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

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Biterary Department

For the Religio-Philosophical Journal.

Angel Mary.

BY W. W. STOCKWELL, Angel Mary, sainted spirit, Art thon near this pensive eve, Violting the lonely hearted, Some impression sweet to leave ? Still remembered is thy promise To return to this lone heart, Crowned with the divine existence Of the world in which thou art ?

Then hast nobly kept thy promise, Sainted spirit, angel wife; Then hast given my soul assurance Death is not the end of life! Well I know thou'rt often near, Angel Mary, all divine; I have felt a spirit's presence, And I know that it was thine.

When my various powers are passive, Save this lonely beating heart, In my waking hours, and dreaming, I behold thee as thou art; I can see thee, I can feel thee, And thy touch I know so well, And thy sonl with love beats warmly, Deathless as affection's spell!

Oh ! I miss thee, Angel Mary, Sadly miss thee all the while, And the days seem veiled with shadows, And the night stars sadly smile. Since the sunshine of thy presence, Lonely left this home of mine, And I'd pass beyond the shadows 'To your home of light divine.

Angel Mary, sainted spirit, Still be near me day by day; Let the sunshine of thy presence Brighten still my lonely way; Visit of the lonely-hearted, Passing earth's dark shadows through Let me linger in the sunshine of thy love to warm and true,

and reliable author, is it not safer and wiser to give them a large measure of our confidence, and then seek to learn and understand the great lessons of wisdom the facts would teach us?

Now to what do all these facts, of which we have spoken, seem to point?

Most of the authors quoted, admitted that the force, or power by which these things were done, was outside of and higher than man, and worked through him for the good of the human family. Hippocrates, Vanhelmont, Stahl, Sydenham and many others admitted that it was intelligent. Some said it was a blind force, a life principle, or force of nature, constantly acting to preserve man on the earth. Others of the o'der, or Pagan-writers called it the benificence of the gods-and among the Jews and Christians it took the name of special "gifts" from some higher power, that some were permitted to enjoy, or of angels that watched over the family of man, as God's agents and ministers of His love and care.

The facts seem to point through all religions and in all times and nations to one great and all pervading, active and intelligent means which the Great Father of all men and nations of men prepared and used to bless man on earth, as He prepared His sun in the heavens t) shine for all, and upon all, to bless all.

Christ said he did not do his wonderful works of himself, but of His Father who was in Heaven; and the angels came and ministered unty Him. Did not the prophets and apostles re-ceive their "healing powers" from the same source, and the Pagan priests and the Roman monks too? Who can show these did not ?

But are there no facts now, in our time, similar to those in the times of the prophets, Pagan priests, apostles and monks? There are an immense number of cases to which millions of our own countrymen, and of other nations are willing to testify, not only as to their being facts which they have witnessed, but as to their similarity of character, judging from the records and the facts themselves. The witnesses are from

nothing could prosper that did not work for the power of the church ; all else was of the " Devil," as the people were taught to believe. The honest monks that possessd the gift of he iling were a great power over the people for the church, and were used as such and protected in the monasteries. With the ruin of the Roman Empire the dark ages succeeded. Thus the light from angels and men was for a long time obscured or shut out just as men may hide from the light of the sun that would expose the deeds worthy only of darkness.

The protestant church, a sort of washed and educated child of the old Roman church, still clings to many of its opinions and prejudices, as the days of intolerance have particularly marked.

The rude and unlettered nations of the north of Europe, in the time of the Roman Empire, and from which ours sprung, have had every thing almost to do for themselves. The light of the past was lost to them in the ruin of all the old Empires, and Rome only gave them her church. As the darkness recedes, such records as were preserved, and glorious names are com-ing more fully to light. We find, however, that in our boasted progress and triumphs over the mother church, we are, as an English and Pro testant church, now nearer Rome man Jerusalem and nearer the Pope than Christ !

I will remark here that whatever view we take of the above facts, Christ appears to be a great central light, and his character and teachings, so exalted and beautiful, place hun above all, as a blessing from Heaven to man, and as worthy of the adoration of men and the songs of angels. That in him were all the gifts most completely blended by His Father in Heaven; and by the same power as Creator and Father of all, they were bestowed, not only upon the Jews and christians, but as the fact shows upon the whole human family at its creation, and tor its preservation, instruction and happiness. God "dividing to every man severally as he will." They seem to stand with the gaits of eloquence, of music, of pactry, painting and others, which in early times were also considered as the special gitts of the gods. Thus, from the fac s, the belife of the "Aprstles" and "Christian Church" since, that the gift of healing, with the other gifts, was a "special supernatural endowment" by Christ to his apostles, or to believers, seems to fall to the ground, like the old opinions in astronomy and geology, and that before God, the cures by the aposites, Romish monks, Pagan priests and Dr Swan stand on the same princile. These gifts may have been made signs, like the bow in the cloud, neither being special creations, but existing from the first in the laws of nature and of man's being and connectionwith angels. This of course is but a hurried and partial glance over so wide a field of thought; and many things must be left unexplained in an article like this, even if they could be at all. I shall send it forth, however, letting the facts speak for themselves, and each one speak for himself what the facts mean, and what great lessons of wisdom we should learn from them. In all this, I will add, can we not see something of the grand system of agencies by which an INFINITE GOD doeth his will "in the armies of Heaven" and towards this, and, perhaps, an infinite number of other peopled worlds? And also find room for a larger charity and love towards our fellow man? We may yet learn al-so, as millions now are believing, that from man in this and all worlds similar to our own, come the angel hosts that minister to man everywhere and rejoice more fully in the presence of God and grow in wisdom before Him. Progress and development seem to be the great laws of the Universe. 1.2

The Davenport Brothers have extraordinary powers in this directim, and have been juvied o almost every Court in Europe. In Russia their success was unbounded. The Czar, the Imperial Court, the nobles, all the wealthy and intellectual classes became deeply interested in the physical manifestations as presente I through the Davenports. Their public exhibitions were so thronged that in Russia alone their receipts were equivalent to a handsome fortune.

Joseph Vandaniker, who was under our personal supervision for several months in 1867-68, possessed remarkable power as a medium. He could not be bound with handcuffs or ropes but what he would be speedily released.

An iron ting, seven inches smaller in circum-ference than his head, was irequently placed around his neck. A metal speaking trumpet was transferred from a locked room in which the medium was, to an apartment below, although, at the time, there was no aperture larger than the key-hole through which it could have passed. Indian spirits through his mediamship, could make their voices sound upon the at nosphere-their words not so distinct'y enunciated as our words usually are, but sufficiently clear to be easily understood.

Once, when in the same sleeping room with him, at a hotel in New York, the bedstead on which he was lying rose some seven or eight inches from the floor, and moved out from the wall against which it was standing.

Mr. Charles H. Read, who is now in this city, is also a highly gifted medium, for physical manifestations. At a private seance on Thursday evening of last week, his powers were thoroughly tested. There were some twenty or more ladies and gentlemen present. While he was securely fastened to the chair up in which he sit. his wrists fast bound, totally succeable of moving his hands or arms, coats and solidizon and steel rings were placed up in his arms.

A small wine glass, half ulfed with water, was taken from the console and placed upon his fidels) that the world owes its present advance-ment in science and civilization, and not to the head.

brilliant discource blending two subjects chosen by the audience: "Death, Ressurrection and the Judgment," and "What are the Evidences that Man Communes with Angels?"

Although the weather was unfavorable, the Hall was filled.

THE BIBLE IN PUBLIC SCHOOLS. From the Cleveland Leader.

Your correspondent "Senex," in Saturday's edition (5th inst) occupies nearly two columns endeavoring to show the propriety and justice of retuning the bible in schools. Not having the time, even if you could allow me the space to review his argument at length, will only reply to some of the many absurdities that form the substance of his remarks. "Senex" says :

"Among the various projects now hefore the public, excluding the bible from our public schools, in point of importance, out ranks every o'her. It has many prominent advocates, and but few public opponents."

This, to some extent, is true, but does not outrank every other. The importance runs in an opposite direction from what your corresponlent endeavors to demonstrate.

To remove the Bible from schools is certainly an important measure, one of pressing necessity; and although its advocates may be few, compared with its sectarian defenders, they are migh ty in strength, and potent in facts and arguments.

"Sence a further says: "Infidelity has spent, and is still spending, all its efforts in futile attempts to pull down and de-molish the social and religious fabrics erected by others."

Your correspondent had better define what he means by the term. 'Infidelity." I will accept it, however,-no doubt as he means opposition to sectarian Christianity and theological dogma of an unqualified h-lief in the Bible as the Word

SPIRITUALISM.

Communication from Mr. A. Rammond.

FROM THE GALESBURG (ILL.) FREE PRESS.

According to Philostratus, Empedocles, a native of Agrigentum in Sicily, who was born four hundred and forty-four years before Christ, performed many cures that were deemed miraculous; and in one instance recalled to life a woman who had for some time been dead.

It is said of Appelonious of Tyana, one of the most able followers of Pythagoras, that "whereever he went he incited to piety, to prayer, and cured the most dangerous diseases with miraculous power." It is said he once stopped a funeral procession and restored to life a young person whose body they were carrying to the grave. There are many other cases, but here there is not space to mention them.

There is a work by the orator Aristides, in which he gives details of the treatment by the priests in the temple of Esculapius. The cures are related day by day, and are shown to have been performed by this great "gift," or power "through the laying on of hands."

There are many cases deeply interesting and from many sources which I should like to give, if space would permit, and the reader had patience, but in this article I can only make general statements of the facts, rather than give many of the facts themselves which comes to us from so many sources, from many nations in different lands and through all recorded times. Divine honors were paid to many dis inguished with this gift of healing. Temples were erected in their honor also, and kings, bishops, warriors and statemen did them reverence, and great multitudes of the people followed them with adoration, or flocked to their temples and worshiped them as gods.

A very great number of facts on this subject and those relating to the exercise of the other "gifts," also enjoyed in all times and nations, and such as Christ exercised and said should follow those that believed in him, and such gifts as are mentioned in the 12th chapter of first Corinthians, can be found recorded in the works of Josephus, Homer, Plato, Pythagoras, Pliny, Plutarch, Sammoniacus, Aureliadus, Vindicianus, Firmicus, Beniveni, Alberti, Mead. Paracelsus, Kircher, Wirdig, Santanelli, Maxwell and Van helmont, and many, others, all of which you can consult at your liesure, besides the works of the learned Ennemoser, of Germany, and these by Professor Leger, "doctor of the medical faculty of Paris," and "fellow of the so-ciety of mineral and the society of sciences, etc., and finally I offer the Bible itself as proof of facts on this subject, outside of the people whom it particularily represents. Christ himself recognized the fact that others of his time, not his followers, did many of the wonder'ul things he was doing and not in his name. On one occasion when his disciples complained of it to Him, He said "Forbid them not, for they that are not against us are for us;" thus also, may we not say, recognizing the fact that they were doing them on the same principle that he was doing them, and those not against him, for the same good ends? But if against, was not the patient still blest by the healing ? Can any one in the presence of this array of so distinguished authority, speak of the marvelous cures performed by any others than the Prophets, Christ and the Apostles, as being only "re-puted," or that the many wonderful, things recorded by so many authors in different ages and nations, and similar in character are really not true, while in fact they are generally better substantiated than the facts and wonderful cures recorded in the Bible? If they are charged as being fabulous, what shall we say of the similar Bible record? No doubt many errors have crept into all records, from the imperfections of men and society, but when the records come to

among the ablest and mest learned, as well as from the humblest, and from both infidels and christians, and those of the best character and standing, and from all classes of men and socie ty. And after years of investigation of this matter, they unite in their testimony as to there being now an intelligent, active power, or influ-ence over, and about the whole human family akin to that recorded of the angels. And that this power either directly on man, or by some forces in nature, is now doing in our nation and others, many things as wonderful, almost, as anything recorded in any time, or any country, and greatly blessing man. If we do not believe them, it does not change the belief of those who know much more about the matter than we do. nor the facts themselves.

If we throw aside all this proof, what value is there in human testimony? What reliance can we place upon the scripture record that comes to us through so many ages from a few humble disciples? If we reject the experience and testimony of so many living witnesses, can we blame others for rejecting the testimony that comes to us, so remotely, from those interested and of whom we know nothing scarcely, except what they said of themselves, or of each other?

May I not ask my christian friends, is it not wiser to study the facts of the world, now coming before us, than hug so tightly the opinions the facts are exploding? We may shut our eves and wag our heads, but this does not obliterate the facts. And "if the b'ind lead the blind," we have been told the consequences.

Now whether Dr. Swan succeeds here, or not, is a matter of more consequence to himself, and patients than to this discussion. for there are a multitude of facts on this subject all over the country; and yet is but just to him to say, he has already performed in many instances, as wonderful cures, and that are well attested, as some that are recorded of the apostles or monks, or pagan priests. His witnesses are ministers, udges, physicians, and other intelligent men of igh standing, that have known him for some twenty years, as well as many of the poor and long suffering ones of earth, who are blessing him for the sweet joys of health restored to them by this means. Can these be only " reputed" facts ?

Let us ask that, if any one of the above classes of cures is miraculous, are not the others so too? If the cures by Dr. Swan, Vanhelmont and Galen, were on scientific principies, where is the miracle in those by the apostles and others? If one class was by some life principle, or force in nature, were not the others so too? If it is true that there is and always has been since the creation of man an angel force or power superior to man and increasing with the increase of man and watching over the children of earth and oft communicating with them and working upon them and through them and having greater power than man and different degrees of development, like him, will not this account for much, not all of the various phenomena of man's history heretofore unexplained and for all the miracles and inspiration too? Would not this be a beautiful and blessed relationst ip between two worlds? If a miracle, in the true sense of the word, is something wonderful, or an event not according to the known laws of nature, or above man, then miracles always have been, are taking place now, and it may be safe to say, always will be on earth and in heaven too, so long as man or angel is limited in ability and knowledge and God is infinite.

But it may be asked why these gifts have been so little exercised, or lost mainly for ages past in Europe and in some other countries. I answer that when the Roman Catholic Church became very large, extending over an immense empire and very ambitious for power and its leaders still more ambitious and corrupt also, the great wants and interests of the people were crushed us from our best sources, our most intelligent | by the inquisition and other means, so that

A. HAMMOND. Galesburg, Ill., Feb. 28th, 1870.

SPIRITUALISM.

As Taught by the Angels,

BY WASH A. DANSKIN.

From the Baltimore Telegram.

To CORRESPONDENTS.-P. H. H. asks," What constitutes a medium? Why have some people the power to converse with spirits while others have not? Do you think by a behef in Spiritualism that you can be saved ?

A satisfactory answer to the first of these questions would require a long and elaborate essay. for which we have neither time or space. We can only say :- The different phases of manifestations require different physical, mental and magnetic conditions.

To be naturally sensitive, and to possess sufficient control over the nervous structure to produce passive or negative and receptive conditions, is necessary to all classes of mediumship.

The inspirational medium, who is selected by the more highly unfolded spirit intelligences, as the channel through whom the wisdom of the supernal spheres shall be transmitted to mortals, must have a well organized brain-of good healthy substance-fine in fibre and broad at base. It language and ideality are largely developed, sublime thought will be clothed in forms of exquisite beauty. Irresistible logic will compel the assent of reason, while rythmical utterances fill the ear with melody.

Such a medium is Mrs. Hyzer,

The medium for Physical Manifestations may be well developed intellectually, morally or phy-sically or may be deficient. For this class of manifestations, there appears to be necessary a peculiar magnetic condition, which is rarely discovered. There have been but few media for physical demonstrations sufficiently well developed to appear successfully before the public.

Daniel Home is one, and he has filled the Old World with amazement at the wonders that occur in his presence.

Several gentlemen-one after another-stind in front of him, placing one hand on his head und the other firmly on his shoulder, and while thus holding hip, his coat would be imperceptably removed from his body and invisible hands would be felt gently touching the check, playing with the hair, or ctherwise manifesting hum in affecti m.

At a public seance given on Saturday evening last by Mr. Read, at the Calvert Assembly Rooms, some misunderstanding arose in regard to one or two persons selecting as committee men, and a feeling of antigonism created, which in some degree marred the pleasure of the evening. The manifestations were distinct and clear beyond reasonable question, and the entire. difficulty seemed to grow out of an idea ent rtuined by a few persistent people, that among the large number present there was only one gentleman who had capacity sufficient t) know when a rope was tied correctly, or honesty enough to state the facts of the manifestation truly to the audience.

The gentleman who was first invited to serve on the committee, was as well known and cartainly as tayorably estcemed in this community as he whose expressions of disatisfaction disturbed the harmony of the meeting.

The spirits or invisible powers who produce these wonderful phenomena through the mediumship of Mr. Read, do not propose to subject him to the whims or fancies of every one in a promiscuous audience. They have certain conditions which, it fairly tested, will be satisfactory to the candid investigator.

The reason "why some people have the power to converse with spirits while others have not," is obviously the same that marks the individuality of men and women in other respects. One man has the power to catch the glowing beauty of the landscipe and transfer it to his canvas. He speaks through the medium of his art to all who gaze upon his picture. Filled with the inspiration of nature, his whole being becomes receptive, and all things hold converse with him, until his soul-life is passed in the realm of the spiritual ideal. Consciously or otherwise, he is daily in converse with higher and holier intelligencies.

Another, standing by his side, would exclaim, What a splendid motive power! How readily might that bounding waterfall be made to turn the wheels of a saw mill! and how productive would be those majes ic oaks, if converted into

timber for the ship-yard! This mind, filled with the speculations and de-sires of the material world, is not receptive to infiux from the spiritual.

The one would necessarily be mediamistic-the other would not. Difference of organization the cause-diff rence of manifestation the resuit,

Those whose aspirations lead them upward: whose souls are reaching out for communion with the higher spheres will almost surely develope mediumistic powers, if they will observe proper condi ions.

We think that by "belief in Spiritualism" we not only can; but must be saved from the blighting influence of bigotry and superst tion.

If P. H. H. means to ask us, "Will a belief in Spiritua ism save us from eternal punishment?" we answer : Spiritualism repudiates all such unenlightened conceptions of the Divine system, and reconciles the wisdom of God and the imperfections of man through the doctrine of endless progression.

Mr. Read has, during the past week, given a series of private seances at the dwellings of some of our prominent civizens with marked satisfaction, and will resume his public exhibitions at the Calvart Assembly Rooms on this Saturday evening. Mr. Read's Public Seances will be continued on Monday, Wednesday and Friday evenings next at the same place. Mrs. Hyzer on Sunday evening last gave a

Bible or its defenders. Again he says: All our modern notions of civil and religious

I berty have been drawn from that much abused book--the Bible. All our free Institutions are based upon its heavenly teachings."

' A greater falseh ood was never uttered in the same number of words. The real facts in the eise are, our free institutions and what gennine religion we have in the world, have obtained in spite of the Bible and its advocates, and not on account of its pretended claims to puri y and inspiration. One assertion, without any facts to sast in it is as good as another. When your correspondent furnishes the testimony in support of his declaration, I will give them a candid consideration.

Speaking of the people, your correspondent says: "How can they be educated to virtue without bloks of morality. Or how can they be educated to religion without the Bible." Better never see a book than to be educated in such kind of morality as the examples set by the principal characters who figure in the books of the Old Testament. If the New Testament is less exceptionable it inculcates a stupendous absurdity, and as for the religion it teaches we look in vain for anything within the pale of sectarian theology that corresponds to the precepts and examples of the humble Nazarene. There is a Bible which no human hand can imitate or counterfeit; needs no translation, but teaches the same language to all nations kindred and tongues and this is nature's ample volume ever open before us.

"The Bible is the foundation of all our knowledge, either of relig on or virtue."

Will your corr. spondent be so kind as to point out a single principle of morality or virtue that was not inculcated many hundred years before the Bible was compiled or written?

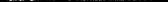
"The puritans were strictly moral and imbued with the Spirit of the Bible.

Truly said; but it was that kind of morality peculiar to the Bible, as they were "deeply imbued" with the spirit of its teachings." True, they fled from persecution, but it was only to establish a more intolerent and bloody despot sm than what they left in the Old World. The history of the Puritans, "deeply imbued" as they were with the charities of his derived from the Bible with the idea of their mission to suppress hersey at all hazards is not, in my opinion, a record that even a Christian may refer to without a sense of shame and regret for the intolerence and murderous spirit that characterized the people. Sincerity is no excuse for the human laws and actions of this bigoted and intolerent colony. Their history to the end of time will remain a blot and a disgrace to the otherwise fair fame of New England. If ever there was a people on the face of God's green earth that disgraced humanity it was these same original Paritans.

