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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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S. S. JONES, PUBLISHER AND PROPRINTOR.

# CHICAGO, MARCH 26 1870.

# Literary Department

For the Religio-Philosophical Journal.

, THE CONTEST.

BY MRS. A. L. ANDREWS.

Gird on thy armor, brave soul, And manfully stand for the right, The palm of victory shall be thine, For truth in the contest grows bright ; And soldiers that go forth to battle the wrong Must always be noble, courageous and strong.

Through storms must your weary feet tread, For malice and envy and hate, Their vials of wrath will pour down, Their venomous cravings to sate, But ne'er can they vanquish, if thon wilt be strong, And ne'er once yield to oppression and wrong,

Black clouds all around thee will lower, For bigotry, prejudice, pride, Will crush thee with all of their power, And all of thy efforts deride, But truth so untiring, so mighty and strong, Must always be victor of error and wrong.

Then let not thy souls be cast down Though thy burden be heavy to bear, Ere long shall the faithful be crowned, And the laurels of victory wear, And the world will forever its praises prolong Of those who redeem it from error and wrong.

### SACRIFICES.

### The Old Jewish Religion, and the Extreme Absurdity Thereof.

BY J. SYPHERS.

It always seemed most astonishing to me, how great minds like Alexander Campbell and others, could so prostrate their reason and good superinduce that imb of mind which permits them to see, or to think they see any thing in the ancient system of sacrifices, but a low specimen of the most rank and disgusting heathenism. Alexander Cambe'l the great, taught us in his school while studying theology under him, that the peculiar institution of sacrifices, which embraced the taking away of animal life, was typical, and indicated that man had forfeited his life in "the fall." And the slaying of these animals as a substitute for him, was an acknowledgement on his part that his life was forfeited, and that if he should receive his just deserts, he himself would have been slain instead of these dumb animals. It always takes great minds to make great mistakes. In the first place, the foolish story about man's fall is one of the wildest chimeras that ever danced through the cranium of man-one of the world's greatest mistakes. The story is a lie in the beginning,-absurd in the middle, and humbug in the end! The history of man and his doings upon this planet, shows his fall to have been a long continued, steady and progressive fall upwards Yes. man's career has been ever upwards, from the time when he used to be an animal, running wild in the woods, even until now. But Adam and Eve fell, and we lost all, say they. If Adam and Eve were so low and igno and so closely upon the animal plane, that rant. they did not know they were naked, then they had not far to fall, and I think it did not hurt them much. But I rather think that if they had not eaten the forbidden fruit, and have been turned out of the garden, they would have been animals yet ! I think it done them good. The fruit of the Tree of Knowledge never hurt any body; but the greatest trouble with the world is, they don't eat enough of it. All the knowledge, science, philosophy, invention and discovery that we now behold in the world, which enables man to cut such a brilliant figure and to stand so high upon the mount of civilization, is in consequence of our first parents eating of the forbidden fruit of the tree of knowledge. It was the greatest act of their lives, and crowned with the best of consequences. But this story of creation, Garden of Eden, fall of man, the forbidden fruit, the serpent, snake, &c., &c., is all a fabrication. As a real history of things that literally transpired, there is not one word of truth in it; but taken as an allegory, there may be a shadow of truth deeply hidden, and covered up beneath its symbolical language. But as to sacrifices : "Without the shedding of blood, there can be no remission of sins,' said the Jew. "No, nor with the shedding of blood, there is no remission of suns," say I. The consequences of sin must be met; they can not be remitted. The Jews thought that man and his God were estranged from each other by the fall, and that God could only be propitiated by a sacrifice offered unto him by a priest for the sins of the people. These sacrifices were to be animals, bulls lambs, rams, heifers, &c. These animals must be slain, fried and roasted upon a pile of stone and wood, called an altar.

This is the reason, I suppose, why the Christians go to the Jews for their religion, instead of going to the Greeks or Romans-they thick the Jews had such a *bully* religion ! The study of jewish history and of the senseless rites of their religion will naturally lead one to the conclusion: that monkeys have a better idea of the true God of nature than they had. The christian has be-come ashamed of many of the jewish rites. He now quietly lays them aside; but for fear that there might perhaps be something in the heathenish rite of circumcision, he institutes a milder rite, and one which he can apply to females as well as to males, and declares that it came in the room of circumcision. Baptism came in the room of circumcision. Baptisin came in the room of circumcision, say they. Humbug! One rite was never gotten up as a substitute for another "Never put new cloth in old garments, nor new wine into old Bottles;" said Christ. There is nothing that I can think of just now, that should come in the room of circumcision or of baptism either, but a little good, hard, common sense! That I think would be a very desirable substitute. The jews were the meanest people on the whole face of the earth to receive a religion from. They were the most superstitious and had the puorest idea of God. The Hindoos beat them all to pieces on the true idea of God. His Gcd was impersonal, and lived through all life, "Extends through all extent, wastes undivided, oper-ates unspent." It was the most unfortunate thing in the world for the christians that they drew their religion from the Jews instead of some other castern nation and people. By so doing, they became obliged to perpetuate their collection of old religious writings, called the old Bible. It being full of such absurd stories, indecencies, and unscientific accounts, concerning the creation, fall of man, &c., that it is running the world into infidelity, and the Christian church is the cause of all the trouble. They can't stop it, nor they never will stop it, until they discard the old Testament altogether, and mix in a little reason, science, and common

### Communication from Austin Kent. TO J. E. FERGUSON.

DEAR BROTHER .- From my soul, I accept the paternal hand you extend to me. You do not call your article a reply to mine, and it is not, I am sure the readers of the JOURNAL will forgive me and Mr. Jones for anything they may di-like in mine, in view of the richness of the article it called forth. Over a column of yours is the best defense of the rights of all men to is the best defense of the rights of all men to mental freedom I remember to have read. It is the essence of the true spirit of the paternal brotherhood. You may look for some notice by me, of the last half of your article. I fear I do not fully understand this part of it. Here I find you my opponent in the use of words, and I am sure, in ideas. I am too feeble in mind to do full justice by yours and shell not ettempt it. In full justice by yours, and shall not attempt it. In conclusion you say "It is all good or all bad." "It is all sickness or all health,"--all happiness or all misery. You will not say so much. You ought to be consistent. You say " there is no dis-tinction in the universe of eternity, nor in timeonly as men make it." No, no, brother. If such a God-such a "name"-if infinity, should you a God—such a "name"—if infinity, should you not say—only as God makes it. Even man's imagination is a part of God—a part of infinity. (I see you add finite to infinite, as do all chiis-tians) If we begin to charge man alove in his individuality as being the only responsible cause of this or that, where shall we stop? I understand Brother Jones to write finite indivi-dualized minds the creator or the former of dualized minds, the creator or the former of worlds, and suns. In saying "It is all good or all bad," you seem to leave no room for any difall bad," you seem to leave no room for any dif-ference. In this, you do more than say "all is one." You say all is alike. You virtually say "all is unmixed good, or unmixed evil; all is happiness or all is misery." In my article I sail "good means happiness; evil means misery." Do you object to my definitions? Do you be-light our means more would ever how evided the mend lieve our race would ever have coined the word

was compelled to patch up an imperfect scheme by the introduction of miracles, or special providences. After discussing at length the distinctive features of Romanism and Prot stant sm, and asserting the positive authority of the one and the t tal want of authority in the other, she said that Protestantism has handed down to us, for the last four hundred years, simply the shadow of an authority, with the spirit shut outthat spirit which alone made it a church. Protestantism points to the sublime architecture of the universe, and denies the Architect-points to the éternity of matter, and denies the living spirit that arimates a world of atoms. Spiritspirit that arithmets a work of atoms. Spirit-ualism comes in the great day of eclipse of faith and solves the long mooted problem of imortali-ty. Immortality is compensation for all the woes of man. We shall live in the cternal com-pensation and retributions to the earth-life. She counseled the Spiritualists of America to use from the low grounds of materialism, sensualism, and their boasted individualism, and read a severe lecture to those of us who claim to be a law unto ourselves, begging us not to ignore the existence of a still higher law, but reverently bow down and worship the "Grand Man" in the eternity of the future.

My only excuse for offering these thoughts, disjointed and incoherent as they are, is, that they will serve as tood for at least some souls who are famishing for spiritual aliment.

In the afternoon, in company with a Chicago friend, I attended the lyceum, which also meets in the Everett Rooms. The day was pleasant, but the attendance was very small, probably about one-half the number usually in attendance upon the Chicago Lyceum. It is needless to add that I was greatly disappointed to find such apathy on the part of the progressive friends in the great city of New York—a city which has a world of material for a flourishing Lyceum in every ward within its corporate limits. The exercises of the lyceum, always interesti g to me, were quite spirited, showing originality of thought in the little ones who gave recitations, though accompanied, I regret to say, with a great deal of disorder. Chicago may well be proud of her Lyceum. At the morning lecture it was announced, as on the previous Sunday, that an effort is being made to raise funds to rent Apollo Hall for the use of the society. This hall is said to be the finest and largest in the city, and one argument used was that Spiritualism would be more respectable (" O, my prophetic soul! ') if they had a grander place of meeting. And this, too, in the face of the fact that the small half of the Everett Rooms was but a little more than half filled to hear the almost divine Emma Hardinge! If The Spiritualists of New York would make Spiritualism "respectable," let them awake from their lethargy, commence with the rising generation, and build a living monument, in at least every school district of their Babyon, in the shape of Progressive Lyceums, and t would soon become " respectable," and require many halls to accommodate its votaties. New York, March 6th 1870.

any rate, he is said to have offered it, but the offer was refused, and he was obliged to go without the worship. But Jesus told him it was writtan, that he, satan, should worship the Lord His God, ard "Him only shalt thouserve," and on this scripture authority, satan departed satisfied he could not sell him the land nor make him obey, and after satan left—not before— angels came to him and ministered unto him, and we are left to infer, helped him down from the mountain, but how he got down from the pinnacle of the temple, we are nowhere told, but the inference is, that he got down by the same means that took him up there.

means that work num up mere. This interview of satan with Jesus, does not seem to be as successful as the one he held with Jehovah in the chat about Job, but probably Jesus knew about his treatment of poor old Job, as he quoted scripture freely. There is a vast amount to be learned from the scriptures, if we can only take it all as the word of God and twist it as the sects do,—to our liking.

# MINNESOTA.

### arises from the second

### LETTER FROM Wm. H. WANDELL,

DEAR SIR: I have been deeply impressed, this beautiful Sabbath morning, to jot down upon paper my thoughts, just as they come, in behalf of a class of workers in the spiritual harvest field, who are, and have been too much neglected,—I mean our lecturing mediums.

As a class, they have truly given up all, to promulgate the gospel of peace and harmony; many of them cheerfully resigning the delights of quiet, contortable homes; the sweet companionship of families and dear friends, to cooperate with the angel world in going about, as the Nazarene did, doing good, and dispersing the dark clouds of ignorance, fear and superstition, which have so long enveloped the whole orthog

The whole performance must have been laughable! A strange religion that contains such silly rites. The Jews were a strange people, and their religion was crammed full of silly rites.

Circumcision was another beautiful practice of theirs. Mutilate and cut to pieces the beautiful bodily organization that God gave them, all "for God's sake!" No wonder the nations around them hated them. What an idea they had of God. Now I should call that religion which required the sacrifice of an old horney ram, a rambunctious religion! and that which required the blood and ashes of a red heifer, a calfish religion! that which required the sacrifice of lambs, a sheepish religion! and that which required the sacrifice of a great pawing, roaring bull, "a bully religion!"

sense in their new Testament,—then if they catch the spirit of progression, which is the spirit of the age, and more forward they will hve,—otherwise they will go down to oblivion and the great Car of Religious Progression will roll over them. No person can sit down and read the old Testament for five hours, and not feel that he is fifty years older than when he sat down.

Christ never contemplated patching up or reforming the Jewish religion, but he rather contemplated a new religion altogether. "Never put new cloth on old garments, nor new wine in old bottles," said he. The old Jewish religi on was based on "flesh." Christ based his on "Spirit." Hence the New Testament should be divorced from the Old. The great mistake which the Christian church committed in trying to carry along with them two testaments instead of one, will yet prove their utter ruin and render their religion a failure in the world. Christ's second coming will be without a sin offering unto salvation. The reason why, is very The world will have discovered by that plain. time, that there is no forgiveness of sins, hence there will be no need of a sin offering. But Christ said that he had power on earth to forgive sins, He meant to cure diseases, therefore he said to the sick of the pulsey, "arise, take up thy bed, and walk. The Sin'against the Holy Ghost or holy spirit cannot be torgiven, said Christ. All sins which men commit are against the holy spirit within him,-that is against his own spirit, and they cannot be forgiven-they may only be outgrown. Men cannot sin against God. If they sin, it is only against themselves. It we sin, we must suffer-no vicarious atonement can shift the responsibility. True, all sins must be atoned for, but they must be atoned for by the men who commit them. Men will find this to be true when they pass to the second sphere, even if they should discover everything else to be falsehood.

### The Witch at Endor and Samuel Establishing the immortality of the Soul.

### LETTER FROM MRS. ANN TEFT.

EDITOR JOURNAL: Noticing in your paper of Feb. 19th inst., an article from the pen of H. L. S., in reference to a sermon by J. C White, from the 28th chapter of 1st Samuel, and that he had propounded questions to the Rev. Divine, but had failed to get the "light" he wished on the subjects, we thought, pernaps, it might help H. L. S. by informing him how the Rev. J. J. