in care of Warren Chase, Baint Louis, Missouri.

Hurshen Turrius's great work, the companion volume to the "Goo Insta."—the Carser 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.

Zhiladelphia Department.

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Subscription will be received, and papers may be obtained at wholesale or retail, at 654 Raco street, Philadelphia,

ery of Spiritualism, and the Progress

CHAPTER SECOND :- SECTION THIRD.

CHAPTER SECOND:—SECTION THIBD.

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." It were well if this as applied to mere physical force, had been confined to those ancient auto-traditional and traditional periods. The strongest men were supposed to be descendants of the gods, to be in lavor with them, and to become gods after death. God has never been any—thing more than an extension of man, multiplied to the utmost bound of his capacity, but ever himself. The early gods were always men, and their feats were but little in advance of their earthly prototype:

uplied to the ulmost bound of his capacity, but ever himself. The early gods were always men, and their feats were but little in advance of their earthly prototypes.

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 sanserit, the oldest known language, are the foundations upon which all the stories of creation, both sacred and prolane, have been built. The basic idea was so peculiar that it has never been lost, and hence the correspondences in all the sacred writings on this subject. It is a matter or regret that these things have stood in the way of geological, stronomical and scientific investigations, and that men have chosen rather to stultify themselves by these fabulous traditions and their progeny of records, than to admit the well attested and palpable revelations and facts of nature and science. The attempt to give the sanction of divine origin to these meaningless myths, has cursed humanity and retarded its progress. But we rejoice to know that these, barriers are rapidly falling, and that man has so far progressed that he can enter the arena of science and philosophy, and see them rise up in their true dignity, and throw off these theological myths, and mytholigical fallacies, and thus will he be enabled to look directly at the facts of nature, and avail himself of those intuitions which open to him avenues to the higher fornations of knowledge in apiri-life. We have already stated the fact that man was sovored through the operations of the divine principles in the womb of mother nature. It is our design to elaborate this subject more fully in future chapters. It will come properly under the bed of the revelations of the divine principles in the womb of mother nature. It is our design to elaborate this subject more fully in future chapters. It will come properly under the bed of the revelations of the divine principles in the

tended to confirm them in the theory.

But we need not dwell upon these fallacious theories, except to show what modern ideas and theories have dropped as fruit from these old dead trees, fried fruit indeed, furnishing but little nourishment to humanity.

The Spiritualism of the people, Druidical forms of worship were now introduced very generally. Sacrifices, both human and animal, were made in the groves and in rude temples which they constructed and dedicated to the gold before they constructed any houses for themselves.

code before they constructed any houses for hemselves.

Seifahness and the low cunning of the animal proposalities, entered very largely into the feelings which prompted men 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 unfoldment, yet it was then the redeeming trait of the world,—the lamp whose light shone smid the darkness of that night of error and undevelopment,—not only pointing the way to higher conditions for early schildren in that which was to them a hereafter, but laying the foundations of higher conditions for the physical and animal seemed to be so perfect and continuous that there could be no end to is, "to order it and establish it" not with justice and indigenent forever, but with blind and ignorant might and force.

BUTRICHT

For any subscriber to order his orher paper discontinued, without remitting arrearages, 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 entoreement of the higher duties, is not conducted on a sound basis. He or she that wrongs another out of five cents, would not healtate to do a greater injury under circumstances that would not result in exposure. It is a dogman of the catholic church, that trivial sins of the kind referred to, are excurable on confession ma of the catholic church, that rystur sins or the kind, referred to, are excurable on confession &c. Our philosophy teaches us to deal justly with all men. Our postal currency system of fers facilities for remitting any fractional part of a dollar that may be due in such cases. I tivill please us, and be better for all concerned to have this admonition strictly adhered to by all who have dealing with this office. may have dealing with this office.

MRS. ADDIB 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 sie 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 Harmonial Philosophy. ophy.

WE call especial attention to the advertisement in another column of the Universal Lite Insurance Company. We speak whereof 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.

LETTER PROM MES. ADDIE L. BALLOU.

LETTER FROM MEA. ADDIE L. DALLOU.

DEAR JOURNAL.—Having but a brief moment to write and send you the names of several subscribers chished at as 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, blue at their pecualary littleness, and the meager sum they suffer some of their workers to go forth with.

This place is alive with the finiterest my lectures have created, and being earnessly solicited by chuch goers and others, shall accept their invitation for another course.

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

To-night the churches have all called a "special" prayer meeting of each respective flock, apparently to detain many from attending the lecture on "Soldier life," that your humble writer had been invited to deliver under the anapices of the "Grand Army of the Hapitalie," but their prayer meeting will be a kindness, if they succeed, for even then the Hall will be too small to accommodate those that will surely crowd inside its walls.

The JOURNAL improves, and is the constant edmiration of all to whom it course greeting, its sharp editorials on the Bible and old theology, are opening the even of the bigoty-blind-Ecologic please find \$1.00 for Austin Kenthopes a bunderd more may follow it. It was the recipit of the sale of the poem, "No Seat in Hesven," while in Fillmore.

Savannah, Feb. 22ad., 1870.

J. V. MANSFIELD.

Letter from B. F . Boyd.

Bro. Journa—I observe very frequently lauda-tory notices of the answering of sealed letters by Mr. J. Y. Mansfeld; also the most convinc-ing testimony of the genuineness and correctness of the answers. I have no objections whatever to urge against all this, but I cannot help think-ing whenever I read these corroborative testi-monials of our brothers rare gift, of a frac-tion 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 guaranteing either any as-swer, or the return of the money paid, or any

his depart

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.

REMARKS:—We give place to the foregoing, seemingly, just complaint. Ot Brother Mansfeld's mediumship we knew nothing. We have never seen nor had any correspondence with spirits through his mediumship, Our own opinion is that spirits controlling him sometimes are sufficiently clear seers to read the scaled letters sent him, and answer them as any other one in the form would do, personating, psychometrically, as far as they are capable of doing, the spirit addressed in the letter. If our friends would pay their money to mediums, they can visit nearer home, they would have less cause of complaint.

Appetite for Tobacco Bestroyed.

Fort Calhoun, Nebraska—Captain O. P. Hull writes.—As you (Mr. Bundy) are the agent for Orton's Preparation for destroying the appetitie for obacco, I beg leave to inform you that I did not believe in its efficacy. I had been such as 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 Prepatation. I told her that it would be two dollarss thrown away, but if she would write for it I would be physically and mentally. When the box arrived and I tasted it, I said that it was nothing but -common chewing gem; but I am happy to testify that I have used Orton's Preparation just tow weeks to day, and have not the least desfre for tobacco,—in fact, it makes mo sick to smell the weed,—let alone putting it in my mouth. I have lor the last three years used one-pound a week, and now all desire for it is gong. It is truly wonderful; in fact Mr. Bundy, I can'trily say that I think "Orton's Preparation for destroying the appetite for tobacco," just what it represented.

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 interest-

as follows:

"A remarkable and startling work in breadth of design and theological influence is the 'God Idea in History.' This astounding exposition of all the theological myths and mysteries which have distracted and deluded mankind will be halled by every scholar, candid investigator, and profound thinker, as the book of the age, and one whose inevitable mission is to revolutionize the realm of opunion, which hasbeen for centuries drifting about amidst the fogs of sectarian mystery, to find a clew to the problems of theology."

For further particulars, see advertisement in another column.

We call attention to the advertisement in another column, headed, "A Rare Chance." In our publication of the advertisement last week, we made a mistake in the number of his residence. The Dr. takes a philosophical view of the matter, supposing as he does that the Spirits are det ermined he shall not find a purchaser;—however, the Dr. seems determined to carry out his present plans,—and we give a helping hand in the publication of this notice. He offers a rare chance indeed for any hea ler to step into a good practice.

Statistical Department.

The many lectures have you had within the last

year!
How many mediums, what phase of menuments are their names
are their names
6. What churches are the most prosperous in name
and shilling of preaches?
8. What is the appearant status of the cigi, theolog
8. What is the appearant status of the cigi, theolog
8. What is many and the most liberal in the certification of re? parent status of the old; theological re liberal in the estimation of the

odward, A. Wood-aly developed me-has passed away. The Methodists largest party, and a field. New this our neighbors in lags, but dere not ad sheir orthodox

Advent six, Methodist five, O bestdes some dossu or more vever, or hold to no particular. We have ne mediums. W place. There is a Methodischity and very weak. W by ministers of the various diffy" is concerned, I can maithem a Beecher or a Chapin.

The people, as a mass, disbelieve in priestcraft and logical dogmas. Sectarianism is declining, People as gining to think for themselves and with thought and son comes liberal ideas and a better view of the relationship.

SPECIAL NOTICES.

the Ratioto raise, and a e months on irial, and a onal Polesh by J. William only five cents. When it is ne price of the Journal for onld be seventy-five cents awrenty-five

three months at regular rates/would be seventy-live; couls and the price of the volume of porms has have aventy-five; cputs, they will see the naturalizes of the offer. see expect, they will see the volume of pooms: subscrip-tude for a year I will a set the volume of pooms: Subscrip-tion; can be sent to J. William Van Naues, Simira N· Y. I colores the above proposition made by If No. Van Naues and all who would like to aid him, a worthy medium, to sell his book of pooten, and at the same time benefit themselved:

Ap We call your attention to the advertisement of J. BLiss, in to-lay's paper. At logic of employment, in city towns country, will do well to address him. He mean excety what, he says. The information you will acquir may be the means of you amussing a fortune. Write his five would/posentity our own interest.

No. 21, Vol. 7.—4 times.

Benling And Test Mediums.

Healing Medium.

Mcr. E. Waits is now located in Thicago, and can be found at No. 145 Fourth Avenue, where she will treat the sick, for all diseases which fash is hely to Ber rucces as a healing medium by magnetism or vital force, has not been surpansed by any one now living.

Her curve is all cases of Fits, Consumption, Uners, Can-ren, Tamers and other Scrotlons diseases are straig ways.

was non cionizazio of her sex.—si well-se all diseasses of children.

Bis gives no medicine in her trestment, but the vital force which is imparied through her medinaship, and performs the cures, is gives to her by eminent physiciane in spirit-life with whom she is in daily communion.

Bis treats patients at a distance, as well as those who visit her in person, on receipt of a letter written by the invalid, or, if too feeble to write then, by a lock of the invalids help, with a statement of the age, sex, leading symptoms and about the time that the patient has been cle. In which case the proper remedy will be imparted through magnetized paper, or such other means as the controlling intelligence shall dictate neach case.

TRESS.—Personal treatment at her rooms, 25, stiending

A Very Good Medium

A Very Good Medium.

Mrs. McOod, a very excellent writing, trance, psychometric, bealing, clairvoyant sed clairandiest medium, can be found at the receipton room of the Razeno-Panceters.

All hithing House. Roog 19, No.487 and 198- faceth Clark street. Any one desiring communications from departed friends, will be likely to receive the same through some one phase of her mediumship.

Tamas:—He per hour; for each person. Business hour from 9 to 12 a. M., and from 2 to 4 p. M.

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Oh! Thou great and wedderful Spiris, strong to create and wise to preserve, we know that in thy majestic hands are times and tides and seasons. Oh! tends the these son which each revolving per dimparts. Already we nerely we that the goldon aummer is gone, the burnished autumn is fading away. We hear the requiem voices of the distant winds approaching nearer and nearer, and singing the autumn is passing away. We hear the requiem voices of the distant winds approaching nearer and nearer, and singing the autumn is passing away; already we feel the cold blasts of the coming storn-king. The footsteps of the heary winter are stealing isst upon us. Thou art disclosed to us with the revolving age. How wonderful, how good, how provident are all these changes. We know that now thou all storing un under the warm rannle of the white snow the germs of future life that shall bleom in the sunshine of the coming spring and the burning summer. Oh! teach us the same wise lessons prevailing in our own fast fitting lives. Teach us when the young spring of-life is past and the burning summer is no more, and the sighing winds of sutumn are echoing in our sound and whispering "passing away," Teach us when the silvery frosts of winter.

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Whose am II This is the question of the hour. What a strange and instructive spectacle are the multitades of a city. As the thinker gares over the throughing, busy crowd that passes hitter and thither, he is reminded of the inevitable question, what am I?

The answer, which the contemplation of any one of the multitude brings, proves to him that our brief retrospect is true, and that in any single individual of the crowds that throng our city streets, we shall find you, sunshine and bloom, we shall find the purity of the young blossom there; the fragrance and strength of the rose, the sphendor of the gens; the mobility of the sunbaim, the storm and the t mpes',—all things that be, all forces that are, all conditions that the central mind has ever revealed in creation,—all

lor rils creatures. And another lesson that He teaches me is that He pays me as be goes. He, pays me in the self-respect that I have won. He pays me in the self-respect that I have won. He pays me in the self-respect that I have won. He pays me in the self-respect that I have won. He pays me in the self-respect that I have won. He pays me in that still small voice that always eays, for every righteous deed, "Well done though on the pays me in those whispers that I cannot translate, which some day I shall hear spoken, when the golden gates are opened for me, and I am permitted to lay my earthly burden down, and I shall enter the boat and cross the beautiful: river, and meet the boat and cross the beautiful: river, and meet the beautiful process. He had self-respectively was the self-respectively was self-respectively with the self-respectively was self-respectively was self-respectable of this wooderful Unknown, they tell me out in the world, beneath these tail steeples, in those churches dedicated to His name, where the rich and the strong, and the respectable of this great city, are worshiping Him. They tell me that the best service I can render Him is to go every seventh day and norsise Him and recite His attributes, speak of His goodness, kneel down before Him and tell Him what to do, how He shall rule and govern, when the sun shall shine and the rain shall decenned. They tell me that I mail alwood the shall be self-respectively was self-respectively behind me. I know Him in the wast Elernity behind me. I know Him in the safe fund that I was such as a self-respectively was self-respectively was self-respectively was self-respectively behind me. I know Him in the self-respectively behind me. I know Him in the safe condition of the self-respectively behind me. I know Him in the safe condition of the self-respectively was self-respectively was self-respectivel

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TO BEE-KEEPERS.

re in every department of sphelikumit re in every department of sphelikumit as more prictical information, and two to than any other look of the hand yet p reliable with summers onto and any reliable with summers onto and any

Loutier Department,

37..... Z. V. WILSON.

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

Our Position Before the World.

Our Feestion Before the World.

To our many friends, greetings. To our enemies, we send love. In our "New Year" Greetings" to our co-laborers in the field,—speakers, seers, mediums and editors,—all, we held out the olive branch, and saked you to strike bands with us in friendship. In the face of tremendous opposition and misrepresentation, we have succeeded through the angels and God,—the All-Father. We triumphed, and in the insugurative of the New Year, the twenty-second of our spiritual era; 1870th of theological error and misrale, we offered the hand of fellowship and the olive branch of peace. By many, very many, it has been accepted in the true epirit; by others, ecorned and abused. To all we said, and say again, "Our point is—made, not by us, for its not our work, but the Spirit within and the spirits without us; to these we are indebted. Friends have gathered sround us, in the form and out of the form. They have educated us, and we fully intend to follow their directions and obey their orders. Let us have peace."

www we publish comments from the Troy (N. per. The Times, of Feb. 7th inst., our oppound enemy, publishes the following: Y) paper. The Time-nent and enemy, publi

A NEW SPIRITUAL SENSATION—HOME AND THE DAY-

A new spiritual medium has andenly manifested himself in our community. He came unbersided, but promises to produce a spiritual revival here, such as we have not had since the advent of the new and strange doctrine of which the medium is such a powerful exponent. His name is E. V. Wilson, and he held for hy seterday at Apolio Hall to large and interested andiences. We were not present, but are told of some wonderial feats performed by him. After the lecture in the willing his his dide. To a gentleman sitting in the hall, he said:

"I see standing by that young man the spirit of a Second Leutenant in the srul, who was his friend, and who died from the effects of a wound in his side."

a Second Lieutenant in the army, who was his friend, and who died from the effects of a wound in his side."
The gentleman admitted that he had lost such a friend in the army.
"That lady," said Mr. Wilson, referring to a person atting near the sisle, nearly half way, back from the stage in the half, "has lotat ayoung lady friend. The spirit now stands beside her. They deceased was about eighteen or nineteen years of age when she departed this life. Now, am I correct?"

lady arose and said : "The statements are

e say arcse and sail. Anosatements are veral items of this kind were given, and in near-rey Instance prosounced correct. It is impossible to the could have been any collision between peaker and the subjects be selected as means sting his powers, and the wooder and excitenamone, the andlesse at times were very more and the subjects of the country of

The Troy daily Whig, of the 14th inst., notices or lectures yesterday, as follows:

Apollo Hall, was densely packed-last evening by people drawn this beautiful to the apollo Hall, was densely packed-last evening by people drawn this beautiful to the apollo Hall was densely packed as to result and a second to the apollo Hall was densely a few and a second that over two bounded persons were unable to inclied or the body. The hall was occowred that over two bounded persons were unable to incident which occurred in his hearing on Saturday, when he was pointed out in the street as the Solritualist medium, at which a conversation arong between a couple of gentlemen in regard to Spiritualism. One asserted that it was tree, but it was of the devil. From this the lecturer took his text, "The Devils and Diabotism." Space forbids a report of the lecture, but in the way of illustrativity in the second of the beautiful the second of the se

Comments from us are uncalled for. These facts are patent. In Washington, D. C.; Baltimore and Cumberland, Ma.; Wilmington, Del.; Philadel-phis, Fa.; Viseland, N. J.; Troy and Binghamp, lon, N. T., we have triumphed and our lectures a success, and everywhere the cry, "Brother, come sgain, etc." Were proud of this! yes, unto tears of joy, thanking God and his angels for our suc-tess.

cess.

And now to Brother N. Frank White, of New England; Brother Mills, of Elmirs, N. Y., and others, we sak you to refrain from misrepresentations. You have your work to do; we have ours. Let us work together for the good of our cases. Once again, brothers, we hold out the olive branch, not because we are weak, but because we are strong. Will you accept? Come, let us be brothers, for we have a great work to do.

Bev. Dr. Bond is tired.

We clip the following from the Baltimore Christian Advocate, of Jan. 29th 1870. It speaks for itself, and we know of many others, who are tired of just what Dr. Bond is.

of just what Dr. Bond is.

Come over to Spiritualism, doctor, and dine with
the angels and get rest, will you?

Come over to Spiritaalism, doctor, and dins with the angels and get rest, will you?

One of the Northern papers saylof our first number: "Dr. Bond writes-as if he gras tired." It is true. We say tired of an and write as if we would get rid of it in the shortest way; we are tired of religious stupidity, and write as sharply as we can in hope of forcing some pointed truth through the dense fat cumbering the slow heart- of worldly churchean. We see tied of hypocript, and at all risks make a pull at every sanctimonious mask than we meat, even though it be consecuted by a magit, and followed by a respectable mob of slily lime cerving depondents and servants. We are the the per comme and pollutions of the per comme and pollutions of the per comme and pollutions of the comment of th

Prayer-Meeting Killers.

There is a class of bathrains who room the land, making fearful havoc. They swing no tomahawk. They sound no warwhoop. But their track is marked by devastation. I mean that class of persons who go from church to church, charged with the mission of talking religious meetings to death. They are a reatiesa tribe, generally deaffected with their own church, for the reason that the church can no longer endure them; and then they go about like the roaring lion, seeking whom they may devour.

about the control of the carrier and the control of the control of

The meeting is all aglow. Some old Christians related a melting experience, or a young mi ph tof an approximate property of the property

milleolum.

It such an one is notoriously inconsistent, he will talk chiefly on personal holiness. Perhaps he "falled rich," so that, unencombered, he might give all his time to prayer-meetings. We knew a horse-lockey, whose perpetual theme at such meetings was sanctification; and he said he was speeding toward heaven, but on which of his old nags, we had not time to ask him.

One of the chiefs of this barbarian tribo of prayer-time the chiefs of this barbarian tribo of prayer-time the avocationy man. He is yery

awful thing not to be under all turn!"

It sometimes happens that this religious pest confines binuself to the meetings of his own church, confines binuself to the meetings of his own church the talkers are sometimes detained at home the confines are as of the results of the

awfu thing not to be turned. By stream, we all turn?

It somitimes happens that the religious peat is somitimed to the meeting of his own church. The somitimes of the some three distincts of the comment of the some three distincts of the comment of the some three distincts of the death of a prominent. The fact is, he composed that prayer about the time that General Jackson digd, and he has never been able to drop the allusion. He has a pursonizing way of talking to ainser, as much as to say: "Hot you poor, miserable scaliawaga, just look at me, and see what you might have been!" become of the distinct of the some distincts of the some of half as hour.

It is not the some distinct of the deprayed distincts of the some of half as hour.

It is not the some distinct of the deprayed distincts of the some distincts of the deprayed distincts of the some distinct of the deprayed distincts of the some distinct of the deprayed distinct of the some distinct of the deprayed distinct of the some distinct of the deprayed distinct of the some distinct of the deprayed distincts of the some distinct of the deprayed distinct of the some distincts of the deprayed distinct of the some distinct of the deprayed distinct of the some distinct of the deprayed distincts of the de

we clip the above from the New York Independent. It is spicy, racy, rich and rare. The Independent is independent Kick them again, dear Independent—these sanctified, holy, godly Prayer-meeting Killers.

E. V. Wilson's Appelatasents
For March, 1870. On Saturday, Sunday and Monday,—the 5th, 6th, 7th, 18th, 18th, 18th, 19th, 20th, 21th, 20th, 21th and 28th, at Ithaca, N. Y.
The lat and 26d, Monday and Tuesday, at Philadelphia, Pa.
The 3rd and 4th, in Byracuse, N. Y.
The 18th, 9th, 10th and 11th, at Auburn, M. Y.
The 18th, at Dryden. The 18th and 17th at Mc-Lase. The 18th at Homer, N. Y.
The 22-d, 23rd, 24th and 28th, at Dansville, Livingstone (co. N. Y.
Will return to our home the 1st of April. Are engaged one quarter of the time at Dixon during the spring and summer.
Farties wishing for our services had better write carly. Address us during March, at Ithaca, N. Y.
After March, at Lombard, Ill. Old subscribers to the Journatt are requested to settle up old accounts and contlines the paper. New subscribers collected.

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FATHER AND DAUGHTER

STRUCK BY LIGHTNING.

ont, Mr. J. A. B. Blakeslee and his magniter, of Spartaneburg, Crawford Co., Penn., wen both struck by lighting. They both blooted very much and were perfectly beaumbed, and lay in a stuppl, insendile condition. There happened to be in the house, at the time, but one-half a bot of Mr. Spaceo's Regative Powders, which Mrs. Blakeslee administered to them, and which roused and revived them very specifly, so that Mr. Blakeslee was enabled to write to Prof. Spence for more Megatire You'der, While waiting for them they fell back into their first intak of simpor; but they were soon cared by the Powders when they received them. Rottling size was done fastism basides giving them the Powders.

KING

OF THE ASTHMA.

"I have cured with Mrs. Spence's Positive Pow-ders a case of Asthma which the doctors had tried in rain for twelve years. They have also cured every case of Neumalgia in which they have been taken."—(N.Curaca; Okkaloosa, Iowa.)

Neuralgia it which they have been taken."—(N.Curaca, Okalcosa, Jowa.)

"I have cured wix caneen of Astiluma with Harris, Rpenace's Footsitive Powders; and Miss Harrist Lathrey, of North Adams, Mass., permits me to report that the Powders bave cured her Papitine-tion of the Bicart."—(Has. Marz L. Jurzs, Bouth-tion of the Bicart.")—(Has. Marz L. Jurzs, Bouth-Williamstown, Mass.)

"I called at the house of an acquaintence of wine on business, and found his wife down with the Asthman, Having the box of Positive Powders with me, I gave her a Powder and test two more for her to take also opered. Next morning I called again, and he was paring and entiting applies preparatory to making pies. Phe said she could exactely tell how much better she fold. My own ease o Neuralgias, or Tic-Boulfoureux in the ead, has been a pretty good fest of their efficient and witness in this neighborhood."—(Euzanum Moons, Shelly, Mich.)

"I am so troubled for breath for a west, and inst night with a severe pain in my side."—(Joun Bouserari's first lotter.) "I have taken Birs. S penicles' Fontitive Fowders according to directions, and through the nevery of God and the Fowders, I can breathe again quite sary. But oh! what distress I was in before I took the Fowders. I think it was the Asthman p but I would not call in the Drug-Doctors, because they came so near hilling me a number of times."—(Geonal letter of Josin Bouserzatz, of Caltaraugus Station, N. Y.)

A PSYCHOMETRICAL VIEW.

THE distinguished Psychometrical reader, Mrs. A. B.
SEVERANCE, Of Mankee, Wie., volunteers the follow-

ALMOST A MIRACLE

DOVER. N. H.

A TRAE ago last June, I was on a visit to a sister of an impe in Dover, N. E. Walls there she informed me at there had been almost a similed evought with her in terrible case of Seuralgie by Mrs. Space's Fostive Forms, and she' induced me to try them myself. J did so, with onderful success."—(M. Heursen, North Richmond, K. H.)

THREE DOCTORS

AND

A WIZZARD.

"A PTER trying three M.D.'S and one bottle of Wig ATER trying three M. D.F. and one bottle of Anard Stl, and one other prescripton, my rheumatism kept growing worse all the time, until ale Mira. Speemee's Feedlive Fowders, which her enlarged joints, and now she is well and hearty, also gave the Positive Fowders to our little Brand-dang sit the age of two weaks old, for Fira, and it has bee smartest little thing that you ever asy, my to years when it was taken with the Secriet Fever, for which gave it the Positive Fowders, and, this morning, it is well."—(Mosse Harrwitz, Feen Yan, N. Y.)

THE GREAT SPIRITUAL REMEDY MRS. SPENCE'S

POSITIVE & NEGATIVE POWDERS.

control of the Positive and Regative our disease of all kinds, is wonderful beyond They do no violence to the system, energy, o messenting, no vomiting, no mesotising, and Children End them a slient but a sure