Has your correspondent any more such examples to offer? My objections to the Bible in schools is based up in its utter and absolute unfitness to be placed in the hands of the young student as it will contaminate all just and truthful i leas of God and his attributes, is a disgrace and outrage on the universally acknowledged character of the Maker and Preserver of the Universe, an insult to science and the present advanced and enlightened condition of human intellect. The Bible is well enough when regarded in its proper light, a history of the times to which it relates, but when the attempt is made to force it upon the world as the Word of God. emanating from the source of all knowledge, all power and all goodness, I beg most respectfully to enter the solemn protest of, yours truly, D. A. E,

-HOME.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the South side, Only five minutes' walk from the Post-Office. Good mediums always in attendance.



RELIGIO-PHILOSOPHICAL JOURNAL.

Original Essays.

For the Religio-Philosophical Journal.

REMINISCENCE, OR PRE-EXISTENCE OF THE HUMAN SOUL.

The Wonderful Manifestations in the Spiritual and Material Realms.

BY ALEXANDER SMYTH.

I very much regret to find that some of our most eloquent and talented lecturers have lately introduced in their lectures, the subject as stated at the head of this article. However much I admire the lecturers and reverence the spirits by whom they are generally influenced and guided in the search after truth, yet I am constrained to assert that their labors and elequence, are expended in endeavoring to establish an idea which has not a single fact to support it. There are many ingenious and apparent plausible reasons adduced in support of it, I must confess; but even they are fallacious, as they are predicated upon mistaken conceptions of the physical and psychological nature of man; therefore, after perusing this article and perceiving the facts and arguments which I shall have adduced, you will consider me justified in denouncing this doctrine as one of great error, unworthy the notice and investigation of our brother Spiritualists, for it is only capable of distracting their minds and leading them into an endless metaphysical contest. Whence came this idea, and what is it ? It can be traced far back in history, to that land of fable and misticism of the ancient Egyptians, of many thousands of years ago, when all the people and land were under the despotic sway of the priesthood who taught it in their doctrine called the Metempsychosis, by which the minds of the people were enslaved. The principal features of this dectrine were to this effect, that the animating principle or soul of man had ever been in existence; that it is immortal; that it floated through the universe from all eternity, passing from one state of existence to another and at length came into the possession of the body of man; and after it should leave the human form at death, then it would continue its transmigrations through the bodies of many animals, corresponding to the character it bore when in the human form. Thus it would continue from animal to animal, during the space of three thousand years, when its sins would be explated; then the poor wandering soul would find its way to a place of eternal rest. This doctrine was next embraced by the Hindoos when it was modified by their priesthood to suit them, and similar results followed as with the Egyp tians. It then found its way to ancient Greece through Pythagoras, who had been a student many years in Egypt and India.

Pythagoras modified it to suit his own notions and purposes, and then taught it to a school of young men of hisday. The sum of his dectrines was, that conditions would accurately follow characters in the after world. After this the doctrine was believed and advocated by many of the ancient and modern philosophers, poets and priests, being modified by all, more or less, to suit their peculiar notions.

At length, it has reached the present times, and been incorporated with the late spiritual manifestations under the teachings and influ ence of Allan Kordae which he calls Spiritism. His fundamental principles are, that soul has always existed, and has undergone many in-carnations and experiences, before it is incarnated in the human form; that it brings with it the experiences it has had in other forms. He labors hard to prove that the second envelop of the soul (the human body being the first), which he calls perisprit. a fluid substance, is really the spirit body that the soul possesses after this life. In this latter, I believe he is successful and truthful. But, one of our lady lecturers of this courtry, goes much farther than Kardac. She admits most of his principles, but she says there is no such thing as memory or recollection-it is all a part of yourself. There is no knowledge taught by books, by teachers, prophets or tables. What you call instruction is suppression of knowledge, what you undertake to teach the young, you unteach. Every thing you call a rec ollection or remembrance, is an experience of the past, or a prophecy of the future. A genius is the expression of a previous life which the soul again expresses in an outward form. Mozart was such a genius, that which made him such a master of harmony was required in a former existence. His knowledge was not acquired here-it was there in the soul. What is this dim recollection that haunts the soul? It is reminiscence. At times, vegue reminiscences come awakened by the odor of a flower-the melody of a song, or the gleam of a face seen. The solution of this problem is plain ; the soul is immortal. Immortality must extend backward as well as forward, and all these singular reminiscences are portions of that eternal existence. Thus speaks our lady lecturer or a spirit through her. But as it is acknowledged by most of Snirilualists that the spirits are not all perfect in knowledge and wisdom, and that there is as great variety of opinions among them on any one subject, as among the inhabitants of this earth, the writer of this article will beg leave to dissent from all that has been given through our lady lecturer, as to the pre existence of the soul, as well as the opinions of Allan Kardac. Besides, the spirits attending the Boston circle through Mrs. Conant, have repeatedly said that "It is not well to believe all that the spirits may say through the medium. No one is bound to believe more than is consistent with facts known and in conformity with our reason." All that has been said on this subject, by both Ancients and Moderns, do not amount to a single fact by which they can prove or support it. If we examine minutely the premises from which they predicate the idea, what shall we find them to be? Perhaps a dream, a feeling, a poetical fancy, a thought, or something they know not None of these are sufficient to establish a great important truth, which it would be, if that which they affirm and believe were true. All the authority and arguments which have been given in support of this idea, may be summed up in one verse from Tennyson the poet. It is this:

that it should be true in fact. Any way you may choose to account for it will be better than believing the assertion, as it is contrary to the facts known of nature, as I shall be enabled to convince you by and by. Therefore, let me not be considered presumptuous, it I dissent from all that has been said, either of the past or present times, by the learned or unlearned, by man or spirit, in support of the idea that, " The soul of man has a pre-existing conscious state previous to its real existence in the human body, as conceived and born of parents." In support of what I sflirm, I shall not enter into a metaphysical contest, for such would be tiresome to the reader and would not elicit that satistactory light which I wish to throw upon the subject. I will do something better. I will endeavor to describe a vision which my spirit friends have lately presented before me-seeing it with my mental eye in a conscious wakeful state. At the same time I received certain mental impresstons by way of illucidation. When I shall have done so, the reader can compare it with whatev er he please, reflect and judge for himself in which lies the truth.

VISION.

MEDIUM :- Across a dark vaulted chamber, saw a multitude of diminutive bodies of elliptical form, with slender caudal appendages, which seemed endo wed with life, and guided by an instinct, if not reason, for they were all moving in one direction without crowding each other or coming into collision. They were transparent and emitted a magnetic light by which their motions and mysterious journey could be distinctly seea.

"What means this mysterious scene? Spirit friends, give me your light that I may understand

SPIRIT :- Mortal, what thou seest with thy mental eye, is to represent a portion of male sperm of the human orgasm. Every tiny speck, hough not larger than a grain of mustard seed to thy view, is magnified ten thousand times larger than its natural bulk. Judge then how small it must be, when upon the point of the finest needle, it could find a roomy and solid basis. Look how beautifully transparent it is Within that pellucid speck, is a portion of the great occan of spirit which exists throughout the universe. That speck imperceptible to the naked eye, contains a portion of the great power of nature,-the Father of all life, all motion, all light and love, which thou callest God. That is not all. That glittering speck contains a spirit which has all the properties, traits, and powers of its human sire who brought it into existence in its present form. Though in a quiescent state at present, yet it moves onward, attracted by magnetic sympathy, to meet its counterpart, which is no less important and mysterious in nature's good arcana. When it encounters the object of its fond embrace, which is the germ or ova of the female, then, the era of a new creation,-a new life and being will commence, according to its endowments and destiny, in imitation of the Great God, the Father of all spirits.

MEDIUM :--- I traced the foremost tiny speck of positive life and its fellow travelers along the carnal chambers of the female's receptacle, which was illumined by the magnetic light of the unconscious explorers. At length, at the upper part of the chamber, I saw a glittering sphere golden hue, imbedded in a chrystalline jelly rim, not greater in bulk than the former. It resembled a fairy gem bordered with heads of pearl. It moved, it lived, but neither was perceptible to my vision, so diminutive was the thing and so gentle its motions. Now the foremost of the moving pedicles of positive life ap-proached near to this tiny jewel, when with a sudden spring upon it, it lay overspread. Im-mediately its motions ceased, and in a moment more the pellucid envelop sank 'to the floor, empty and motionless. The spark of life, the spirit of the celestial and terrestial fathers had passed into the germ of the female orgasm; and there the two spirits fulfiled the first part of their unconscious duty. The same moment that this transpired, the rest of the moving sperms ceased their motions, then sank and passed from my view. In wonderment I gazed, knowing not what to comprehend, then I exclaimed, "O Spirit! what means all this SPIRIT :-- What thou hast seen is the first process accomplished of man's reproductive existence; the contact and union of the positive and negative spirits, or the combination of the male and female essences. Such is the law of the great power of nature, from which all organizations and consciousness come through all the kingdoms of the vast creation. That diminutive golden sphere thou didst see is the female germ, or ova. It contains a living spirit like the other, and emanates from the same sources, yet there is a difference in its nature when compared with the sperm. The latter is the quintessence of light, of love and motion, while the former is a spirit life more subdued .-less in force, but has an affinity for all the material elements of the universe. Though one is more powerful than the other, yet the less powerful is as necessary as the greater. No being or organization or sentient qualities can exist without the combined powers of both to produce it. Now cast up thy gaze, and thou shalt see the second process in the great arcana of animation. But, I will enlarge the bulk of these representations so that thy vision may better comprehend their motions and forms,

SPIRIT :- What thou hast seen is the result which always takes place when the two essencas of life of the human parents which, in their marital duties, have been brought into contact, that preceeds the formation of human offspring. The contest between the two is by the instinct of nature. They struggle for the mastery, as to which shall dominate in the forming and ruling the future offspring. That essence or spirit which gains the triumph in this contest, whether male or female, gives the sex to the inture child. If the male essence triumphs, the new being will be a male, and if the female essence triumphs, the offspring will be a female; that constituting its individuality as man or woman through life. The other essence which loses the victory, plays a subordinate part through the life of the being. Thus it is that, in every child born of parents, there are two existing spirits within it, whether the child be male or female. If the child be a male in ser, it has also a female spirit within it, or, if it be a female, it has also a male spirit within it, but the latter acts in a subordinate manner, and the former rules throughout the wakeful, daily, conscious existence of the being. Let this be well impressed upon the mind. We will now proceed to a further investigation of the creative spirits.

The combined csiences or spirits, after the triumph of the one and the submission of the other, now seemed to move as one harmonious whole, revolving in one direction, from west to east. On, on it continued to revolve, reflecting beauteous colored lights, and distinctly presenting to view their convolutions, owing to the dense white light in the background. But slower and slower became the revolutions and at length they ceased; then, apparently, for a minute, they seemed to rest. Now they undergo a new process of action, a kind of p'irentage; for I gazed with steady eye-I saw grow, or gradually rise upon the upper surface, a small white body, a sphereoid in shape, pellucid, and scinijilating like the flashing light of a diamond. Somewhat larger it grew, and then it rose above the interblended spirits beneath, and separated from them nearly a span in distance, except that two delicate lines seemed to maintain a connection. Then the two spiri'ual essences suddenly separated from each other, and by an act of repulsion, became farther and farther apart, as they moved some distance from the dazzling body they had just brought into existence. Then, the position of the three spirits relative to each other was that of a triangle. A short time after this evolution or evolvement a new action was seen in the two essences, which remained separated, but still acting in uniformity. From beneath their bases, two delicate lines issued, passing downward and crossing each other a little distance below; then slightly moving out and downward, they struck out parallel to each other and passed on in their downward course, where we will leave them for the present, to attend to that which transpired above. The three spirits being endowed with a wise instinct, as inherited from the Great Fountain of Wisdom, then proceed anew to action. They throw out rays of their own essence, which proceed in lines at first, then curve and convolve as their nature and destined limits may require, from which springs the nervous net-work, being the first part formed of the human being. Spirit! conter upon me light, to understand this further mystery.

EPIRIT :- The two spirits having interblended and established the mastery of the one, and the subordination of the other, now proceed to the next act in the creative process. Tatir natures being perfectly interblended and highly excited by their late contest, the most refined particles of their Spiritual nature, by a certain law of motion, are thrown to the upper surface of their being. There they are accumulated and asthe nature of another spiri wh:ch much superior to those from which it sprang, in its refined divine qualities-it is the soul which is the principle or concentrated essence of man's spiritual nature. These three spirits, then, finding themselves in proper conditions and circumstances, proceed to carry out the ultimate design of the great power of nature in the formation of man. Being surrounded by fluating material atoms, they throw out their life principles among them, which spread and ramify in a wonderful, yet, systematic manner, when the female principle having an affinity with all the material elements of the universe, attracts such atoms as are required f .r the various parts. So that, as the spiritual powers in their evolutions develop their natures among the material mass material encasements are formed around them as they proceed. Each one forms for i'self a habitation, or as it is called a brain, so that there are three brains in the Luman being, one to each spirit, "The male spirit occupies the left brain or hemisphere, the female spirit takes the right brain or hemisphere, while the soul sits enthroned in the brain at the back part of the head called the cerebellum. The two spirits hold connection with the soul, by means of two telegraphic tub s, and many sympathetic ones of an infinite minuteness, so that there is nothing transacted below, without the knowledge, and will or consent of the soul. But, there is not any connection by means of tube or other conducts of knowledge, between the male and female spirits, so that they may be at times independent. of each other in mental action, as will be explained presently. The three spirits now preceed to creative actior, bringing into alliance material atoms, with which they build up the befitting structures that they shall require. The soul is the master architect, and the other two act according to his will. The soul acts with a will and power corresponding with the great power of the universe. It is projector and principal builder, and conservator of the whole human orgasm. It never sleeps or rests, for from the beginning to the end, or the death of the body, it governs, provides and keeps in continued action the course of life throughout the human bidy. It is ceaseless in labor, supreme in wisdom, and ever vigilant in all connected with the life of man. At first, th n, the spirits prepare their own location in the brains, with all that is befitting for their future uses. They construct various compartments, curious, intricate, and many consisting of halls, rooms, close ts and passages, all of which denote the greatest skill in adaptation to certain uses, and economy of space and material. The three sp rits having constructed their domiciles in conformance with their future requirements, now proceed to extend their powers outside of their locations. First, the soul, alone in its sanctum, immaculate purity and wisdomnot of this world,-the vicegerent of the univers-al God-by its irresistible will and spiritual influence-causes all spiritual essence and material atoms to obey. Thence comes into existence beneath the cerebellum, a large resevoir or batery, moter force, or nervous essence is prepared. This reservoir is called the Oblongata. From it a long column of the essence stretches out to a great distance, topering at the end to a point. Simultaneous with this, the two other spirits send out from their domici es two lines, each of their spiritual essence, which pass down, slant-ing inward for a little distance, when they meet and cross over the column that was sent down from the soul, then they extend in parrallels on each side of the column, along its whole length. Then branches spring out from both sides, diverge, and ramify throughout a vast amount of space among the material atoms. Two large branches spring out on the upper part, and two at the lower, extending a great distance. And then, at various locations, there are various deposits of supply, which we may consider as depots or magazines for special actions. To all parts, in all directions, the nervous

essence spreads, which is necessary to complete the sensuous sys em (f man. Then, as the spiritual molecules of the tem le kind, have an affinity for the atoms of the material elements, the process of the human structure goes on un-til completed. Now, look, mortsl, I will show the human form with all its organs, that thou mayest learn to know thyself.

MEDIUM:-Then was presented before my mental view, a representation of the human boay, laid open from the brains to the lower part of the pelvis and divested of the bowe's, in which all the organs were brought to view. The whole structure seemed to indicate a quality of being conjoined. Commencing above, I saw two large brains, one on the right and the other on the left side of the head, which were called Cerebrum; and there was a smaller one behind called Cerebelli, which seemed by its position and connecti n to be the umpire between the two others. Then, there were two hearts, with correspond-ing valves of entrance and exit, two pair of lungs, oue right and one left; a liver and gill on one side, with a splean and pancreas to correspond on the other side; two kidneys, one on the right and the other on the left. Then, counting the limbs and senses, there were two of each, all of which were placed in corresponding localities, corresponding powers adapted to the same uses in each pair. Then I said to myself, "If man is simply an individual, why has nature made him with a double set of organs?" O spirit! I crave your light and existence to solve this mystery. SPIRIT :- Mortal, thou hast seen in the previous views I have given thee that man's Spiritual nature, as in al iance with the material, consis's of two essences, male and female, and that a third more refined, more subtile and m re powerful springs from them, which is the soul. To this latter one, the other two impart this divine spirituality, elect it as their ump're, and then ally themselves closer to material atoms, with which they are destined to act during the corporeal life of man.

There is nothing in God's universe which acts singly and alone, for there are always two spirits or agencies, that act in producing the most mi-nu'e and insignificant thing in all creation. Shall man, then, have special laws for his existence? No! If it were so, man would be but a one sided animal, compared to what he is now. Such a being could not perpetuate his species. The fact is, a man consists of a dual nature-the two powers joining to form one corporeal being, and one Spiritual individuality-the soul. Thus, thou seest that in the representation before thee, that there are two large brains, the domicil of the two spirits, and a smaller brain, the residence of the soul, and that the body is constructed of two distinct parts, a right and left, each one of which has organs corresponding to the other, and as each pair of organs act synchroniously, thou mayst perceive that two agents are required to move them. Let me enlighten thee more on the secret workings of the powers by which man moves and maintains his career of earthly life and mental action. Thou hast seen how the two essences, male and female, transmit their influence below, and to all other parts constituting the human body. There are two streams of their essence coming from each, one of which, is from 'the original nature of the spirit, and the other is ac-quired at the time of their interblending with each other, so that the two streams are positive and negative, the formeracting as a propelling force, and the lat'er as attractive or receiving force, but they are both used in connec-tion with things of the other world, and of the human body. The propelling force acts upon things, and the attractive force receives impressions of things. The one raises the man's arm to strike and the other receives the impression, or qualities of things, and carries them to the brains, where the spirit dwells to receive them. Impressions may be received on both sides of the man at the same time; and when they arrive at the brain, they constitute what we call our ideas. Now, what is called an idea is simply the last spiritual molecule in the chain of the nervous system, which is agitated after receiving the impression from the external world. The picture of that impression as received from the outer world, becomes enstamped upon the molecule, and is retained there for future use. The spirits, then, after receiving impressions, gather these ideas or molecules, and assigns to them proper locations in the labyrinths of the brains or store houses. The first two impressions of an opposite nature received, constitute what we call consciousness. After the spirit has been supplied with a variety of ideas, and is enabled to sort, compare and link them together, then that constitutes mental action, and this action within, is called the mind. Now as both sides of man is enabled to receive impressions and transmit the same to the two brains (the cerebrum) simultaneously, and each brain possessing a store of ideas to its own peculiar self, there consequently must be two minds in the human origasm. Such is the fact. These minds from the homogenity of their nature, and their simultaneous action in regard to the affairs of the world, seem to the human conscious being, as only one. In this particular, man, owing to the ignorance of his own nature, is greatly mistaken, for, though there are two minds acting in general simultaneously, yet there are some respect and occasions on which they act differently. Let it be understood that it is the mind of the left brain which is in connection with the right side of the man or woman, which is the principal agent during the daily, wakeful anxious existence of the man or woman. The other mind is subordinate to it, though acting simultaneously with it. Each of the minds may have a passing train of thoughts, yet, neither can act, unless the soul gives its consent and assistance. This consent of the soul is what we call the will of the mind, when this is given to the dominant mind the action immediately follows. The two minds, then, can act in unity, or regard things of the external world, without havng a knowledge of each other's train of thoughts, and a course of mental action may be going on in one, while the other is reposing; such as we are conscious of while dreaming, though we know not that it proceeds form another mind within us. This ignorance of each other's thoughts is owing to there being no direct communication between them, Our consciousness of existence, and all our knowledge of things as human beings, all exist in the mind of the left brain-neither do we know anything of the soul, or its action. But the soul being in connection with the two minds, knows all partaining to our dual nature. If the mind of the left brain could fathom the secret actions or the right, and of the soul, we should no longer be ignorant of the mysteries of our natures. Such is not our destiny to attain in this life. From all the preceeding statements, we are enabled to see that the mind of the right brain, when not acting in its ordinary manner in unity with the left, is capable of entertaining a train of thought by itself, without the left mind being conscious of its existenc, and vice versa. But there are certain cases and conditions by which the two minds get slight glimps-es of each other's actions. Yet, owing to the general ignorance on the matter, men feel astonished, and endeavor to account for what they saw, by entertaining fictitious notions, instead of tracing them to the true cause. Thus, in cases of sickness, or great mental emotion, there is a slight, partial communication between the two minds through the sympathy of the soul. The two minds are in continuous communica. tion with the soul, and it so happens, sometimes, that by a sudden flash from the soul, it reveals to the left mind, a part of the mental ac. grow from external impressions; that the

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ion of the right. Thus glimpses of strange things and occurrences are revealed in a moment of time. The left mind is conscious of them, perhaps, for a moment or more, but the next, they have passed into oblivion, leaving no trace behind on the mirror of memory. "Who or what can this be, thus acting and speak-ing within me?" The left mind says to itself, was conscious of seeing things which I know did not come through the ordinary sense. Ah! it must be the soul itself, thus conveying to me glimpses of a previous existence? It must ha so. The soul of man must have had a previous state of conscious existence, prior to that of the human birth."

Reader, having described to you my vision, will make a few comments, and then leave you to decide on this subject, according to your own wisdom and judgment. Suppose the in-telligence conveyed by this vison to be true, what becomes of the grand notion of the pre-

existence of the human soul ? Independent of what this vison imparts, there is nothing definite known concerning the soul, Some say the mind is the soul, and some vice versa. The believers in pre-existence consider that the mind and the soul are one and the same thing, which has existed from all eternity, acquiring knowledge and power, which it brings with it when it comes into possession of the human body. Such vague ideas have not the shadow of a fact to rest on, consequently, it cannot be true. If the soul had a prior existence, how comes it that the nature of the new born offspring is made up of the traits of character and dispositions of the two parents, We can trace the natural character of every man or woman to their parents direct, or perhaps to their grand parents-for the character of a man is the combined character of his parents-his powers, his proclivities and capacity for learning things, and these mental powers and instincts, after undergoing certain modifications from our circumstances, we transmit to our children, and thus it continues from age to age. If Mozirt was a great master of the har monies, his knowledge and capacity were received through his progenitors, and not as our lady lecturer accounts for it by saying that it was acquired through the wanderings of a pre-existing soul.

Now according to the knowledge imparted by the vision, man in his present state is formed by the combination of two essences or spirits. male and female, which every body of maturity and common sense knows to be the case. From these spirits interblended, arises the soul, which is composed of the most etherialized and divine portions of the spirits, which make the nearest approach to the celestial, and the least participating of the material. The soul, then, is brought into existence just prior to the corporeal part of man. In fact, it is the actor, or creator, by whom man is brought into existence. No other agent, and no other mode can be shown to have produced this mysteri-ous bains called man. The vision shows that there are two minds in man, instead of one as it generally supposed ; these minds are in connec-tion with the soul, but are not the soul itself, as is supposed by a good many. They begin to receive their existence when the nervous system begins to 'receive impressions from the external world. That there are two minds is well known to the greater part of physiologists. Dr. Darwin, the author of Zoonomia, and his descendants, were well aware and convinced of the duality of the mind. Dr. Wejan is also. They can cite many wonderful cases where these dual minds act and govern the body in which they are enclosed, alternately; and at the same time the two minds were entirely unknown to other, or as being in e search all nature through, we shall find that every thing is produced and acts from two forces, at least. These forces are the positive and negative essences which are spirits. All plants and minerals are produced by these powers, but animals which move to and fro, and are intelligent, require a third power, which is a soul. The sun acts as a soul to plants and minerals. and the lowest order of animals. But man, who is the ultimate of God's works, requires a soul. partsking of the nature of that God, in a limited degree. It must be capable of action and vigilence without ceasing. It must have a part of the sublime wisdom of the Creator within it, to know how to construct and maintain the human body in health and efficiency. The two minds receive their knowledge through the nerv. ous system, which is of the external world, and limited ; while the . knowledge of the soul is of the principles of nature ; and its aspirations are without limit, for all that is great and good. The knowledge of the one is a light by which we see our way in this world, and the knowledge of the other gives us glimpses of the great future beyond; a state of existence much bet. ter than this, where we shall be happy and im. mortal. What is it that moves the involuntary nerves, the double heart, and all the other double organs, in ceaseless motion ? It is the soul. What is it that keeps constant watch over all the machinery of life in ceaseless motion, while the body and the two minds are resting from their daily labors ? It is the soul, and no other power on earth or in heaven could perform the same duty, unless it were the great powers of the universe. Thus, we see that it is absolutely necessary that man should have a soul. If it were otherwise, man would be no more than one of the lower order of animals possessed of magnetic life alone. It is reasonable to suppose that the spirit or essence of which the soul is composed, like matter, has alwavs existed somewhere, but it is a great error to suppose that it has existed as a conscious individual soul, having knowledge, powers and proclivities, wandering through the universe, until it can pick up a body to make its habita. tion, Such an idea is not consonant with reason or truth. It is also necessary that man should have two minds, for no single spirit can act alone ; the acting principles are compelled to act in pairs, male and female. Thus it is that man is made of a double nature, hay. ing two organs of every kind. Thus, it is, we have two large brains, constituting the two minds, and one small brain constituting the soul, which latter, derived its existence from the interblending of the two spirits. We have shown how the two minds are formed, by receiving impressions from the external world through the nervous system. We now come to the concluding *idea*, which, to bring to view and establish all that has been said so far in this article, is merely preliminary. When one mind is withdrawn from the senses the other may act. Such is the case with regard to our dreams sometimes ; most of which come from the right brain or mind, There are many cases on record, where the brain on one side has been injured or destroyed so that the mind could no longer act therein, Was the man deprived of mental action? No! There was another brain and mind uninjured, which took hold of the reins of government and conducted the individual through the remainder of his life, without any apparent mental defect. What greater proof than this, can there be of the dualty of man's mind? We have now adduced enough-independent of the vision-to convince any rational mind, that the soul of man came into existence just prior to the creation of the body-that its pre-existence as a conscious powerful entity, is all a myth, and that its knowledge of things of this world comes gradually, as the two minds increase and

These lines of Tennyson are quite expressive of all that has been said in past and present times, in support of the idea of the pre-existence of the human soul. It is true, that classic authors state that Pythagoras actually remembered some of the characters of his previous lives during his metempsychosis. It is said that he claimed to recollect his former self, in the person of a herald named Aethalides. Now, who can prove that Pythagoras ever said any thing of the kind? Or, even if he did say so, who can prove that he spoke the truth? Allowing him to have said so, is it not more reasonable to suppose that he was influenced by his vanity or ambition. and uttered what he knew was not the case. in order to support his doctrines before his disciples. Even if he believed it to be the truth, it is more reasonable to suppose that he was the victim of his imagination or infatuation, than to explain this mystery."

THE MEDIUM SPEAKS:

Now the golden fairy gem or ova seems to give evidence of internal commotion,-it heaves, vibrates and swells, as though gushing with exu-berant life. Suddenly it is enlarged by spirit power, larger and larger it grows, until ten thousand times its natural bulk, it is presented to my view, a grand and curious spectacle !

The two human spirits or essences are seen in ceaseless counteracting motion, interblended with contorting evolutions, they revolved first one way and then the opposite. In form, the two seemed to be a small disk about an Inch in diameter, and at two parts of the circumterence there were protuberances similar to the heads of two earth-worms, which projected in opposite directions. The back ground was a light of intense whiteness, that the most refined spirit-mat ter could be distinguished when placed between it and the mental eye of the medium. Thus the two spirits, though pellucid as the light of day, were yet distinguishable in all their lineaments and motions, resembling two tiny clouds enwrapped, charged with opposing forces. As I gazed upon them, for a time their motions were slow, irregular and indefinable ; but at length, they seemed aroused to contest with each other, the right and might for mastery, With a sudden projecting spring, one of the heads would cast itself forward, causing itself and companion to revolve a little beyond half a cycle. Then the counteracting essence would project its head in the opposite direction, and cause itself and companion to revolve half a cycle back again. This action was continued for some time, revolving forward and backward by the contending forces, which bore a resem-blance to the motion of a balance wheel of a watch. At length, the force of one party seemed to decrease, and the power of the other to increase when, at length, the most powerful, with a sud-den extra jerk carries the disk entirely around, making a complete revolution. The triumph of the stronger is acknowledged by the weaker party making no further resistence-then a continued rotary motion is continued, the two spirits interblending. "O spirit! I wish for light

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mind is dual, and both are necessary to the creation and preservation of man. If the facts and arguments here adduced are true, then all the lanciful notions of pre existence must dissolve to nothing, when the light of truth shall shine up. on them, and if there is any one who shall object to them, it will devolve upon them to give us a greater light, by which we may be enabled to see to the contrary. A few words more and then the author of this article will have done with this mystical subiec. of pre-existence.

> " Like glimpses of forgotten dreams Of something felt, like something here Of something done, I know not where." TENNYSON.

It is absolutely true and well desribed, Mr. Tennyson. I have experienced the same, hundreds of times, and was much puzzled to understand it. But what is it? Nothing more nor less than the mental action of the right mind, in a moment of excitement when the left mind is in a state of lassitude which flishes its thought upon the soul ; then the latter, partaking of upon the soul; then the latter, partaking of that excitement, gathers them up, and under the influence of sympathy, reflects them upon the left mind or brain,—that being my domain of conscious .mental action, I in a moment of revery or stupor caught sight of. In a moment I have seen strange things, and taken part therein; but on the next moment returning to my conbut, on the next moment returning to my conscious wakefulness, all I sow, vanished, leaving not a trace upon the mirror of my memory. Such I concieve to be the cause from which comes the erroneous notion of pre-existence of the soul of man.

THE SOCIAL EVIL.

Fallen Women in New York City.

BY THE REV. ALFRED C. ROE.

From the (New York) Christian Union. In addition to the general reasons, mentioned in our last number, which are lowering the moral tone of society, there are special temptations in the way of woman. These must be clearly understood, if we would point out the principles which must underlie any successful

work of reform. We have given the number of fallen women in New York at 18,000 or 20,000; and this is within the truth. This element of our dangerous population may be divided into three classes. which are what they are, for very different rea-cons, and must be dealt with on different principles.

First. What may be called the natural crop of the tenement-house system.

Second. Those who have become familiar with the thought of evil from the influences of. the theatre, of evil literature, the love of dress, the tendencies of fast life-who tamper with it, and are so swept down.

Third. Those who, having been deceived through ignorance or misplaced affection, or urged on by want, or overcome by sudden temptation, have fallen; and yet would gladly return were the way open.

There are more than 480,000 of the population of New York who live in tenements, sometimes forty or fifty families to a house. Six or eight individuals-father, mother, and half grown children, and even comparative strangers-are crowded into a living in a bed-room, or even a single apartment. In such circumstances there can be none of the decencies of life. Mod-esty is unknown, and chastity rare. Girls if attractive, grow up naturally into prostitutes.

Hence, the chief source of supply for the pretty waitress saloons and sailors' dance-houses of the

ICEMS ABOUT WOMEN.

From the Womm's Advocate. Mrs. Beach is the editor of the leading Demo-

cratic paper of New Orleans. Mrs. Emma Malloy is editor of a Democratic pa-per in South Bend, Indiana.

The legislature of Iowa, Kansas, and Wisconsin, have each elected a woman 'as engrossing clerk. The Missouri Legislature on Wednesday, elected Miss Nellie Raymond of St. Louis, ngrossing clerk.

Mrs Martha West has been appointed a Justice of the Peace by the acting Governor of Wyoming. The highest office in the order of Good Templars in Missouri, is filled by Miss Julia Drew, of St Louis.

The daughter of Maddame Jenny Lind Gold-sehmidt is said to have a voice which bids fair to

schuldt is said to have a voice which outs fair to rival that of her famous mother. "A woman" in the New York Tribune, protests against woman's rights as earnestly₆as some slaves used to protest against abolitionists.

Sen tor Pomeroy's temperance bill declares ev-ery drunkard insane. Should this be tegalized, would it not materially reduce the number of male votes? Lunatics are disfranchised.

Certain ladles of Washington, D. C., are organizing an anti-womans suffrage association. A good many slaves formerly declared that they loved slavery and hated abolitionists.

Susan B. Anthony says, "the women have had a surfelt of men for the past six thousand years." And yet Susan has about as little cause to com-plain of such surfeit, as any other woman on the continent.

The Pitsburgh Advocate reports two cases in which ladies were refused certificates of member-ship by a United Presbyterian church session, because they sung hym s and had knelt at a "mourners bench."

Six hundred women of Wyoming Territory have petitioned President Grant for the removal of the secretary of that territory, Gen. E. L. Lee, formerly of Guilford, for intemperance and immorality.

The Catholic, having stated that no Catholic wo man was a supporter of " woman's rights." a lady writes from Detroit that she is a good Catholic, and yet defends the movement of woman's suffrage.

Niss Adelaide Phillips sent her sister Matilda to Europe last year, and the latter is now studying under the direction of Signor Garcia. In London. A correspondent writes that Miss Matilda has made wonderful progress, and promises to attain great eminence in the lyrie world.

Gov. Baldwin of Wisconsin has appointed Miss Julia Coffinherry a notary public in and for Kent County, and she has given her bond, taken the of-ficial oath, and entered upon the discharge of her duties.

She has since received from the Governor the appointment of commissioner of deeds.

.The question whether women shall be allowed The question whether women shall be allowed to pray in public, is discussed in several of the prot-estant papers of France. Rev. J. P. Cook, a lead-ing methodist preacher of Paris says in the Englse Libre, that his experience authorizes him to say that there are more brethren, prop ortionably, than estars whose have are in public work by the public sisters whose language in public worksip is malapropos, and not to edification.

MISS EMMA WEBB ON THE QUESTION OF THE HOUR.

Miss Emma Webb is winning golden opinions from the press in California, on account of the war she is waging against "masculine women and feminine men."

The following is a quotation from one of her lectures, as taken from a San Francisco paper:

Woman's brain is smaller, and her whole organization is finer than man's, and in this con sists all the difference. God has given her delicacy as an evidence that she is to depend on the stronger creature, fitted to endure the shocks of life. Dependency does not imply tyranny, else the mother may be also a tyrant over her dependent children. There is far less of the so-called tyranny of man than is reported, to be reduced s ill further if the woman would depend upon her beauty and graces to persuade, instead of appeal ng to the sledge-bammer arguments of the strong minded, or rather s.rong tongued sister-hood. Woman may be the greatest of autocrats if she will; she has the power, if her sweetne-s and amiability be used, for they make her autocrat of the heart, and the heart leads the brain captive ; affection is always persuasive, though perhaps the gentlemen who would no: thank her for revealing how they are managed when they least suspect it. She quoted from Pope to show that" she has her humor most when she obeys. A single sweet refined woman can accomplish more any where-even with a body of legislators-than a thousand blue stockings. A selfasserting or "strong-minded" woman has been the reproach of every poet, ancient and modern. One of Aristotle's comedies sa irizes a woman movement, not by inuends or inference, but in direct terms. Juvenal pities the man "linked to a kan, convention going mate." Other piets were cited in support of the same position. Nature ordained man as the head, and to woman is given the sway of the heart-to man is given wisdom, to woman grace-one is to give support, and the other consolation ; neither may abaudon the spheres for which they are fitted. Man without woman to love, is without hope, and woman must be able to inspire love in man. Milton and Snakespear were quoted to show the neces-ary attributes of woman. The self-mutilation of the fighing amazons was ciled to show that, it was a revolt against nature to attempt to usurp the prerogatives of man, and that any other attempt must result in the surrender of some of the charms given them to wield an influence over man.

Mary Wortley Montague introduced inocalition i to Europe in 1721 and the intel igent observation of a farmer's wite led De, Jenner to his exre inents with vaccine matter."

Mr. Gough on the Woman Question.

In common. with other journals (but, as it ap nears, on the basis of incorrec reports) we have been entertaining the idea that Mr. John B Gough hau publicly expressed hims if agains; womans enfranchisement. But Mr. Gough per-sonally assures us, in the most downright terms, that such an imputation on his good sense and generous nature is wholly undes rved. He beleves in giving to woman all the civil and policical rights possessed by men. M reover, he feels indignant at the low wag-s paid to female teachers, in comparison with the double and sime. times trebly higher wages paid to male, and wants to s e women's opportunities for earning an h mes: and comfortable livathood increased a hundred fild. The recent injurious report against Mr. Gough's cl ar-headedness and sagacity on the suffrage question (a report which we are sorry we had the least agency in secco.ding) arose from the fact that he felt called on to make some criticisms concerning what he regard d the extravagant ut erances of certain advocates of that noble reform. But he desires to be understood as the staunch friend of the reform its. If Indeed, he is by na ure the generous and glo v. ing advocate of all reforms. So strarg, so lively, and so indefatigable a man as Mr. Gough has no notion of dropping behind the present age. Indeed, it would be a singular blindness in the chist exponent of the tempetance question to shut his eyes to the expediency of woman's enfranchisement, since it is to woman's voic that the temperance cause is to look for its victory. Having inadverteatly misstated Mr. Gaugh's p sition, we cordially make haste to set him right. And we are equally eager to do a similar service for Mr. Horace Greeley .- Independent.

Morrible Treatment of Women in China-Doing the work of Horses.

The wo nan of China is treated as a crea ure radically despicable, and scarcely belonging ty the human race. She has no soul She is treated by everyboly, and especially by her brothers, as a menial fr m wh m they have a right to demand the lowest and m st pai ful services. The amusements and pleasures of her age are quite unknown to her; her whole educati in coasists in knowing how to use her reedle. Sne neither learns how to read nor write, for there exists no school nor house of education for her. The i lea of nullity is carried so far tent consact log her la any way, or even informing her so much as the name of her future husba d, would be considered superfluous and ab urd. She is sinply an artice of t affic-an article of merchandise to be sol i to tae highest bulder. Sue has no right to take her meals with her hashand ; nay, not even with male children. Her duty is ty serve them at tub e, stand by in silence hand them to drink, and fill and light their piges, She must cat alme after they have done, and in a corner. Her ford is scanty and coarse, and she would not dare to touch even what is left by her own sons. Her husband can strike her with impunity, starve her, se'l h r, or what is wor-e, let her out for degrading purp ses The number of women who com hit suici le is very considerable. When t is call strophy occurs

in a family, the husband usually shows a great deal of emotion, for in fact he has suffered a considerable 1 ss, and will be under the necessity of baying another wile

In some parts of the country it is so much the fashion to bat a wile, that a man who snows himself negligent on this p int furfaits his mar

the same proportionate rate as the male; her influercowill have as great an effect upon the questions which may agitate the country as that of the other sex; and until this time comes, we deserve not the name of a free and just people .-- The Liberal.

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lower part of the city. Any abomination that earth has known may be found here. Even brother and sister, father and child, live in unholy union. These are horrible statements, and yet facts, which can be reached only by remov-ing the causes which produce them.

The general causes which lower the tone of moral purity with men act with greater intensity on the more susceptible nature of woman. A woman, who gazes on a spectacle like the Black Crook or White Fawn, or who reads a vile french novel, has done her moral being the same wrong as a man who has lied, or betrayed trust, or played the coward. She has sinned against her womanhood. The woman loses moral stumina, and has no sense of parity. There is no religious principle in the day of temptation, and no protection but a regard for appearances and the decorums of society. From this class, houses of assignation derive their chief support; and such women are to be found even in the highest grades of wealth and intelligence. These and other influences of fast life are intensified by the love of dress and display. Many shop girls, too, female clerks, and wives in moderate circumstances, resort to such places, and are tempted to sin from like motives. They sacrifice their vir-tue to their vanity. Husbands are away during the day; it is easy to plead late hours and overwork; and love is slow to suspect. When a woman has started thus on the overt, down-hill road to ruin, she seldom stops short of its bitter end.

These two classes are the result of a highly artificial state of society; and though increasing rapidly in our large cities, are not to be found in large numbers essewhere.

The third class is by far the most numerous, and is to be found everywhere. These are in most cases more sinned against than sinning. They have been overcome by sudden temptation. or been dehberately trapped and seduced. They have loved and trusted, and found the idols of their hearts very devils. They have been hunted down by utter want. They have had loved ones dependent upon them, or little ones wailing at home from cold and hunger. I know tales of the way in which these poor ones have been pulled down that should wring tears, it would seem, from the very stones. Take one:

In the lower part of the city, in the First Ward, a call came to the mission station to have the missionary go and visit a family in very reduced circumstances, the father being in a dying state. He was absent, and did not receive the message till evening. He went and found the place. The family had evidently seen better days, though now in abject poverty. It was bitter cold. There was no food, no fire. A little babe was wailing on the bed, and the man was now so far gone that he could not speak. Mother had gone out, the children said, to get some money. As the missionary busied himself to do what he might, she came hastily in. "Man! man ! why didn't you come an hour ago? There," she said in an undertone, as she dashed her bundles on the floor, "there is the price of my soul !"

Shall these cases be treated as a kin to those of the second class ?

The valuable work of DR SANGER, to which I have already alluded, shows that only about a quarter of the total number of the failen enter upon the life deliberately. Nearly a third are driven into it by want. To this same purport is the testimony of the mistress of one of the most luxurious up town houses of glided vice. From one of the best families of New York, a kindhearted woman, though runed and descried, and the keeper of a house of ill-fame, her hand 18 ever open to any poor girl who wants to return, and her information has been of great value to me.

Betrayal and destitution are, then, the principle causes of prostitution in cases which we can hope to benefit.

Woman and Medical Science.

Caroline H. Dal, in a letter to the Womun's Journal, recalls the following interesting historical facts :

"Madame Franco'se, the midwife of Catherine de Midici, lectured ably to students of both sexes James Guillemeau was a French surgeon of eminence, who cird in 1613; but the obstetrical observations which gave value to his books were cout ibuted by Madame Veronne.

It was to the countess de Cinchon, and the influence which she used at every court in Europe. and finally at the court of Rome, that the world owed the use of Peruvian bark, and consequently of quinine. Its early name, 'Jesuit's bark,' showed one step of her process. See 'Anastasis Corticis Peruviana, Sen Chiate Defensis.' Genoa. 1661.

Madame Briton patented a system of artificial nourishment for infants to use in France as late as 1830. At the age of twenty-four, and in tae year 1736, Elizabeth Blackwell, of London, published a work on medical botany. It was in three volumes folio, welt illustrated, and was the first of its kind in any country. Madame Ducondray, born in Paris, 1712, was the first lecturer who used a manikin, which she herself invented and perfected. Physicians persist in ignoring this fact, although it was publicly approved by the French Academy of Surgeons, Dec. 1. 1758

Morandi, born in Bologna in 1716, and Beheron, born in Paris in 1730, invented and perfect d the use of wax preparations to represent discases. Beheron's collection was purchased by Catherine II., of Russia, and went to St. Petersburg. Hunter acknowledged his obligations to her. Morandi's collection at Bologna was visited and purchased by Joseph II. She was Pro-

it il dignity, and is regarded as a si opleton who understands nothing of his prerogative. When women are treated with gentleness and moderation, it is usually on a principle of economy, as one night spire a beast of hurden because it cost money, and because if it is ki led one would have to replace it.

A late writer states that more than once he. has seen a plow drawn by a woman while her busband walked behind and guided i. Pilable it was to see the poor thiogs slicking their little feet into the ground as they go, drawing them nainfuly out again, and so hopping from one end of the furrow to the other.

freatment of Woman in Former Times and Now.

and the second state of th

BY CHARLES A. GRIMMER.

From the subdivision of the Roman Empire to the fourteenth or tiftcenth century, woman spent most of their time alone, almost entirely strangers to the joys of social life; they seldom went abroad but to be spectators of such diversions and amusements as the tashions of the times countenanced. Francis I. was the first who introduced women on public days at court -before his time nothing was to be seen in any of the courts of Earope, graybearded politicians, plotting the destruction of the rights and liberty of mankind, and warriors clad in complete armor, ready to put their plots in execution.

In the thirteenth and even in the fourteenth century, elegance had scarcely any existence. and even cleanliness was hardly considered as laudible. The use of linnen was not known: -the most delicate of the fair wore only woolen garments. In Paris they ate meat three times a week.

The better sort of citizens used solinters of wood and rags dipped in oil for candles, which in those days were rarely to be met with. Wine was only to be had at the apothecaries' shops, where it was sold as a condial, and to ride in a two wheeled car along the dirty, rugged streets was reckoned a grandeur of so enviable a nature that Philip the Fair prohibited the wives of calizens from enjoying it. In the time of Henry VIII., of England, the peers of the realm carried their wives behind them on horseback when they went to London, and in the same manner took them back to their country seats, with hoods of waxed linen over their heads, and wrapped in mantles of cloth, to secure them nom the cold.

The treatment of the women of the humbler classes would scarcely be believed by those who rightfully acknowledge woman's equality. They toiled in the tields, many of them doing a greater amount of work than the men, for which the lords of creation" paid them one-third as much as the "noble males" received.

This appears shocking, even though the time was the fifteenth century; but let us bless our civilization, women now have their rights!

They have a right to be engaged to keep accounts for our merchants and perform their respective duties with as much, often more, accuracy than their brother clerks, and when Saturday night comes round they have the glorious right to know that they will receive nearly half as much pay as the individuals who wear pantaloons.

A tew short years ago, the humanitarian held up his hands in horror at the bondage under which the African groaned : it was then unpopular to advocate his freedom : ont at length public sentiment was aroused, the chains of slavery were snapped asunder, and the black man was made free. To day it is nearly as unpopular to advocate the rights of women in the political and commercial spheres; but in a few years lessor of Anatomy at the University. Lady | more she will doubtless receive remuneration in

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EARLY HISTORY AND DEVELOPMENT OF JESUS.

The Philosophy of Inspiration and how Developed. Animal Magnetism, and Etherial Magnetism. For five successive numbers of the JOURNAL. we have traced the history and development of Jesus, uncarthing some grand truths, and at

to accomplish the result desired, they first crystalize the material brain, or thoroughly magnet'ze it, and then their influence directed thereon causes beautiful vibrations to occur, which the inner brain at once senses. The outer brain is to the inner brain, what the outer eve is to the inner eye. The natural or material eye don't see any more than the mirror does on which your image is imprinted. The brain don't see, por does the natural eye see, but it is the sri i'unleye that discerns a'l things. If the natural eye only saw, how 'cou'd you remember when you arrived in the Spirit World what you had everseen. If such were the case, you would be compelled to learn everything there anew. The spiritual eye sees material things through the instrumentality of the material eye. At a glance the reader will recognize the truth of our statements. Now, it is not the natural ear that hears, but the spiritual ear. . If not, how could your spiritual ear detect a tune that you had learned in earth life. The material brain is intimately connected with the spiritual brain. or the latter is interblended with the former. Now, supposing the optic nerve is paralyzed, can you see? Of course not. Supposing it is partially paralyzed, then the vision will be confused and indistinct. You recognize this as a truth. The connecting link between the material and spiritual is disturbed. Throw a pebble on a lake when the water is crystal pure, and see those delicate undulations-they do not cease their ac'ion un'il every particle of water is gently moved in that lake. But throw a stone in a lake whose waters are muddy, and do the same move as regularly and freely? Of course not. The outer brain, if no obstructions in it, will convey thoughts to the inner brain with automavic regularity, from the angel world, and it will recognize the same. Now this current of inspiration might be directed upon some brains, and it would not effect the same in the least, from the simple fact that it is so full of obstructions that it can't. The circle of spirits who had Christ in charge worked systematically and in accordance with

the laws of nature, and their first effort was to lay the foundation for a perfect connection between their minds and his, and in order to do that, they were compelled to commence their work while he existed in the germ, for then it is com paratively an easy matter to change the condition of the brain or any other part of the system. During his embryotic growth,-at certain hours of the day, the brain of the germ Jesus was thoroughly magnetized, or placed under the influence of spiritual magnetism. Now here is a grand truth, which philosophers in the past have failed to recognize. They have failed to understand the grand work which the Spirit World have been enabled to accomplish, and consequently have advanced ideas that have no foundation in fact. The human system is impregnated with animal magneti-m-no better name could be given it. The human brain particularly, is largely impregnated with it, and in one sense, it looks therein like a dense cloud. Now when a spirit circle is developing a medium, acting on the brain, they displace this arimal mugnetism with spiritual magnetism, and the result is that the mind can ci cern spiritual things. In order to develop Jesus, one third of the time while in the embryotic condition, his brain was depleted of its ar imal magnetism, and thoroughly charged with spiritual magnetism, and in so doing they pregared him for that beautiful influx of inspiration which ever afterward characterized him. Inspiration is spiritual and must be conducted through a spiritual medium. Animal mignetism is so gross that the beautiful current of inspiration cannot flow through it. The reader will understand our position. Here is a truth all the learned philosophers of the day, have failed to recognize. Di-place the animal magnetism (or render it negative, which is equivalent thereto) of the brain, and you induce a sound magnctic sleep. Displace the animal magnetism of the arm and it becomes paralyzed, and can be amputated without inflicting pain. It is not. then, charging a person with magnelism that -induces sound magnetic sleep, but rendering the same entirely negative, which is equivalent to a gradual withdrawal of it temporarily from the system. The subject, if not molested, will remain in a magnetic sleep, un il nature's forces destroy the negative condition, or furnishes a supply requisite for the organs of the body to move on in their usual way. The operator. then, in "throwing magnetism on a subject." actually extracts it from the system, or renders the same negative, and when "he throws it off," he furnishes an additional supply. and consequently the subject awakes. Now bear this in mind, then, that animal magnetism is material; etherial magnetism. spiritual. Animal magnetism is the medium through which the spiritual senses hear the voices of earth's children, and sees the numerous scenes everywhere spread out around us. Etherial magnetism is the medium that conveys the voices of the spirits to the spiritual ear; enables it to hear the most exquisite music of the Spirit World, and see spirits and the beautiful scenery of the Summer-land. Christ's development was exceedingly varied. His brain was rendered so susceptible that the spirit circle who had him in charge could change the character of the same in a twinkling, extracting the animal magnetism, or rendering it negative, and supplying its place with etherial magnetism. Under the influence of the latter. he could be highly inspired, and could receive impressions from the Spirit World, give utterance to those thoughts that had been garnered up in the Summer-land for ages,' for want of a proper mind through which the spirits could transmit them to the people. There is a grand law embraced in this subject, the true nature of which the ablest minds of the present day have failed to grasp, and yet it is so simple that the common school boy can understand it. This dis-

izing it, on account of its wonderful clearness, and the exceeding readiness with which the current of inspiration can be transmitted through it. The truthfulness of our position will more fully appear in forth coming articles. This grand operation of displacing the animal magnetism (we mean in all cases rendering it negative, which in one sense is equivalent thereto) of the brein, is not an easy matter, and in many persons can never be accomplished. In some it can be partially accomplished, and in proportion to its displacement, will the person be subject to spirit influences.

Indeed, the bra'n can be so fully charged with etherial magnetism, under certain circumstarces, that the current of inspiration flowing through it will sound to the subject like a person speaking in the distant part of the room, and he wilappear to listen, while the words are continually dropped upon the mind. How grand is this theme. There is a grandeur in all things. How little the world understands this process of development. Within it is a vein of philosophy that sparkles beautifully, and that points heavenward for its origin. In future numbers of the JOURNAL, we will tell you, perhaps, how to induce the magnetic sleep, and many other remarkable things connected with the human mind, of great value to all.

In our history of the development of Jesus, we have taught an important lesson-just that which has been impressed upon our mind. Words fall upon our mind in endless succession, never failing to convey an idea of practical u'ility, or to impart an important lesson of life. This inspiration we highly prize, and has been gained by six years' attention to those laws that spirits pointed out to us, and which we have implicitly followed,

ROME.

THE ECUMENICAL COUNCIL. DOGMATIC FORMULAS REPORTED BY THE PRELIMINARY COMMISSIONS,

From the Pall Mall Gazette.

It will be remembered that among the propositions submitted to the council by the preliminary commissions was a series of dogmatic formulas. The first 21 of these are issued, and have now reached us. The "Civilla Cattolica," the special organ of the Pope, has lately published a series of articles which are now considered as having been obviously intended to prepare the Catholic world for the appearance of these canons, of which the following is a translation.

THE CHURCH OF CHEIST.

CANON I. Whosoever says that the religion of Christ CAN'N I. Whosever says that the religion of the arts is not existing and expressed in any community estab-lished by Christ himself, but that it can be rightly held and exercised by each individual for himself, and without regard to any community which constitutes the church of Christ, let him be anathema. CANON IJ. Whosever says the church has not received

from Christ any positive and unchangeable organization, but that it is, just like any other human community, mu-table and transformable according to the changes of the

table and transformable according to the changes of the times, let him be mathema. **CANON III.** Whoseever says the church of divine pre-mises is not an external and visible community, but a purely internal and invisible onte, let him be anathema. **Canon IV.** Whoseever says that the true church is not a body in itself, but consists of different and dispersed demoninations, and diffused throughout them all; or that the different communities opposed to each other in their professions of latith, and divided in their split equally form members or parts of one common church of Christ, let him be anothema.

the whole human family for refusing to accede to them, we are unable to comprehend.

These fulminations, if regarded at all, can not be regarded otherwise than as an insult to our Government and people. In and of themselves, they are harmless, and the only effect they could produce, would be to extort a broad grin from every true freeman and patriot of our land; but when we see a manifest determination on the part of the representatives of a body of people which forms so great a portion of our population, to anathematize in such a wholesale and unreserved manner, and in doing so, manifest such a determination to revive the papal power and re-inaugurate the rack and gibbet, we come to the conclusion that these canons are "mid guns," aimed at a people whose ancestors fled to this country to escape from the tyranny of Popery, and who ultimately established a government, the wisest and best the world has ever known, because among other things, all the Gods worshiped by mankind were left out, and all the people made free to choose their own Gods and worship them or not, as they saw fit. It will be noticed that the first words of each and every canon are, "Whosoever says," and by which, we are led to infer that the curses are intended to rest alike upon all mankind, of whatever name or nationality.

The Protestant portion of the so called Christian world, have become 'alarmed at the steady, rapid and persistent innovations of Popery and Liberalism in this country, and have called a World's Convention of .all Evangelical Christians, termed the "Evangelical Alliance," which is to meet in New York City, next September, to mount their canons; and judging from remarks made at a meeting of the New York branch of that body of selfstyled Christians in September last, we may expeet to see a general unanimity of feeling existing among the representatives of all denominations. which form that august body. They will come prepared to yield all denominational differences for the sake of making a common cause against what they term their common enemies, viz : the Catholics, and all Liberalists and free thinkers of this country.

As an indication of the animus of these selfrighteous Pharisees, we see a plous (?) Supreme Court Judge of Ohio, rendering his decision in favor of having the Bible introduced as a reading book in our common schools, against which all Catholics protest, very many Protestants protest, all liberal minded persons protest, common sense, common decency, common honesty and fidelity to the best interests of our Government and people protest; and ere long, when these protests shall have been embodied, they will surely be heard and heeded.

The next grand scheme of these would-be conservators of the people is, to have the United States Constitution so amended as to acknowledge God as the Supreme Ruler of the universe, and Jesus Christ as mediator between God and man. so that all men who profess to have been called of God to preach the gospel, and any others who may hereafter make a similar profession, may be acknowledged by the Government as successors of Jesus Christ and his apostles. By this move, the Protestants are unwittingly playing into the hands of the Catholics, for in reality, if there is, or can be any such thing as apostolic succession, the Catholics alone can lay claim to it-inasmuch as the Protestants are seceders from that churchrenegades and interlopers—split up into a thousand different sects, cach trading upon their own hook, and each claiming to be "Excelsior," and they will only unite under the necessity of combining all their strength to fight their battles against the freedom of opinion in religious matters. We, wait with no little degree of impatience and a lively interest, in anticipation of what shall transpire at the forth coming meeting of the Evangelical Alliance, to be held in New York City in September next, and we have no desire to curtail their freedom to thus meet and mount their canons, nor do we care how tight they draw the cords, the tighter the better, to the end that this whole theological machinery be brought to bear upon the liberties of the people of the United States, until all shall be forced to take sides. When this shall have been accomplished, and the press and the people have fairly taken sides on this question, should the canons of the church prove to be only Quaker guns we shall have such a war of words as must result in the total annihilation of their dogmas ; and should their guns prove to be METALIC their authors and gunners will share the same fate, Should those whom the Gods' would destroy by first making mad, so arouse the country as to bring on a conflict of arms, we shall have such a war as no country has ever been blessed with ; we say bles. sed, because all great progressive movements come through revolutions such as this country has just passed through-hence we would rather urge the thum screw fraternity to so gird up their loins and strengthen their muscles, that they may be enabled to turn their screws to some purpose. The Church and the State are fearfully corruptthey are litterly ranning over with bile, and our opinion is, that all the old school doctors of the Spirit World have, been holding a council, and determined to administer such a dose of blue mass as will most effectually clean out the body politic. and set the whole governmental and religious sys tems at work in a healthy manner, on, a harmonial plane ; a plane of common honesty, common decency and common sense ; God speed the day -for which the earth waits-the bodies and souls of men wait, the angels wait, and these cannot wait in vain. 것만

Poor Timid Souls-How we pity them-We have been there.

There are many men and women who have liberal sentiments, but dare not express them, for fear of what their neighbors will say, or think about it. We experimentally know but little about such feelings, yet we confess that in our younger days we did venerate the Holv Bible with a blind idolatrous devotion, worthy of a Hindoo.

Nearly twenty years ago there was a Bible convention held at Hartford, Connecticut, in which, our then freshly inspired Br. A. J. Davis, took a conspicuous part. When the call for that meeting was published, we felt timid, and secretiv thought it was going too far; and that was about the last we thought up on the subject until we fully realized that the Holy Bible was simply the work of men, like the sacred books of the Hindoos, Mahomedans and Mormons, no less, no more so, each and all contain some wholesome truths,-historical facts, moral maxims and an immense amount of trash and lascivious sayings, inspired by the over active passions of so called holy men, fashioned after God's own heart, if their own declarations are to be taken as trath.

That all authors are inspired, we doubt notscme through their ideality, some through their causality, some through their veneration and organs of justice, and others among the ancient of days, who are esteemed very good, through their amativeness. For further particulars upon the latter subject, see Solomon's Songs.

It is not for us to say that the revelations made from the above named phases of inspiration, which are found in the so called sacred writings, are not good in their place, and sulted to certain classes of minds. What we do desire to be understood as saying is, that these devotees and idolatrous worshippers of the Holy Bible, should be willing to allow their neighbors to read and believe authors, who confine themselves to well established facts, sound reason, and common sense, to say nothing of science, philosophy, and chaste language, without being traduced and vilified for so doing.

The timid think it better to put up with theological bosh, plous derision, and cruel persecution, for a while longer, hoping for a good time coming. Precisely so was it with the timid in the days of the American Revolution. Then the cry of some was, loyalty to the crown-a few more petitions for redress. This was practiced while the bonds of servitude took another turn, and but for the bold, and so called desperate men, who tossed the tea into Boston harbor, and others like them, we to day might have been but the dependants of the British Crown, instead of a great and independent government.

So while both branches of old theology-Catholic and Protestant, are holding world's conventions, for the purpose of subjecting the human mind to abject servitude, with an identically same central idea-the divinity of the Nezarine, as a basis of a right for coclesiastical rule, we hear the cry, forbear! forbear! meddle not with the idol. Some of our tried frien not stand the sneers of old theology.

the same time teaching a lesson that will be of some benefit to the world. At the present time, we find too little of the practical lessons of life in those philosopheial disquisitions which the inquiring mind is ever seeking for. In the narration of events thus far, and in the inculcation of the truths therewith connected, we have endeavored to not only show the close relationship existing between the mundane and supermundane spheres, but at the same time to send a gleam of sunshine into the human soul from that Supernal Sun of truth, whose beams are as free and pure as the water from the crystal fount. In our writings, the practical lessons of life will be taught in a manner that all can un ders'and. A high-toned morality will ever distinguish those ideas that flow on the stream of inspiration from the Summer-land to us. On that silvery cord, strong yet delicate, are strung the choicest ideas of the wise sages of the Spirit World, and whenever they can connect it with a human mind on earth, they do so, and their ideas naturally drop upon it like the pa tering rain drops from the murky cloud. Inspiration is the grand connecting link between the mundane and supermundane spheres, and through the instrumentality of that, the world has been enabled to progress and improve in all things .--Between all things in the material world, there is a connecting link, so potent in its action that a blow with a hammer will cause, as it were, the whole universe of God to vibrate. The connection between mind and mind is no less intimate and grand, and the result of the continual working thereof, is eminently we'l calculated to improve the whole human family. In the development of Jesus, we find a beautiful current of inspiration flowing through his nature, bearing upon it the ripe fruitagé from the Spirit World, and it was through the instrumentality of this inspiration that he exhibited so much knowledge, and was enabled to meet the inquiries of the Doctors in the Temple. This inspiration flowed through his organism without meeting any obstruction, and the choicest treasures from the Spirit World were transmitted to the children of earth, bear-Ingupon them the bright polish that distinguished them in the Supernal Spheres. In his embryotic condition, his ,development was commenced, and that current of inspiration established, that enabled him to give utterance to such divine truths. As we said in a previous article, there was a circle of spirits that had his embryotic mind in charge, and who mainly through the instrumentality of visions made. on the sensitive mind of the mother, gave a peculiar tendency to his nature. While these beautiful visions acted an important part in his development, they were not the most important action on the part of the circle of spirits who had him in charge. Now here is another grand truth. The human brain is a peculiar part of the system, and through the instrumentality of that. these glittering gems of knowledge from the Spirit World are transmitted. Within this brain is the spiritual brain, as it were, an exact placing the animal magnetism with etherial counterpart of it, and it is the spiritual brain magnetism, in the brain, the spirits call crystal-

CANON V. Whoseever says that the church of Christ CANON V. W nonseever says that the church of Christ is not an institution absolutely necessary for reaching external happiness, or that men can arrive at this bless-sing through the exercise of any other kind of religion, let hum be analhema

C non VL. Whoseever says that the authority with which the Catholic church proscribes and condemns all religious sects separated from its communion is not prescribed by divine right; or that about religious traths only opinions, not certainties, can exist; and that there-fore all religious sects are to be tolerated, let him be anathema

thema. C NEN VII. Whoseever says that this very charch of Christ can fall into darkness or error, and so deviate from the holy 111th in faith and morals, and fall away from its original institutions into depravity and corrup-tion, let him be anathema.

tion, let him be anathema. CANON VIII. Whosoever says that the present church of Christ is not the last and highest institution for for reaching cternal happiness, but that there is another to be expected through a new and more com-plete effusion of the Holy Spirit, let him be anathema. CANON IX Whosoever says the infallibility of the church is restricted only to things contained in the di-vine revelation, but is not extended to other truths which are necessary to the integral maintenance of the revelation. let him be anathema. revelation, let him be anothema.

revelation, let find be anathema. • Ason X. Whosoever says that the church is not a perfect institution, but merely a corporation, so timt it is of such a nature with regard to civil society or the state as to be subjected to temporal power, let him be anathe-

ma. GANON X I. Whosoever says that the church, diviuely distituted, is like a society of equals, and that the bish-ops, having offices and duties, possess no governmental power bestowed upon it em by divine right, and which they can freely exercise, let him be anathema. GANON XII Whosoever says that Christ our Savior and Ganon having the posses that the savior and the sa

CANON XII Whosoever says that Christ our Savior and Sovereign, has conterted apon the church to direct only by advice and persuasio diose who turn aside, not to compel them by orders, by coercion, and by external ver-dicts and statutory punishments, let him be anathema. CANON XIII. Whosoever says that the true church of Christ, out of which there is no salvation, is any other than the holy Catholic and Roman apostolic church, let him be anathema. CANON XIV. Whosoever says that the holy Apostle Peter was not appointed by Christ as the first of the apos-tles, and as the visible head of thewhole church militant, or that he hol only the honorary supremacy, but not the

tles, and as the visible head of the whole church milliant, or that he had only the honorary supremacy, but not the true and real jurisdiction, let him be anathema. UANON XV. Whoseover says that if is not according to Christ's own will that St Peter has purmenant successors in his supremacy over the whole church, or that the Ro-man pope is not the successor of Peter, in this primacy by divine right, let him be anathema. CANON XVI, Whoseover says that the Roman pope has only the office of superintendence and direction, not the highest and fullest power of jurisdiction over the whole church, or that his power is not direct and legitimate over the whole of the various churches, let him be ana-thema. OANON XVIII Whosoever says that the independent

church authority, as established by the 'atholic church and bestowed upon her by Christ, and the supreme civil power cannot exist together, so as to preserve the due tights of both, let him be anothema. CANON XVIII. Whosever says that the Power neces-

from God, or that one is not bound by divine law to submit himself to such power. Is repugnant to the natu-

calliberty of men, let him be anathema OANGM XIX. Whosever says that all rights existing between men arise from the political state, and that there is no other authority besides that so constituted, let him be anathema.

there is no other authority besides that so constituted, let him be anathema. OANON XX: Whoseever save that the supreme rule for public and social conduct is in the law of the political state, or in the public opinion of a ", or that the judg-ments of the church concerning what is lawful and nn-lawful do not evend to such actions, or that there may be something allowed by ci fights that is not allowed by church rights, let him b anathema. CANON XX. Whose vers systhat the laws of the church have no binding power, er supting so far as they are con-firmed by the sanction of . civil power, or that this civil power has the right, consequent on its high authority, to pronounce judgment or decisions in matters of reli-gion, let him be anathema.

gion, let him be anathema.

REMARKS.

Here we have the first installment of fulmina tions from a large body of men of undoubted intel. ligence; the most loyal of whom are the representatives of the various dioceses of the Roman Catholic Church in the United States-the boasted 1 ad of the free, and we trust, the home of the L ave.

How such men as those now congregated in Rome as representatives of this country, understanding the genius of Americans and their free institutions, could without previous agreement and concert of action regarding some secret conspiracy sgainst our Government and the liberties of our people, boldly declare such sentiments as are embraced in the above canons, and anathematize

Key to Honest Wealth.

We have received from the New York Publishing Co., 21 Courtlandt Street, New York, a new work of positive merit and great practical uti i'y, entitled "THE KEY TO HONEST WEALTH; on How to GET RICH," price only 50 cts, (post paid.) This work contains much reliable and practical information, never before published, adapted to all classes, trades and professions, and needs but be seen and perused to be appreciated. As an invaluable ald to "Success in BUSINESS," it should be in the hands of all; its high moral tone is also a commendable feature. Agents would do well in silling it. For sale at this office.

M. TOWNSEND.

Of West Liberty, Iowa, finds the Journal, too much meat for his digestion, verifying that milk is designed for babes. He thinks we are "too liberal." We have to say in reply, God and angels fort id, that we should ever be a narrow contracted biggot.

Great God and good angels, guard them in this their trying hour! But we pray that our hands may be strong to do thy work nobly and faithfully; and that millions of our fellow men and women be inspired to lend, aid, and comfort to thy noble workers in the field of mental emancipation.

CLOSE OF VOLUME SEVEN.

This number closes volume seven of the RE-LIGIO-PHILOSOPHICAL JOURNAL.

We shall commence volume EIGHT with TWO THOUSAND extra copies, so as to be able to furnish subscribers with that volume complete, for some weeks to come.

The promises of our st irit friends, during the darkest hours of the JOURNAL, and while it was surrounded by enemies, who by speeches and resolutions, in private and public, were doing their utmost to weaken the confidence of those who had been its friends, is more than realized. In the darkest hours of the JOURNAL's history. among the more encouraging symbolic represent. ations given, the following was potent with meaning :

Sister Morrell in a trance saw for us a towering pine,—snow bound, which reared its evergreen head, far above the other timber of the forest, and the birds of the air gleefully fed their young among its branches. The gloricus orb of day melted the snow far below, and a carpet of green took its place, and its congenial shade become the resting place of the weary and careworn travelers. New life and vigor was visible every where in and about it. So the congenial rays of light from our beloved Journal (angelic inspirations), have dispelled all doubt and uncertainty of its success in the minds of the people. Its ample columns furnish acceptable, mental and moral nousishment for the hungry and thirsting soul. Its selfish opponents have disappeared, while the simply honest, but prejudiced opposers, have become its true friends.

Thus, the promises of angel friends, with whom we are in daily communion, are fulfilled . To be faithful in duty when required, is a guar antee of success.

Corrections Cheerfully Made.

Every person sending money to this office for the JOURNAL, should look carefully to the little yellow slip posted on to the margin of the paper or on the wrapper, and see that the time for which payment is made, is correctly stated. If any mistakes are made, we cheerfully correct them. It usually takes about three weeks to get the mail list changed. If changes are not made by that time, after money is remitted, advise us of the fact and we will at once look to the matter and make corrections, if the fault be at this office.

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

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

History of Spiritualism, and the Progress

of Spiritual Ideas-Number Eight.

CHAPTER SECOND :- SECTION THIRD.

Adam had his existence and race. When, where

and how, who can tell? The whole earth was

divided into apartments, as it were. The con-

chology of the world tells the story, and in each

of these departments, developed according with

conditions, a primal pair made their appear-ance, and what an appearance. Why, they

would not be received in polite and christian

society to-day. They stood on their feet and scratched their toes without stooping. Their

agricultural implements, when they got far

enough along to have any, were a broken peg, a

broken branch rubbed on a stone until it was

sharp enough to stick into the ground. Their

implements of war were broken branches or

great boulders, that they could lift and throw

or roll upon their enemies. They were not veg-

etarians,-they did not pay much attention to

blood while they stood thus gentleman and lady

at their repast. So they began; but they were

made immortal and so they continued. When

they lived or where they lived, we may not know. All over the earth were sample pairs.

How they lived-they have left a record. and if

they had not, the evolutions of nature's laws.

that which is written in geology, that which is seen in astronomy, would inform us.

ous. When a man died, his tender wife ate him ;

when the wife died, the tender husband ats her,

and that without salt or cookery. So we began,

conjugal disturbances ended more decisively

than now. It was not a trip to Chicago for eith-

er party, but it was a heavy club on the thick

scull, and the one that got the best of it, ate the other up-that was an end of the trouble. Or-

der reigned in Warsaw, or if it did not, it was

not the fault of the parties who lived there. So

we began away down there, step by step, step

by step,-each generation stepping upon the

led over by their descendants, scarcely less bru-

tal than the brutes with which they held deadly

feud. But all the preparation before was for the

We know they were crude, coarse and barbar-

In the last section, we spoke of the primitive

RELIGIO-PHILOSOPHICAL JOURNAL.

5

SEXUAL PHYSIOLOGY.

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BY R. T. TRALL, M.D.

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MORE LIGHT.

H. S. Hall, formerly of the firm of H. S. Hall & Co., of St. Louis, has located at 102 East Madison St., Chicago, Ill., for the purpose of selling Lamps and Fixtures, in . Cooks Vaporine Burner, with all the Improvements on same, State and County rights for sale. Vol 7 no 25 tf

50 PAPERS AND 25 MAGAZINES AT CLUB

RATES FOR SINGLE SUBSCRIPTIONS: Please send for Price list as soon as you read this, then you won't forget it ! 2/,

His living heart must heat, And ever from His life to ours, Flows a communion sweet. Oh, God! The Father, Mighty One, In star, in planet and in sun ; In atoms small, In rain's that fall,

Forever and forever still,

In sunbeams making glorious all, Upon Thy sacred name we call.

NEW BOOKS.

Beyond the Breakers. A Story of the Present Day. By Robert Dale Owen. Philadelphia. J. B. Lippincott & Co., Chicago Western News Co.

family relations, apropos to this. We have just We have received a copy of the above work reported a lecture by Brother E. S. Wheeler, a by that well known and popular author, the portion of which elucidates our subject so well simple announcement of which is of itself a sufthat our guides who are presenting these essays, ficient recommendation to our readers. "The volume is well bound in muslin, contains nearly After speaking of the condition of the earth three hundred pages, with double columns, printprior to the evolution of man, he says, "by and ed upon fine t'nted paper, and has several word by commissioned from heaven, the burning fire cut engravings, illus'rating a few of the leading of an immortal spirit swept to earth, and a son characters in the drama. of God, the first immortal soul of earth, the true

The plot of the story is laid in a village [in the good Quaker state of Pennsylvania, and carries the reader through a series of social and political revolutions and modifications of thought and religious faith, the results of which are now crowding upon us. The style is clear and forcible, racy and fascinating, showing a vein of wit and humor, and then a thread of good sense, serious thought, and bitter experience. Romance and novelty, comedy and tragedy, are interwoven in such a manner that the great panorama of life is picture 1 before you. It is a living book, one of those dear b toks, which when once commenced, gives one no peace of mind until it has been thoroughly read and digested. In its perusal, you are lost to the world around you.

the culinary art. They ate animals. They had pretty good teeth, about as long as my little fin-Every chapter contains a moral, and every ger-with these they tore the quivering flesh from their vital parts, and daubed themselves in sentence a thought.

It illustrates the fallibility of human judgment, and the strength of human character. It is impossib'e to give a just conception of the care and tact-evinced in portraying the various characters. They are true to life. Although a story of love and romance, valor and shame, in which a few personages figure more prominently than the others, still those old eccentric and otherwise peculiar class of people to be found in nearly every village of the land, are faithfully repesented, and receive their due share of attention.

There is Mrs. Grundy, and the old woman who is forever hatching gossip, finding fault and neddling slanders. There is the orphan girl and the school teacher. The country parson, and the family physician.

You have the humorous. Lishman with his good wife, and the Dutch accent of the German.

achievements of the other, laying its hand upon You have the career of the honest and dishonest the stairway, and climbing five hundred thouslawyer; the happy and prosperous life of the former and the bal end of the latter, and years or more since that Adam, or those Adams laid down in the dust, and were tramp

A lesson is taught from the conservative and reformatory element in society.

The laws governing marriage and the rights of married women, are incidently referred to and accommodation of that age, that these brute Criticised.

men, these cannibal men, these hyena men, who This book will be especially interesting to ate the dead and slew the living, that they might Spiritualists, from the fact that there are several

Statistical Department.

In this department we purpose to publish all reports that shall be forwarded to us by in itviduals or committee of local societies, in reply to questions hereinto appended, and our readers are requested to aid in furnishing reports, not only in regard to their own towns, but in regard to ad-jacent towns or localities, where our paper may not be cir-culated. This is intended to remain a permanent departs-ment and will he of insetimath when for future reference nent, and will be of inestimable value for future reference. We wish it to be understood that we expect that each report will be subject to supplemental reports from time to time, as in creections shall be discovered, and changes made in the status of the spir tual philosophy, by the dis-semination of light and knowledge, which is now so rapidly disintegrating old theological systems.

OURSTIONS.

1. How many avowed Spiritualists are there in the town of ______ county of ______ and state of ______ and what are heir names? 2. How many lectures have you had within the last

year ? How many mediums, what phase (fmediumship a d what

4. What churches are the most prosperous in numbers and ability of preachers? 5. What is the apparent status of the old; theological churches, and the more liberal in the estimation of the

mass of minds in your town? REPORTS.

Hartford, Penu. Names of Spiritualists reported by Hartford Susa.--Mrs. Birdsall, L Fuller, Laprelett Fuller, A. Sweet, G. W. Peck, Mrs. F. Loomis, Mrs. N. Adams, J. S. Adams, G. Ailen, P.

Mrs F, Loomis, Mrs. N. Adams, J. S. Adams, G. Ailon, P.
Hine, H. Sweet.
Gibton, Susy Co. Pa. - Mrs. J Maynard, A. Clinton.
Have had no lectures.
Mediums in Hartford, two—H. G. Adams, M. Adams.
Mediumship—Secing and hearing
Three Churches,—one Free Will Baptist, one M. E., one
Presbyterian. Presbyterians greatest in number and ability of preachers.

of preachers. Gibson, Susy Co, Pa.-Four churches, -ore Free Will Haptist, one M. E. one U. Baptist, one Universalist. M. E lead in numbers, Universalist in ability. Poplater City, Boulder Co., Colorado, Names of Splvitualists reported by J. Woolf :-D. H. Nic hols and wife, Jas. Woolf and wife, Mrs. Dickinson, A. J Mackey, E. Pound, P. H. Dreker, A. Wright, Mr. Wilson, Mr. Fowier, F. Squires, F. F. Human, B Crosby, J. Thomas, John Thomas, Mr. Youtson, M. Suitzan and John Thomas, Mr, Youtsoy, Mr. Porter, J. M. Sullivan and

John Thom's, Mr. Youtsoy, Mr. Porter, J. M. Sullivan and Wife, "rs. Henry Lectures.—Three during the last year, by M. F. Brown in transit to California. Mediums.—A. Wright, c'airvoyant, writing, speaking and soveral other phases. Mrs. Worff, clairvoyant and healing Mrs Dickenson, personating, Mrs. Henry—don't know the phase,—J. Thomes, healing. Only one Church, Congregationalist. Preacher r. ady-made in the east and sent here. Talks like he had the ache bad. No natural ability, but dogged perseverance. Binail society of Methodists. Both badly attended and worse paid.

worse paid. The mass of people don't go much on religion. Free thinkers and very liberal The best Christians here are infidels. Here is a broad field of rich soil, if w only had a Wilson or Todd, or some other good test speakers. Orthodoxy is making desperate struggles but against strong odds. REMARKS -- Wo like the style of this report--worthy of

imitation.

Moriah N. Y. Names of Spiritualists reported by E. B. Collion :--4. W. Jainen, wife and son, M. R. Jainer, wife, two sons and daughter, H. Fereywa, wife, son and daughter, M. D. King and wife, A. Taylor, wife, and their sons, J. Movn and son, H. Tailo's and wife, D. Tailor, and wife, H. Tollor, wife, son and daughter, "E. Perce and wife, M. Simmons and wife, G. Sherman. P. Buttler, F. Cudworth, wife, and daughter, Mr H. I., wife, and daughter, Mrs. Tillerton, son, and daughter, C. Tailor, son and daughter. No speakers in the field here, and no regular meetings now. Morish N. V.

now. The Catholics are the strongest party. Kellog, Jasper Co Iowa. Names of Spiritualists record by J. G. Bleakney... S. Bleakney and wife, J. Bleakney and wife, Mrs. L. Cafle, L. Bleakney, and wife, J. Ablemab, B. P Bleakney a d wife. D. Wats, M. Watts and wife. Herod reigus in the shape of christians. Methodists macroit to a grant extent. provail to a great extent.

exactly what he says. The information you will acquire may be the means of you amassing a fortune. Write him if you would consult your own interest. No. 21, Vol. 7.-4 times.

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ner success as a healing medium by magnetism or vital force, has not been surpassed by any one now living.

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J WILLIAM VAN NAMEE, OBBITVOYANG, particulars, etc., address, ELMIRA, N. Y. Vol. 7, No. 21.-13 t.

Sulss, in to-lay's paper. All out of employment, in city, town or country, will do well to address him. He means

SPECIAL NOTICES.

A New Proposition.

To any one who has never taken the Rangio Pailosophical

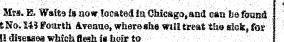
To any one who has never taken the Rando Panosopuical JGURNAL, I will send it for three months on trial, and a neatly-bound volume of inspirational Poems by J. William Van Namce, on the recipt of seventy-five cents. When it is taken into consideration that the price of the Journal for three months at regular rates would be seventy-five cents and the price of the volume of poems tas been seventy-five cents, they will see the advantage of the offer. To all old subscribers who will procure one new Subscrib-be for a year I will seno the volume of poems. Subscrip-tion can be sent to J. William Van Namee, Elimira N. Y. I endorse the above proposition made by Bro. Van Namee and all who would like to aid him, a worthy medium, to self his book of poems, and at the same time benefit themeelves by so doing, will do well to accept his proposition and ad-

by so doing, will do well to accept his proposition and ad-dres him, Elimira, -ED.

Ar We call your a tention to the advertisement of J.T.

Bealing Ind Test Mediums.

Healing Medium.



THAP MU for them, and yet not for them-they were here but to magnetize the earth-they were here to humanize it as best they could, that Jesus might come, that Pythagoras Zoroaster, Socrates and Plato night come; that your Washingtons and Brownings, your Raphaels and Mozarts and Bethovens might live. These were the results that were to come from those conci ions that the race to day might suffer for naught.

The Carbon ilerous Toras grew, that the Camden and Amboy R. R. might own New Jersey. It is a long strile.

The geological strata locked up the coal, that superficial man might not wa te ir, and when the wood failed, you had it.

And when the sea failed to furnish whales, that you might have ight, that you might have machinery, for without sperm (il, your finer machinery would not work.

When the whale, too closely hunted, put a coolness between 1 imself and you by retiring into the Artic seas, then the crust of the earth broke, and Pennsylvania ran fatness, and there was oil and wine,-the oil was pure, if the wine was adulterated. Going back over the past, tracing every unfolding of nature, marking all its advance, you will hear the anthem of progress, and the key note of that anthem is forever more the humanity of progress, the philanthrophy of the Infinite, the development of love, and so in the facts of nature, which are the symbols of natural religion; in the laws of the universe which are the relations of the divine methods; in the unfoldings of the past; in the geological strata which are the pages of a most holy scripture, we read forever in golden characters, one great general lesson, inscribed on the old red sand stone, mirrored in the heaving ocean, murmured by the pine trees on the hill, sung by the birds in the overhanging air, gleaming upon us in the stars and suns, one great truth encroaches upon our attention intuitively, seen by the seers, taught in the lessons of inspiration, gleaned by the scientist from the alembic, and the mind brought home to him by the microscope and the telescope-alike all nature's voice forever speaks, THEBE IS A GOD. Progress is human because that God whose power upbuilds the firmament, is not only a strong hand, a calculating mind. but He is a tender and loving heart as well. We need no great white throne; we need no

savory altar; we need no cim cathedral aisle as on his name we call.

'Tis glancing in the twinkling star, 'Tis glowing in the sun, 'Tis winter on the storm cloud, Where the crinkling lightning's run.

Beneath the strata dark and deep, 'Mid subterranean fire, 'Tis written in those powers that leap And ever more aspire.

Progression in the mighty past, Rolls on forever more, And God around the universe, Sweeps like ocean round its shore.

Deep currents play, and mighty tides, And 'whelming billows roll, And over all triumphant rides. The world's great over-soul.

Whirled in the tide of belog. We live our mighty day, And towards the sun of life and light, Like plants and flowers we pray.

Our souls their petals open wide, To drink the blessed air, Wherever life expands a leaf The love of God is there.

He builds the archways of the sky And whirls the glowing sun, Eternity gives no reply, When His great work is done.

most interesting and thrilling incidents, illustrating the power of clairvoyance, and the fact and influence of spirit communion,

No writer has more truly and vividly portrayed human character than Mr. Owen has done in the work before us. We regard it as one of his best efforts, and such a book, so alive to the spirit of the sge, containing fact and fiction, mixed up with so much good sense and moral philosophy, ought to be found in every household of the land.

> "From seeming evil still educing good, And better yet again and better still In infinite progression."

ARTIFICIAL SOMNAMBULISM BY WM. BAKER FAHNESTOCK. M. D.

This is a complete review of ar initial magnetism, wit's a full and accurate description of the various phenomena belonging to the state of art ificial somnambulism, including its division into two distinct conditions, viz: the waking and sleeping, with practical instructions how to enter and awake from either. Dr. Fahnestock shows in the work before us that the subject of which he treats has been imperfectly. understood, and often misrepresented even by its most strenuous supporters. He claims that the enemies of the system have willfully magnified these mi takes and misrepresent.tions, but without annihilating what they can not explain by an imperfect philosophy. He insists that a want of knowledge of its true nature has caused it to be neglected, and predicts that the time is near at hand when it will be recognized as the handmaid of medicine and surgery. Dr. Fahnestock has effected some most remarkable cures by teaching his patients how to throw themselves into the somnambulic condition. The accounts which he gives of some of these cases border on the marvelous, but the well known character of the author precludes the idea that his descriptions are exaggregated. He has tested the matter in difficult and dangerous obstetrical cases, has seen the most happy results from it in obstinate forms of rheumatisms, and has applied it successfully in various diseases. The book is a remarkable one. Dr. Fahnestock is a native and resident of Lancaster county, a regular educated physician, and a man of marked intelligence.—Lancaster Intelligencer.

PERSONAL.

Kansas, where he has been doing a good work is now at Brookiyn, Mich., where he stands ready to answer calls to lecture on all reformatory and

liberal subjects. Our brother is an ab! and earn-est advocate of our Harmonial Philose: 19, and he should not be kept idle for a single me lent.

The Atlanta Free Thinkers have organized a

society of the strong minded, and have rented a hall, and are willing to pay good speakers. We shall publish more particulars next week. Belle A. Chamberlain, of Claremont, Minn., is, we are mformed, a reliable test medium. Siste

Harriet E. Pope speaks of her in high terms as a speaker and medium. She will answer calls to lecture.

We would direct the attention of our readers

to the article under the head of "Original

Essays" by ALEXANER SMYTH, of Philadelpha,

Pa.; the Apostle Paul's Medium, and author, of

that remarkable book entitled the "True Life of

Jesus of Nazareth." We deem this article to be

one of extraordinary merit, and one of the most

profitable that has appeared in print for some

time past.

Brother M. E. Taylor, late state lecturer in

Herod reigns in the shape of Christians. Methodists prevail to a great extent. Troy, Perry County Ind. Names of Spiritualists reported by A. A. Avery.—Capt. Wright, J. Pusey, and family, Mr. Weber and wife, Dr. Bacon, John Philips, Miss Hall, Miss A. Purcel, Mrs. M. Dun and daughter, A. A. Avery. Names of mediums.—H. Weber, medical, and his wife healing, John Philips, writing. Richmond Township, Crawford Co. Pa. Names of Spiritualists—I. Russel, Louisa Russel, Rach-el Eussel, A. Ellison, J. M'Fadden, Jane M'Faden, Lodi-ca Higely, J. Maryott, Charissa Maryott, G. Maryott, S. Maryott, Sarah Maryott, W. Southwick, Mariah South-wick, Emma Southwick, Julia Southwick, Ezra South-wick, Ester French, Jesso Winnans, R. Shorts, Jonn Shorts, Am Faden, Jefferson M'Faden, Harriet Win-mans, S. Winnans, Nancy Winnans, R. Shorts, Jonn Shorts, Ann Lingo, Robert Shorts, Hannah L. Shorts, Jointhas Shorts, Jacob Shorts, Hannah L. Shorts, William Shorts, Hannah Shorts, A. Shorts, Clarinda Shorts, Inos Shorts, Hannah Shorts, A. Shorts, Clarinda Shorts, Jose Stull, Clarinda Stull, J. Stull, Jemima Stull, Jefferson Short Jun, E. N. Holmes, Susan Holmes, Mary Holmes, Adilbert Holmes, B. Franklin, Mary Franklin, Ester Franklin, H. Stoneham, A. Winnans, Jane Winnans, Mediums, two, Mary Holmes, speaking, and James Winnans, speaking. One Methodist, one Baptist, and one Congregationlist

Winnans, speaking. One Methodist, one Baptist, and one Congregationlist Church. Methodists most prosperous in numbers and ability of preachers,

ability of preachers, Names of Spiritualists – Enma Judd, S. Judd, A. Judd, M. Low, Polly Low, A. Low, Lucrttia Low, Chester Low, Regima Low, Sarah Wait, O. Judd, Julia Jund, P. Russel, Ellen Russel, Dilla Russel, A. Russel, E. Russel, W. Had-the Million Headbork lock, Mallissa Hadlock, Stuben Townshin.

Names of Spiritualists .-- I. Demil. Jennet Demil, Loyilla Hopkins, J. Demill, T. Demili, Tenas Smith, Catherine Smith, Mr. Swares, Mrs. Swares, J. Porter, Angelina Porter, Lyda Hull.

Smini, M. Downey, M.S. Dwarts, Orton, T. M. Marker, S. M. S. Marker, S. Two speaking mediums. Waldoboro', Maine.
Names of Spiritualists report û oy. Willie H. Miller.....
A. Miller and wife, J. Well and wife, C. Noak and wife,
G. Winchenback and wife, W. Standish and wife G. Umberhind and wife, D. Lighr, E. Morse, B. Ghenner, A. Benner, A. Tan, J. Stover, S. Brock, W. Barnard, Mrs.
Kimball, Miss Bennner, Miss Farr.
Mrs. A. E. Miller is a very good test medium, the only one among us. We have engaged the services of Mrs.
Morse, of Learsmont, Maine, to lecture twice a month.
She is an able lecturer who comes from her own field of labor to preach in this part of the country.

Opituary.

Johathan C. Church died on Feb. 28th, aged 58 years.

For our latitude, Mr. Church was a remarkable man, one of our first settlers and a prominent member of the First Geological Society of Wisconsin. He was a self-made man, well informed in the sciences-equally at home in discussing chemistry, geology, philosophy, ontology or psychology. He was a radical thinker, yet there were things he could not understand, one of which, was in the language of Burns, why God should

"Send ane to heaven and ten to hell

A' for Thy glory,

And no for any guid or ill

They've done afore Thee."

He concluded that the true inspiration and supernaturalism of all ages, as recorded in and out of the Bible, is identical with modern Spiritualism. that those phenomena once demonstrated must be produced through natural law, which law is permanent. As to whether the Apostle Paul's conclusions were always correct, he first wanted to know what Paul said. Judging by rational laws of compensation, we can truly say of our departed friend, that he was

"The friend of man, the friend of truth ; The friend of age, the guide of youth : Few hearts, like his, with virtue warmed, Few heads with knowledge so informed. If there's another world, he lives in bliss ; If there is none, he made the best of this."

Mira H., consort of A. A. Avery, took her de-parture for the Summer Land on the morning of the 18th of Feb.

She was well posted in the glorious truths of the Harmonial Philosophy, and she went with a full assurance of life beyond the river of death. Myra was an angel here, and death can make her no less

A FRIEND. Troy, Perry Co., Ind.

80.

NEM YOOHS.

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AND

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TIL.

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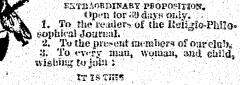
scription therefor; when successful, etc. The physical and mental adaptation of these intending marriage; and advice to these who are inharmonionaly marriage; and advice to these who are inharmonionaly marriage. Full delineation \$1, and two three cent stamps. Address- ABBA LOBD, Box 45 Lake Mills, Wis

Vol. 7, No. 20-tf.

A NEW PROPOSITION.

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

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



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Enclose the money in the presence of your post master, and register your letter. Money thus sent is at our risk. Address, National Bee-Hive Co, St. Charles, III.

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Communications from The Inner Life.

For the Religio-Philosophical Journal . FRANK'S JOURNAL.

FRANCIS II. SMITH, OF BALTIMORE-MEDIUM. Charles, Duke of Kent.

I am lost in astonishment at the new dispensation allowing mortals to commune with spirits. I could not have believed such thing possible. but I have witnessed so many wonders since I left earth that I am prepared to believe anything.

I lived in England in the reign of Charles I. and took an active part in the stirring events of that age. Can you conceive how I managed to keep in favor with the usurper, and yet hold my position at court. I knew well that Charles was a doomed man, and that there was no hope of saving the country, but by pretending political affinity with the Roundheads, while therefrom I secretly advised with the King. I gave false in-formation to the rebels, but all in vain ; fortune proved fickle-now with the King, now with his foes. 1 fled from England, knowing I had done too much for the King to be safe at home, and took up my residence at Westphalia.

I was then engaged to a daughter of the Earl of Sussex. Filled with love, and earnestly desiring fulfillment of my hopes, I set out with anxious heart, having made arrangement for my nuptials to take place at Rotterdam, but I had scarce left home before a storm arose, which drove the ship on the coast of England. I was seen, recognized, made prisoner, and lodged in the Tower.

Have you ever been on the eve of some great joy, and then suddenly cast into despair. Such was my condition. I hoped for no leniency, because I knew that my duplicity had all been made known. Waiting for death which I be-lieved inevitable, I began looking over my past life. I was then about twenty five years old, favored with a handsome person, and gifted with many advantages of education, I had therefore much to live for.

In regard to religion I had formed no opinion. I had seen nothing in its professions to attract me. All who were members of the Church seemed to be actuated by motives of worldly gain. Some aimed at high places in the Church, others by distinction among men; some thought their position in society could be advanced, and few were influenced by motives of piety. I could see but little difference in the lives of those who professed religion, and those who did not. I was willing to believe but could not, and yet I was not altogether insensible of my duty to God, in whom I firmly believed. What'must be my condition in another world was the question which now agitated my troubled mind. With no great crime did conscience upbraid me. I had robbed no one of her innocence, detrauded no one of his property, had looked after the weltare of my people, allowed no one to suffer on my estate, gave to the poor, when opportunity offered; and yet I felt not altogether as I could desire in view of the coming judgment; there were many slips in my life I would gladly forget. Hard is the way of the transgressor-mem-

ory brings up all past errors. There was a young man in my cell who had fought with Cromwell in many battles, but had lost favor by keeping company with a girl he was in love with. She was the daughter of a loyalist, and Cromwell leared he had leagued with that party. I drew from him his whole history, and determined, if in my power, to save He seemed very grateful for my sympahim. thy, and said he would do anything to favor my escape. A month passed without any change in our condition, when one day Cromwell entered and asked if I desired to be set free. I answered in the atlimative. He replied that I could be liberated on one condition. I must swear allegi-ance to the Parliament. This I refused, and he left in a rage. Daily did I expect a summons to attend the rebel chiefs, but no summons came .-a month passed and still no change. I had begun to entertain some hope, when one day I was told to prepare for execution. This fell like a thunderbolt upon me. I could scar-cely bring my mind to think at all. I felt paralyzed. I determined to accept the terms offered, and sent word to Cromwell I wished to see him. He came and asked if I was ready to swear allegiance. I answered I' was. He presented the oath and 1 took it. He ordered my release; but before leaving I appealed to him on behalf of my fellow prisoner. I told him his story, and he at once ordered his release also. We joined a company going to London, and entered a tayern where we got retreshments. How very grateful this man was for my thinking of him, when I had but just escaped death myself. My first thought now was to leave England, but I knew that I was closely watched. For a while 1 moved about as if indifferent to everything, taking good care, however, not to associate with those who had been staunch loyalists. At length, all suspicion heing allayed, I looked out tor my fellow prisoner, took him in private, and conferred about my escape. He entered promp-tly into the scheme, and left to look out for some vessel. In a week he returned having accomplished the object. It was a vessel bound for Antwerp, and he had engaged my passage as one of the seamen. Disguised as a sailor I went on board just as she was about to weigh anchor, and before another week had elapsed, I was safe. My beloved was then in Rotterdam. You of course expect me to say that I flew on the wings of love. What a joyful reception was mine, and in less than a week we were married. Hard was it for me to get money, for all my resources were in England, and nothing could be got from there. I had but httle when I came and that was soon gone. At length I determined to gain my support by giving lessons in English and soon found a class that gave me what I required. Heavily wore the time until Charles electrified the world by the news of his return. What trenzy seized upon us, and how lingered the days until I trod again my native land. found my estate in the possession of a Roundhead, and you may be sure it was not long before I hustled him out. Daily did my people come congratulating me upon my return; and before a month had passed, every thing was as I had enjoyed it in my youthful days. I never cared for the gayeties of Court. I preferred the quiet of my own home, and my wife united with me, as she still did in everything and I may add, never was there a happier couple-we lived but for each other.

well had drawn the cords so tight, that when change came, there proved to be no limit to the rebound. A frenzy seemed to pervade all classes; purity among women, morality among men was almost unknown. Every one seemed bent on pleasure, regardless of cost, or what pain it might inflict on others. Had this state of things continued another reign, England would have been a Pandemonium; but a check was given when James came, and although there was much suffering among aspirants for office, and those holding high stations; yet among the people at large, a better state of feeling prevailed, and more regard was paid to morality.

When Charles died, I had till then been looking after the comforts of my people; but on James' accession I was induced to visit court. He commanded me to take charge of the King's Labrary, which exactly suited me, for I had ever cultivated a taste for literature. I found all in confusion, for my predecessor cared for nothing but pleasure, and suffered everything to go to

rum. My first care was to make a catalogue, and in such manner that any book might be found instantly. I had shelves prepared for each branch of knowledge, and all could see the improvement I had made. When all was complete] begged the attention of the King. He expressed his delight at what had been done, and made a handsome acknowledgment of his appreciation. This gained me his favor, and it was not long before he committed to my charge his private library, commanding me to bring that also into order. In a month I presented it to him all beautifully arranged. He made me a handsome present in testimony of his regard.

My next promotion was to wait upon him in person, and give orders to those about him. We were now constantly together, which gave me opportunities of studying his character,-a more corrupt being I never knew. Malevolence, revenge, and every bad passion took entire control. He did not seem to possess a kind feeling for any one. He gloated over the keen agonies he would inflict, and took delight in seeing their sufferings. No pity ever entered his bosom. It was enough to be his enemy, to bring down his heaviest curse, and his curse was death,-death in torture, which he took delight in witnessing. You may ask what is his condition now. Awful, beyond anything you can conceive of. He associates with the most corrupt and vile of human kind. He is a demon himself, bereft of every attribute of humanity, and regard for others. His countenance is horrid beyond conception, and could you but see him it would bring a feeling of horror. His condition would be a warning to those who live re-

gardless of the happiness of others. I had the King's favor, however, up to his flight, and when William came I retired to my estate. How happily I lived surrounded by those who loved me and would do anything for

my comfort. At an advanced age, I paid Nature's debt, and ventured into a different state of existence. At first I could not realize that I had died, everything seemed so exactly like what I had always been accustomed to. The ground was as firm as any I had trod upon; the trees waved their branches; the flowery field ready to receive my steps; the grass as green; the streams as sparkling, nature everywhere the same. I looked at my hands, felt my arms-no difference whatever. I heard my name called and another stood be-

tore me. She had passed away when I was a child; but I knew her instantly. "You have done with earth, my son," said she. "Here is now your home, follow me." I was wafted to a spot more beautiful than mortal can conceive of and it was vain for me to attempt a description. And such has been my home ever since, delighting in the society of those who only strive

For the Religio-Philosophical Journal. The Coming Revolution-No. 2.

BY P. C. MILLS.

As I stated in the article preceeding this, we, as Spiritualists, have been acting on the defensive. We have had to meet the concentrated power of all other isms,-have had to withstand the fire from pulpit, press and college, since the "young babe" took its modern form. All the venom and spite that could be spit forth from corrupt hearts, has been hurled at us from every direction. The serpent of superstition has coiled its filthy body around it, and wreathed and twisted with all its power to crush its young life away, but all in vain. Slander, with its foul-mouthed votaries, have been busy, from the first tiny rap to the present day. All this we have had to meet, and hard, indeed, has been the struggle, and proud may those hearts feel who have toiled so nobly through the dark days of the past, and helped with such untiring efforts, to bring our gospel to its present development. But amid all this opposition, the child has grown to gigantic proportions. A free and untrammeled religion has been established, has spread from Maine to California, and across the Atlantic, until it has penetrated almost every portion of the inhabited globe.

I affirm that to-day, we have not only arisen above the vile slanders of the past, but we have accumulated power and strength enough to anccessfully take the aggressive, and move on the enemy's works,

The time has been when our opponents were ready to come out and meet us; but now we can very rarely induce them to hold a public disenssion with the expounders of our faith-they retire within the walls of their sanctuary where no voice can be raised against them, and there indulge in the most bitter denunciations against our heavenborn truth. But this is their last ditch, and while they thus stand, there is a fearful foreboding that they are slipping on the verge of a volcano, and that the very ground beneath their feet is trem-bling and heaving by its power. The truth has forced itself into the very heart of their congratu-lations, and while they hurl their epithets, their hearts know that they are false. Nor does it help there hearts they ment does the path them by crying devil! for well does that mother know the voice of her child has reached her from the other side ; well does that wife realize that her loved one, the partner of her bosom, has whispered words of love from the shining shore ; that he still watches over her with loving care. All the threats and scoffs and accusations of a thousand ministers can not break the magnetic cord that binds those souls together, nor can their honest hearts believe that their friends are devils. Thus the fangs of the enemy are broken, and now is our time to move forward.

What, then, is the first thing to be done? The greatest barrier in the way of advancement is "in-fallible authority." Men dare not use their rea-son. Truth may present itself in ever so glowing colors, but they dare not even look toward it, so long as authority (to them infallible), stands between them. Just as long as the clergy can hold this terrible rod over the heads of the people, just so long the advance of truth will be impeded. But when once this roll is broken, they will find themselves standing alone. They can no longer wield the sceptre of ignorance and superstition over their congregations, for they will use their own reason, and think for themselves. The first thing, then, for us to do, is to use our united strength to strike down this barrier to the onward march of all progress, and demonstrate to the masses that there is no such thing as infidelity, except in truth. and for that, each one has got to search for them-selves. Teach them to take no man's word for it, but turn over the great volume of Nature, leaf by leaf, and read for themselves. Man-worship is fast dying out-even among the

Mormons it is below par. One step more, and "book worship," or authority, will go the same Let us, then, make it a business to criticise all book anthority ; all superstition of the past, taught by priestcraft. But while we do this, we must present semething better. We must not leave the world houseless, but as we demolish the old, we must build a new, more beautiful and attractive fabric-something that will shelter them from the storms of skepticism, the beating waves of ignor-ance, and wrathful hate of theology. What we want now is the united strength of the unselfish minds, who are willing to sacrifice all for truth, organized into an impregnable band. Who will lead the advancing columns in the coming struggle, fearing nothing, caring for nothing but the triumph of truth? The angels are already selecting such minds as they deem worthy, for the work before them, and I warn those narrow-minded and selfish men and women, who think and care for nothing but their own aggrandizement,whether they be Spiritualists or opposers,—that they will be "weighed in the balance and found wanting." The day for selfish gain is drawing to a close. Let all Spiritualists, then, strive to stand higher. take a more elevated position than they have ever done previously, then they can command the respect of the world, whether they wish or not. We know that in the past there has been too much petty wrangling in our ranks, too much of a spirit of "1 am leader here," and a trying to "rule or ruin ;" a trying to tear others down to build them. selves up. This must and will cease. The coming movement will be conducted on entirely different principles. No withstanding we have acquired such vast numbers in these few short years, we are to day scorned and derided by our enemies, because we have so few places appropriated to public meetings, and are so scattered and broken. We have been acting too much on individuality. Individuality is good in its place, but the weakest mind must know that united strength is the most powerful. It is only the most gross selfishness that keeps such disunion as exists to day. Look well, then, that these conditions are improved at once, or as sure as we exist, the Angel World will take it in their own hands to bring about a reformation, and it will be in a way less pleasing to us than as though we corrected these evils ourselves. Friends everywhere, I implore in the name of the heavenly hosts who are hovering over you, to wake up to these truths and prepare the way for the new era about to be inaugurated. Have on the garments of parity, and go out and meet the bridegroom as he approaches, and hail him with joy and gladness, for herein will redemption come to us and the world. Hoboken, N. J.

the room, the figure of a woman entered, who with outstretched arms moved toward her, causing her to spring up and retreat close to the wall against which the bed was standing, and in which position her mother found her. The little girl added that the figure disappeared just as the mother entered the chamber. This lady, the mother of the children to whom

the apparition revealed itself, related this extraordinary incident to the members of a family of my acquaintance. It seems that herself and her hus band are seriously concerned relative to this visit-ation, being fearful that it is portential of more affliction to them. I relate the matter as a link in that great chain

of evidence that "There are more things in heaven and earth than are dreamed of in our philosophy."

Philadelphia, Pa.

-----For the Religio-Philosophical Journal.

THIRD EPISTLE OF A. P BOWMAN.

The Church and its Method of Management.

In our last, we found the Church would turn members out of her fold for obeying Jesus; and she would also deliver sinners over to the Devil instead of saving them from the Devil, evil or ignorance, as the case may be termed. Now we ask why turn any one out? I hear from a dozen, "Because we must keep the Church pure, and without turning out sinners, we can't do it."

We answer, O yes! you keep the Church pure when you cannot even look through a man's clothes and discern the itch your brother may have let alone—the still more clairvoyant gaze necessary to see the soul through clothes, body and all its surroundings to estimate its guilt or purity. You keep the Church pure? Won't you have about all you can do to keep yourself pure; to get the devils, beams and motes out of your own eyes, so that you may see others as they are? Indeed, when you see a devil in your neighbor, are you not liable to be mistaken as the Jews were when they beheld one in Jesus? It " to the pure all things are pure," how will you be able to see evils when in a state of purity? You keep the Church pure? Who are you? Are you anything more than a branch of the vine? I am the vine, ye are the branches, my father is the husbandman." A husbandman might trim off branches from his vine; but whoever heard of one branch of a vine trimming off other branches. It is not common for branches to act the part of husbandman to their own vines, unless it be in some of our modern churches, where the branches even pull up the vine and cast it over the fence as a devil. You keep the church pure? Hold on, sir, are you anything more than "good seed?" "The good seed are the children of the kingdom" in the great field of wheat (the world) sown by the son of man. Behold that wheat springs out of the ground and goes to pulling up tares and throwing them over the lence out of the world, to keep the fields (the church) pure. Why, Jesus would not let his servants do so much as pull up tares, lest they root up the wheat. But then, these men of the church can do alm(stanything. They, the wheat, will root up the field and turn the son of man out of it Aye, out of the world, had they only the power they pretend to have. You keep the church pure by turning men out of it? Who are you? Anything more than a follower of Jesus? If Jesus would not even turn out a Judas from among his twelve caosen ones, although he knew he was a thief, and finally would betray him as he did, who are you claiming authority to cast overboard? Are you greater than Jesus? If he c uld stay with a Judas, might not you get along with similar sinners? "Let him that is without with similar sinners? "Let him that is without | me much. "The devil still ahead," "Does God sin cast the first stone." Jesus well knew that a | keep a cat?" and "Father Abraham," are worth to man without sip, storing his neighbor could never be found. For "to the pure all things are pure." They would not be able to see a sinner; but sinners always see sinners, and are always ready to stone one another. Poor fellows.

Correspondence in Brief.

DES MOINES, IOWA .- Through the JOURNAL you will please present to your readers the report of Sister Lois Waisbrooker, who has been laboring as our State Missionary since Oct. The facts therein set forth show favorably when it is remembered that our field is new, large, not easy of access, and an inclement season in which to operate. To accomplish much under such circumstances requires considerable "snap" in the o perator. This com-modity the sister has, in greater supply than could be reasonably expected from a fee ble woman. Snap, however, is not the only qual ification that she possesses for the very important duty she has to perform. She has in an enviable degree the requisite ability to present and defend the philosophy of Spiritualism, so much so, that those who secure her services for that end, need have no lears of a failure. She never undertakes to lecture without having comething to say that is worth saying, and when she gets through, you will find that she has said it, and well. We endorse her, then, as a clear thicker, and an able exponent of our views, and with pleasure commend her to the favorable consideration of the friends of our common cause.

J. P. Davis,	President.
S. Skinner.	Treasurer.
lowa Spiritualist Assoc	lation.
P. J. Connelly,	President.
J. H. Marsh,	Vice President.
B. N Kinyon,	Cor. Secretary,
Mrs. A. F. Patterson,	Treasurer,
Des Moines Spiritualist	Association.

POMONA, TENN .- N. B. Laird, writes .- I think the Journa is second to no other spiritual paper, bat I am old and infirm, have scarcely power to sit down or get up from my chair, or get into or out of, or turn myself in bed, yet I work and provide for a tamily of three here on Cumberland Mountain, where bread does not grow spontaneously. I have been a medium twenty years, and have been used as a writing, inspirational, devel-oping and healing medium. 1 have cured many cases of palsy, blindness, deafness, erysipelas, can-cer, rheumatism, toothache, fevers, white swelling, withered limbs, etc., and for all my labors in the different phases of mediumship, I have not yet re-ceived the first cent, nor will I for what I may yet do, having freely devoted myself to the cause of Spiritualism, without fee or reward. So you see I have not grown rich by it. On the contrary, I have grown poor in health and wealth, and, in addition, I have received my full share of abuse. These are some of my experiences, to comfort me in my more than 70 years of life. Any exposure of kingeraft, lawyercraft, or priestcraft, through the JOURNAL or any other source, I consider a Godsend for humanity. They have had and no doubt still have their uses, but the new dispensation, I think, will bury them all in one common grave, and so far as I am concerned. I have preached their funeral sermon, buried them, and wrote for their epitaph, "No Resurrection."

CASEY, ILL.-J. T. Rouse writes.-Perhaps it will interest your readers to know that the people in this part of the state are not entirely wanting in facts and philosophy harmonial. For the past two months, I have been doing something in the pioneer line, have delivered sixteen lectures, and given quite a number of public and private seances. Though the material pay is not large, I trust that the bread cast upon the waters may be gathered with thankfulness. A good test medium, who loves the cause, might accomplish a good work in this vicinity. Any test medium wishing to leave the more profitable fields of labor for a brief sojourn in Egypt, may write me, stating on what terms his or her services may be secured, and I will see what can be done.

HANNIBAL, N. Y .-- U. A. Smith writes .-- In looking at the monitor on my paper, 1 notice that my subscription for three months is almost ended. Your paper has been such a good and welcome companion to me for the last three months that Ican not do without its company in the future. It so thoroughly dissects old theology and shows its hidcons deformity to public view, that it pleases me more than one years' subscription to the JOUR-NAL, RIVER STYX, OHIO -D. W. Ward writes.-After reading the paper over one year on credit, I have finally saved five dollars, which I enclose, to apply on my subscription. It was no fault of mine in not paying you more promptly, unless it is a fault to be poor in purse and poor in health. To say that we like the paper would not begin to express our estimate of its value. It has been a welcome friend, once a week, to our fireside, since the first year of its birth.

I cared but for one thing,-to see my people happy, and spared no expense to accomplish this and amply was I repaid by their devoted attachment to me and mine.

One day I was told that a man wished to see me. I called him in, and what was my delight to see my fellow prisoner. He had been turned out of doors because of his adherence to Cromwell, and now begged me for a home, I established him at once in a comfortable house, with sufficient ground for his support. He had married the object of his choice and they came and made their home with me. Their descendants are now in possession of the land I gave him.

How lax the morality that spread over Engand after Charles came to the throne. Crom- I taking it.

to make each other happy. Every one here is actuated by one and the same motive,-love,

which includes all of good. You have afforded me much pleasure my friend, for which I thank you. Daily have I been here for some time, witnessing the strange scenes that are enacted here. You are attended by a vast number of spirits all anxious to give their history. Farewell.

Spiritualism of the Bible-Mind Shades-Body Marks.

LETTER FROM N. J. ATKINSON.

BRO JONES: I feel that I must at times annoy you by sending you my words of approval and evidences of the joy I experience in reading the JOURNAL, especially the editorials. Now do not esteem my words as mere outward expressions. meant only to flatter you, but receive them as the utterings of my most inmost soul, that your editorials are, in my judgement, the productions of a mind rich in knowledge concerning the great Spiritual Philosophy. I wish every man, woman and child in the land could receive and read the ecitorials on "Spiritualism of the Bible," and especially, on the early history and development of Jesus Christ. The two last JOURNALS have contained articles upon that subject which shows the channel in which it is running, and that of itself is well worth the subscription price of the paper. O, that every woman could read them and learn a lesson therefrom. Your notions of the "mind shades" and "body marks" are undoubtedly correct. I was forced to accept that conclusion some time ago, and think it a great mistortune to the race of men, that those contemplating to become mothers, do not understand the philosophy of that thing, and so strange it is that ladies have so much delicacy as to prevent them from informing themselves unon the subject. But when we take into consideration the fact that public opinion held woman as a toy or plaything for man, who must yield to any and all of his base designs, and that she must not be educated nor informed, we can readily account for the fact of woman being delicate upon this subject. The great hue and cry is, that if you inform them upon the subject, that they will all become prostitutes. Shame upon any man who would think so. He is not worthy to be called a man, and should not be permitted to associate with people of refinement. will warrant the assertion that such a man's wife, if he has any, is treated worse than he would treat a prostitute. I will farther say, that, in my opinion, there is more licentiousness carried on under the name of marriage, than any other way. A great portion of men marry to have a mistress lawfully, not because they love

the woman as they should love a wife, as the sequel plainly shows. I hope you will excuse this short digression, for I am in favor of woman's rights, emphatically so, by the fireside and at the ballot box, or other place she wishes to make herself useany ful. It is too late now to continue the old cry of, "she is not intellectual enough" to cope with man in the affairs of the nation. There is too much living evidence among us to the contrary. But I will close this, and not weary your patience longer, by saying I am looking forward

ROSSVILLE, IOWA .-- M. H. Baldwin writes .-- I got several to take the paper for three months, and sent it to others at a distance, and hope it did them good. If it has done them the tenth part as much good as it does me, they will never quit

to the time when the people will be relieved of

this superstitions darkness that overspreads them.

Kingsville Mo.

A Stringe Apparition. LETTER FROM L. G. THUNAL.

I desire to state a remarkable instance of spirit manifestation, which occurred very recently in this city. It was related by a lady of respectability, and who, I believe, had hitherto been skeptic. al in relation to the matter of spirit visitants. She states that they, her husband and herself, had re. cently been afflicted in the loss by death of their youngest child. About three weeks ago, she arose in the morning, and upon ascertaining that the fire below stairs had gone out during the night, she instructed her two children, a girl and a boy, to re-main in their chamber until the lower rooms could be made warm.

The boy, in the meantime, being somewhat impatient to get down stairs, left his room, and when about descending the stairs, he was confronted by the apparition of a woman, who approached him with outstretched arms, as though to embrace hum. The suddenness of the appearance of the strange figure, caused such a fright on the part of the boy, that to avoid contact with the former, he fell over the banisters, to the floor below. The mother, alarmed by the noise occasioned thereby, flew to him, when, although he was slightly in-jured by the fall, he frantically described what he had seen. She ran up the stairs and into the chamber where her young daughter was in bed. She beheld the girl sitting up in the farthest corner of the bed, with a countenance expressive of intense fear and holding out her hands, as though ward-ing off some approaching object. The girl inform-ed her mother that just after her brother had left

WESTERN NEW YORK.

Report of Medium's Quarterly Meeting at Byron Centre, N. Y.

In accordance with the call in the BANNER OF LIGHT, the medium's and speaker's convention was held in Batavia, the 19th and 20th of February,-the largest gathering of the kind, perhaps, yet hald.

It is the desire and aim to have these meetings as free as possible from all conventionalities, as suming the form of a conference, thereby exhibiting a spontaniety of expression of sentiments and experiences, rarely met with, in any other meeting, giving each and all an opportunity to speak as the "spirit giveth utterance," without being con-tined to any particular subject for discussion, the utmost harmony always pervailing, a baptismal influence seems to rest upon all who attend them. The Spiritualists of Batavia have engaged Central Hall for the ensuing year, in which the con-vention met, but being filled the first day to overflowing, a larger nall was procured for Sunday, which was also well filled, notwithstanding the severity of the weather. Seven counties were rep resented. Many mediums and speakers were in attendence, among them, Dean Clark, Mrs. Woudruff, Mrs. Maynard, and our untiring and zealous co-worker, J. W. Seaver, and others. Dr. Sprague gave many tests, giving names to persons in the audience, all of which were recognized.

Inspirational masic upon the piano was occa stonally rendered by Mis. Throop, of Batavia, Miss Waldo, of Alexandria, and Miss Nettie Tompkins, of Byron, a young, unpretending girl, about thirteen years old.

About three years ago, whilst eliting in a circle, her hands were controlled to play, as if on an instrument. Her parents not having one, be-ing in limited circumstances, they were told by the controlling influence to take her where there was a piano, and they would give them beautiful music, which being complied with, they were astonished at the result, as she does not know one note from another.

A subscription paper is being circulated by Mrs. Tuttle, of Byron Centre, to procure for her a plano, that she may have greater advantages for being controlled to play. A collection was taken up for that purpose, in the convention, and a request made that if any of the friends were disposed to contribute to this end, to direct to Mrs. Lucina M. Tuttle, Byron Centre, Genesee Co., N. Y.

On the first day of the convention, a letter was read from our colaborer, G. W. Taylor, expressing his inability to meet with us, informing us of the transition of our sister and early pioneer, Mrs. Scott, the mother of Mrs. Tappan, whereupon the President, P. I. Clum, paid a merited trioute to her worth, with that of others who had lately passed on before-Mrs. Wilhelm Slade, Mrs. Mary M. Wood, and earlier pioneers of Rochester. Lewis Burtis and Justin Gates, whose early fidelity to this cause through trials, persecutions and re-proach, had done much to win laurels and comparative case for the more recent converts to our faith. Many of the above named ascended brothers and sisters were seen many times by the different media, during the convention, as taking a deep interest therein.

Considerable Missionary labor has been performed, the last quarter, by Mr. Clark, and Mr. and Mrs. Woodruff, but the cause drags heavily, from apathy and indifference, in not rendering the aid that should be given towards promoting a work so much needed in the Empire State. None save the few in Western New York seem alive to this important work, and even there it is not sustained as it should be.

But the medium's meetings are a success, and the prayers of hundreds who attend them is that they may live and flourish, to bless, inspire, and baptize all into a more united brother and sister hood in the glorious cause for which we are laboring.

SARAH A. BURTIS, Sec'y. Rochester, March 17th.

W. G. writes .- I would like to ask some questions, to be answered by some of your correspondents. From what did the Negro spring? What is his ethnological status? Is he the progeny of Ham, or is he a descendant of Adam and Eve? Has he a soul, or is he a beast in God's nomenclature ? What is his status, as fixed by God in crea-tion ? What is his relation to the white race ?

KERHONKSON, N. Y .- John Whitaker writes .--I want a few copies of the JOURNAL, of February 19th, to distribute among my friends. The vast amount of varied and excellent reading matter in the paper gives it a general favor, while its innumerable new ideas give it a tremendous power to awaken thought. I occasionally send copies to my friends to keep them waked up.

LEAVENWORTH CITY, KANSAS .- J. M. OIIphant writes.—The paper has been worth more to us than money, for it has enabled us to investigate the phenomena of spirit manifestation. My wife has been a Methodist, but now is one of the best writing mediums I ever saw. I have just passed through a very critical attack of lung fever and we were enabled to get prescriptions daily from my father.

WEST CHESTER, PENN.-J. L. Englehart writes.-I must compliment you on the grandenr and sublimity, in my humble opinion, of your editorials. I consider them of inealculable worth to the thinking mind.

CLEVELAND, OHIO -T. Lees writes.-1 shall endeavor to be more prompt in future, and if my improvement (in that respect), is as marked as the improvement in your paper has been, we shall, I trust, (both) be better satisfied.

PONTIAC, MICH .- John Southard writes .- If any one wishes my effusions by spirit inspiration, they can send their requests to me, and obtain an acrostic on any name, message, poem, dirge, epigram, epitaph, panegyric or memeuto of the de-parted, for one cent a line, and two three cent postage stamps for return letter.

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SHELLSBURGH, ILL.-S. W. G. Rathbun says. -The paper is winning friends up and down the Cedar Valley. We expect to live to see it with the principles it advocates, wide spread. We chanced to hear a new subscriber say he thought it had too much heading. Our reply was, that we thought its body able to bear it np. We admire it, head, body and all.

STOCKHOLM, N, Y .-- Austin Kent writes,-Mrs. E. M. graves sent me \$--collected at Leon, and asked me to have it receipted in the JOURNAL in the following manner: "Received the money from Leon," through E. M. Graves. Thanks.

A. KENT.

She is a traveling medium and gave me no other way-no address by which I could write directly. If you have room and think best, you will print the two lines as she desired. She asked me not to name the amount.

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The materials of which these Planchettes are made, are The materials of which these Planchettes are made, are peculiarly adapted to the magnetic currents of the human system,—being made of Electrical and Magnetic substances, composed and prepared expressly for the purpose. The movementa it performs in the hands of proper channels, are wonderful. After it becomes charged with magnetism, almost any question will be answered with automishing rapidity. Every investigating mind should have one if for no other purpose than to satisfy himself of the great power lying be-hind, capable of answering your innermost thoughts.

DIRECTIONS.

Let one or more persons sit about the table on which the instrument is placed, each placing a hand lightly on the top-board, simply touching the same, taking care to have the arm not come in contact with the table; remain quiet for a few moments, then let some one of the party ask a question, and if the persons compassing the party a c of required magnetic power, or any one of them is, the question will be answered. A positive and negative person operate the Planchette best.

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Beauty on the Mountain, With crest of dancing foam,

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Every Young Man and every Young Woman, every Marrico Man and every Mar.

RELIGIO-PHILOSOPHICAL JOURNAL.

Frontier Department, BROSSESSESSESSESSESSESSESSESSESSES E. Y. WILSON.

8

Our Eastern Tour, 1870 .- No. 1.

Washington City .-- We reached Washington. Jan. 1st, at 1:35 P. M,--a mild damp day. We left Da Quoin, Ill., Friday, Dec. 31st, 1869, at six o'clock, A. M. via the Illinois Central rail road, P. F. W. and C. C. Pa., and B. and O. from Baltimore, to the Capital-just 551 hours, a long ride. As the depot, we were met by Dr. John Mayhew, who accompanied us to pleasant quarters in the home of Dr. McEwing, corner of G and Ninth streets. Dr. McEwing and lady are consistent Spiritualists, and did all in their power to make our stay in the Capital of our country pleasant. To our friends going to Washington, we advise you to call on Dr. McEwing, 606 G street, corner of Ninth, if you wish a pleasant home, congenial company, good beds, and good board, at reasonable rates. Go prepared to pay your way, and you will always be treated well.

Dr. John Mayhew is at the head of Spiritualism in Washington, assisted by a few warm true friends. The doctor has been able to organize a society, 'it up and furnish a fine hall, establish a Lyceum, and sustain spiritual meetings.

We went to Washington with more reluctance than to any other place during our itineracy, knowing that other, and better speakers and mediums had preceeded us and found nothing to do outside of Washington. We found plenty to do, in and out of the city, lecturing ten times in the city, giving six scances attending four Saturday evening meetings, and the Lyceum twice, besides a course of four lectures in Wilmington, Delaware ; one of four and one of three, seven in all, in Bal-timore, four lectures and a scance in Cumberland, We were busy all of the time and received Md. the best of treatment, best of pay, and marked friendship everywhere, and came away from Washington well pleased. We met many old friends in Washington City,

among whom were Brother George White of the Ordinance Department, with whom we dined fre-quently, and S. N. Bovee, Inspector in the Patent Office, both of Wisconsin, at Dr. Bovee's pleasant home. We met our irlend, and inspired Sister Tappan, late Gora L. V. Daniels, and her companionable husband, with whom, at the excellent din-ners of Sieter F. N. Bovce, we held genial conversation under the influence of good spirits in the torm and out of the form.

A. E. Newton looks fresh and full of energy, and is soul and body interested in the education of the to good and body interested in the curvation of the colored race. Long may be continue in the good work. Alfred Gridge and lady are doing a good work here. Brother Wolf, of Colorado, is here and earnestly working for humanity. John Harris, late of Milwaukee, now Senator from Louisiana, is in black a time and faithful Spinituelitt is in his place, a true and faithful Spiritualist.

The Foreign Ministers, as a class, are a fine look-ing lot of men. We were well pleased with the looks of Mr. Thornton, the British Minister. We sow Prince Arthur twice. He is a plain looking young Englishman, with nothing indicative of great ability in his appearance, and we know of many a youth of 18 in the West, by the side of whom, this British prince is a child in trazantive ability. That he is intelligent is patent. Why ahould he not be with the wealth and intelligence of Great Britain to back him? Compare his opportnuities with one of our celf-cducated, self-made hoy-covereigns, and then ask who is the prince regent? We answer, our American boy. The Prince's Ball was a great affair. The wealth and beauty of Washington were present in full dress. Millions were represented in apparel and jewelry. Buch a scene of splendor and gayety is not often presented in our republican Capital. It is over, and more than one family will be compelled to live on short fare for a quarter to come, on the account of the expense of the Prince Arthur's ball. The next day a steady stream of men and women, young and old, rushed to Masonic Hall, to see the loor that Prince Arthur danced on, and nundreds or men and women carried away from the hall vieces of paper, sprigs of evergreen, laurel leaves, and whatever else they could get their hands on, as mementoes of the Prince's bail. Well, like everything else, the Prince's ball is over, and he has left. When will Americans learn wisdom, and treat the scions of nobility with respect and civility. To us, the one-legged soldier at the corner of Ninth street and Pu. Avenue, is worthy or more respect from the daughters of America, than Prince Arthur. Not that he is less worthy, but that these are more than worthy, for are not they the living human breast work behind which our daughters stood in peace during our country's struggle for life, liberty, and future nationality. Farewell, Prince, you are, no doubt, a good boy, and we trust you will make a better man than your brother, the Prince of Wales. Try and be a good boy. From the Senate and Halls of Congress, we went to the United States Court Room. A cosy little place, but all day ever before the majesty of the The judges all looked as though they lived law. well. We did not stay long. The Rotunda, the folding room and heating rooms are all places of interest, but we have not time or space to write in reference to them. We next visited the Arsenal ground, and walked through stacks of balls and shells, and scores of cannon and muskets, and thought of the days when they spoke death to thousands We saw the place where the Sarratts were executed, where Booth was baried-now we believe his body was handed over to his friends. We next went to the Navy Yard, and saw the Monitors, their turrets and all that was worth seeing. And we thought of the millions expended to ail our race and the thousands to educate mankind. Next we visited the Post Office. It is grand to stand in this massive pile of stone and mortar, and eel that you are in the centre of the photographed thoughts of the nation. Letters on every hand ireighted with love, hate, scorn, threats, duns; with joy, sorrow, crime, avarice and sin. Ah i what a history could be written from the records of the Post office. From the Post Office to the Patent Office. Here we were sad, for we stood in the midst of buried hopes and heard such expressions as these, from distant homes and out of the dead past : "When my invention is completed, dear wife, we will have a home, and Willie shall have a pony and Nellie a doll, and you, darling, a new dress, with a set of mink furs," and then we saw the lov-ing wife throw her arms around the neck of husband and kiss his lifted brow, and then we saw the failure and the weeping. An ! this place of busied brain, of materialized thought-we left it feeling sad. Relics from the home of Washington carried us back to the days of the Revolution. Washing-ton's weapons, camp chest, old sword, knile and fork, the stool he sat upon,-all mementoes of the of General Lee,—all these things were well worth seeing, and we only regret that we had not more time as our disposal. One feature in the public buildings at Washington is worthy of nonce,-the basement story of each is out of New England granite, and the bal ance trota white sand stone or white stone, said to come from Virginia. It is significant.

If so, then I will concede that you have gained one point. 2d. Is it an evidence of insanity, for me to

give to a Society, to which I have the honor to belong? especially as I had given to all the churches, and to LaFavette College, in Easton, Pa., before I came to Kansas, fifteen years ago and in Topeka, have sasisted somewhat in building churches and institutions of learning. 3d. Is it an evidence of insanity to consider

the present life a probationary state, in which every act, good or bad, will have a corresponding effect upon the condition of the life hereafter, and to endeavor to "lay up treasures in Heaven" by doing, acting and living with strict reference to that state of facts?

4th. Do you think that the stale and exploded bug bear cry of "Spiritual humbug" is likely to frighten people as much as it may have done at the commencement of the Christian era, when Jesus said to Peter "that he must go to Jerusalem and suffer many things of the Elders, Chief Priests, and Scribes, and be killed, and when Peter denied his master?" It was then said "there is a natural body and there is a spiri'ual body," and the materialism that denied it then

denies it to day. For proof, vide the Boston Investigator as well as the White Cloud Chief.

5th. Is anything necessarily a humbug because an editor, without having made due investigation says it is, and when millions who have made

such investigation know better? 6th. How many of the discoveries, which have since become highly useful to man were not, at the time of their announcement and for some time after, denounced as "humbugs" by many belonging to the learned professions? Half a century ago even the science of geology was, by many who had the reputation of being learned, so denounced.

7th. Don't you think "his heirs" had better put the "maker of the deed" into the Insane Asylum at once, in order to prevent any more free gifts? for I purpose to give liberally towards erecting a temple for the spiritualists when the proper time arrives. If you were one of the heirs," I should like you to "try it a whet

any how." Brother Miller come again. R. L. CRANE.

We copy the above from the Kansas Daily Commonwealth of January 5th, 1870. Served him right, Dr. Crane. Sol has comparatively no feelings. We know Sol Miller of the White Cloud cheif and there is no danger of his giving anything away or his becoming insane.

" Fresh Eggs and Yellow Butter,"

Several hundred letters have been received from all parts of the United States, requesting the descriptive circular of the new book, entitled "Fresh Eggs and Yellow Butter," as advertised in another column.

In reply to the same, the publishers request us to state that the delay in Issuing the circular was caused by waiting for the report of the following distinguished chemists.

Dr. Blaney, Professor of chemistry, Rush Medical College; Dr. Garrison, Professor of chemistry, Bennett Medical College; Dr. Wheeler, Professor of chemistry, University of Chicago,-to whom the advance sheets of this book were submitted for a critical examination, and test of processes. The circular is now issued, which includes the chemist's reports, commending the book as the only exhaustive treatise on Eggs and Bulter ever published, and the processes set forth in this work have their entire approval. See their report published in descriptive circular, sent free to all who order it. This important work must prove a valuable auxiliary to the arts and sciences, and to the produce dealer, grocer, farmer, dairyman, manufacturer, drugg st and all interested in the important discoveries of the age.

Iowa State Association of Spiritualists.

Missionary reports for four Months, commenc-

ing Oct 8th, 1869.

POINTS VISITED, AND NUMBER OF LECTURES AT EACH:

Des Moines 8; Moingons 3; Nevada 2; State Centre 1; Marshalltown 1; Brooklyn 3; Cone's Schoolhouse 3; Animosa 2; Worthington 1; Elkaden 3; M'Gregor 8; Volney 4; Smith's Schoolhouse 2; Portville 1; near Lytle City 4; near Dayton 1; near Richmond 4; at Prairie City 4. Total 55.

SUMS RECEIVED.

On last years subscriptions. S. D. Cone, \$8,75; C. E. Cone, \$10,00; A. Ostrum, \$5,00; L. M. Ostrum, \$2,00; J. H. Ostrum, \$6,00. Total \$31,75. Received of the friends in Des Moines \$51,20; at Volucy, \$20.00; at McGregor, \$41,50; near Lytle City, \$2850; near Dayton, \$5.00; near Richmond, \$23,35; at Prairie City, \$23,60 at Worthington, \$25,35; at France Ony, \$25,00; at Worthington, \$5,00. Individual donations: G. W. Muller, \$7,00; Mr. Bowen, \$5,00; John Davis, \$5,00; Reuben Smith, \$10,00. In smaller donations and collections, \$33,04. Per cent. on sale of books, \$33,50. Total, \$327,44; traveling avpouse \$50,40. Bulance, \$347,04; traveling expenses, \$80,40; Balance, \$247,04.

The four months which should have ended Feb. 7th, was extended to the 26th, from the fact that bad roads and poor health prevented my traveling a portion of the time, I therefore rested from speaking nearly three weeks and employed my time in writing, and, of course, could not charge that time to the Association.

Respectfully submitted, LOIS WAISBROOKER.

NEW ADVERTISEMENTS.

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NO ONE NEED BE OUT OF EMPLOYMENT OR WITHOUT A HOME .-- TO THE LABORING MILLIONS!

Those out of employment, and those wishing to change their present business, we are prepared to furnish, at their own homes and firesides, a light, pleasant, profitable and hunorable business. Persons of either sex Can engage in it and realize from \$5 to \$25 per day. The business is now, We desire all to test this business. In order that you may do so, we make the following unprecedented offer:-To such as will send us their address we will send particulars of the hundress and information instructing every one how

Such as will send us their soldress we will send particulars of the business and information instructing every one how tobecome the owner of a home. If you prefer, upon receipt of ONE DOLLAR we will send you a sample and full instructions how to carry on the business, and you can begin making money at once. No capital of much amount required. If you want a home, if you want to make MONEY, if you want profitable EMPLOY MENT, address X. T. HELESS. How GL. Chicago, His

J. T. BLISS, Box 61, Chicago, Hi. Vol. 7, No. 21.-4times.

THE **APPETITE FOR TOBACCO**

DESTROYED.

LEAVE OFF CHEWING AND SMOKING THE POISON-OUS WEED, TOBACCO.

ORTON'S PREPARATION.

ESTABLISHED 1866. PATENTED JUNE 15TH 1869.

One hox of Orton's preparation is warranted to destroy One nox or orror's preparation is warranted to destroy the appetite for Tobacco in any person, no matter how strong the habit may be. If it fails in any case, the money will be refunded. It is perfectly safe and harmless in all cases, It is almost impossible to break off the use of Tobacco by the mere exercise of the will. Something is needed to as-sist nature in overcoming a habit so firmly rooted. With the help of the Preparation, there is not the least tronble. ne Fre Hundreds have used it who are willing to hear witness to the fact that Orton's Pr paration completely destroys the appetite for tobacco, and leaves the person as free from any desire for i as before he commenced its use. The Preparadesire for 1 has before he commenced its use. The Prepara-tion acts directly upon the same glands and scoretions af-fected by tobacco, and through these upon the blood, thor-oughly cleaning the poison of tobacco from the system and thus allaying the unnatural cravings for tobacco. No moro hankering for tobacco after using Orton's Preparation. Recollect it is warranted. The time taken to allay all desire for the use of tobacco by the Preparation, varies slightly in different persons, the average time being about five days. Some have no desire for tobacco whatever after-using the Preparation two days. The health and purse of every tobacco user in the country calls londly, abandon the use of t bacco.

THE GREAT BOOK OF THE AGE! ENTITLED.

"FRESH EGGS AND YELLOW BUTTER."

Now in Press, and Nearly Ready for Delivery.

Being the practical results of Modern Chemistry by some of the most eminent French, American, German and ENGLISH Chemists.

This invaluable work should be in the hands of every Grocer, Produce Dealer, Dairyman, Farmer, manufacturer, and others who may wish to engage in a profitable busi-

It contains sure methods of keeping eggs in a fresh state at least one year, at an expense of less than one cent per dozen by the NEW LIQUID PROcess and the DRY FRENCH METHOD, both easily prepared and

UNPARALLELED

As Sure and Reliable Egg Preservatives, -Never Before Published-

and destined to take the place of all other methods for the preservation of eggs in a fresh and natural condition-without tarnish, or appearance of age to the shells, and when offered for sale can not be distinguished by appearance or quality from the FRESH LAID EGG.

- Arso .- How to prepare Kerosone Barrels by a new and chesp method, that renders them perfectly sweet, and suitable for the preservation of eggs, and for other DUTDOSCH.
- Arso .- How to render sour and rancid. Butter sweet; and how to give white and streaked butter a uniform and natural color;-and the best methods of mixing and repacking butter for market. ALEO,-Improvements in Cheese-making.

ALEO,-How to prevent milk from souring.

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- warranted good for pickling purposes. uso,-How to test and refine Kerosene Oil.
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- ALSO,-How to Tan the Skins of animals, either with or without the Hair, Wool, or Fur on them, in 48 hours, and how to color furs so as to imitate these of superior
- grades. Also,-How to make new and instantaneous Hair-Dyes,-Hair-Olls, Hair-dressing Compounds, &c.
- A130,-How to color Cloth,-all shades, with New Aniline fast colors, and dying in all its branches.
- ALSO .- How to Plate Metals without a battery giving full instructions, so that every one can readily plate with Gold, Silver, Copper, Zinc, and Tin.
- Also,-How to use Carbolic Acid for healing Wounds, Burns, Sores, Cuts, and curing Boils, Bruises, Felons, Frost Bites, Inverted Toe-Nails, Rheumstism, Neuralgia, Ringworm, Salt Rhenm, Cancer, Scrofula, &c., &c ALSO,-How to prevent Timber from Decay, and render

it Fire-proof. Also .- How to manufacture Artificial Stone and Marble of various shades and colors, for building purposes equal to the natural formations.

And many other New and Valuable formulas, with FULL DIRECTIONS, so that any one can prepare, and use them. AG For further particulars, send for Descriptive Circular,

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LITTLE GRACE C. TREADWELL.

(] BRORIVED YOUR LEFTER DESIRING TO KNOW the particulars about my nieze. Her name is Graco C. Treadwell, and she is four years of age. One alde of her face was swollen for a long time, so that it clo sd one eye entirely and she had an injury under the other one-Whenever she could open the lids, there was seen a thick white film over both eyes, as though the white of the eyes was stretched across them. For two days she could not see anything. We commenced giving her the Positive Powders as soon as we knew it. When she had taken one half a box she could see as well as over. She had been troubled with the Scorfula ever since she was born, and had siways been ²nwell. Since she has taken the Positive Powders the bas. been very well most of the time, as healthy as children generally are. I myself used one box of the powders last summer, and I have not been as well as I now am, for four or five years."

Mrs. Mary M. Newcomb, Bernardston, Mass. To Professor Spence,

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

THE STOMACH OF AN

OSTRICH.

The stomach of an ostrich will digest glass, flints, iron-cobble stones, and almost anything that may be put into it. It is not possible, or desirable, for man to acquire such a wonderful stomach. The nearest human approximation 'o such vigorous digestion is to be found in those persons who have used Spence's Positive Powders. Dyspeptics of ten, twenty, and even thirty years' standing, find that tho Positive Powders cure their Dyspeysis, so that they can cat

AGENTS WANTED EVERYWHERE FOR THE **POSITIVE AND NEGATIVE POWDERS.**

and digest anything and overything that anybody else can.

'ENOUGH FOR THIS TIME.

" Probably you remember my letter to you of June 1st stating the condition I was in at that time, and asking your advice. I was troubled with Entargement of the Liver, Overflow of Gall, Catarrh, Bronchitis, Sciofula, and in fact, about as complicated a condition of diseases as you will ever find in the human system, and was unable to do any work. After taking six boxes of the Positive Powders and one half a box of the Negatives, I am able to do a good smart day's work at sawing and splitting wood. I might also speak of the case of my wife, who has used the Powders with equal success; but I think I have said enough for this time."

H. T. Leonard, Taunton, Mass. To Professor Spence.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

THREE DOCTORS AND

A WIZZARD.

"A fter trying three M. D.'s, and one bottle of Wizzard Oil, and one other prescription, my wife's Rhoumatism kept growing worse all the time, until she took Mrs. Spence's Positive Powders which cured her enlarged joints> and now she is well and hearty. We also gave the Positive Powders to our little granddaughter at the age of two Weeko ald for Fits and it has been the smartest little thing you over saw ap to yesterday, when it was taken with the Scar. let Feyer, for which we gave it the Positive Powders, and this morning it is quite well." Moses Hartland, Penn Yann, N. Y.

MARCH 19, 1870

Dr. Crane's Reply to Sol. Miller.

"Dr. F. L. Crane, of Topeks, has deeded property to the value of \$2,000 to the Spiritualists as a free gift. After his death, we should think his heirs could recover the property, on the ground that the maker of the deed was insane-for any person is insane, who is afflicted so badly with the Spiritual humbug. If we were one of the heirs, and the property was anything of an object, we think we should try it a whet, any

how.-- White Cloud Chief. The "maker of the deed" is willing to accept the issue; and as Mr. Sol. Miller is upon the witness stand, I will ask him a few questions: 1st. Is it an evidence of saneness to get all you can and keep all you get, and be a miser? | Buy it and learn.

MANY THANKS

Are due to those who have already obtained subscribers, and are still at work to get us the one thousand new subscribers predicted, to take the place of Bro. Hogobooms, discontinued on account of, and our abundance of back bone. The good words of cheer come up from every

quarter. This is decidedly an age of back bone, with very slight exceptions.

FORT CALHOUN, MICH .-- MIS. M. E. Livsy, says the Spiritualists at the above named place would be pleased with a good test medium. Test mediums are in demand everywhere. Abundance of them can be developed to supply the demand, if the proper effort is made by our friends.

Underhill on Mesmerism, or Fahnestocks Artificial Somnambulism will give the necessary instrctions,

Significant.

The benefit concert by the Williams Family, under the auspices of the Chicago Lyceum, connected with the Young Men's Christian Association, was a success. The attendance was large, and the music was excellent, eliciting frequent and hearty applause. After the concert, the question :

Resolved, "That Spiritualism is productive of more evil than good," was discussed by mem-bers of the Lyceum for some time. The President decided that the preponderance of argument was with the negative. The audience, in voting upon the merits of the question, also decided in lavor of the negative, by a vote of 40 to 26. No business was transacted.

GONE TO SPIBIT LIFE.

فسهد والمساحد

We are informed by Mrs. Ferree, now in California, that Mrs. Abby Lafflin Ferree passed to the Summer land, on Feb. 17th. Mrs. F. was a fine medium. As a psychometrist, she could not be excelled. She was very much respected, and leaves behind her a large circle of friends.

SEWING MACHINES.

Don't fail to address this office, you who want sewing machines. We will furnish the best at ten dollars less than they can be had elsewhere. Send for circulars. Address S. S. Jones, Chicago, Ill.

By Hon. Robert Dale Owen's new book 'Beyond the Breakers," is for sale at this office See advertisement,

H. C. Chase, your \$1,50 is at hand. What is your P. O. address?

"How and wby'I became a Spiritualist.

RECOMMENDATIONS.

The following are a few selected from the multitude of

recommendations in our possession : We, the undersigned, hereby certify that we have used Orton's Preparation for the purpose of destroying the ap-petite for tobacco, and can assure those who are suffering from this habit that Orton's Preparation will certainly destroy the appetite for tobacco quickly, and permanently, and without any bad effect upon the health, and without creating an appetite either for the Preparation or any sub-

ereaning an epoten atitute: W. P. Heald, Bangor, Me.; J. Moody, Southport, Indiana; E. D. Adkins, Knoxville, Tenn.; John Merrill, Bangor, Me.; J. Bunch, Springfield, Tenu.

From Lamuel Cassiday, Editor Journal & Argus,

PETALUMA, Cal., Dec. 14, 1868.

For about iwenty years I had used tobacco in various forms. For about iwenty years I had used tobacco in various forms, and for the past eight years had been an inveterate smoker. Becoming satisfied that the excessive use of this narcotic-was seriously impairing my health. I determined, if possi-ble, to break myself of the habit. Hearing of Orton's Preparation for destroying the appetite for tobacco, ifent to Portland, Maine, for a box of the medicine, which I re-ceived through the mail on the 17th of November. A month has not elapsed, and yet the medicine has effectually re-lieved me of every craving or desire to use tobacco in any form. The Preparation is not mere difficult or unpleasant to take than common chewing gum. I conscientionely be to take than common chewing gum. I conscientiously be-lieve the preparation will have the promised and desired ef-fect in every instance where it is given a fair trial. Upon that belief, and from an honest desire to assist others who may wish to break away from the slavish appetite for tobacco, I offer this testimonial.

SAMUEL CASSIDAY.

Beware of counterfeits and all articles purporting to AP-Beware of counterfeits and all articles purporting to be like this, of the same name or otherwise. The great popularity of Orton's Preparation has induced unprincipled persons to attempt palming upon the public counterfeit and inferior articles. Purchasers will please order directly from the proprietor, or his duly authorized agent. The price of Orton's Preparation is \$2 per : ox, or three boxes for \$5, sent by mail to any part of the country, se-curely sealed from observation, with potsage paid on re-ceint of price.

Currently scaled from observation, which provide proce-ceipt of price. How to send money by mail :--Enclose the amount in a letter, scal carefully, register the letter and take a receipt for it of your postmaster. Money sent by mail as above dited at my risk.

An Agent wanted in every town throughout the West.

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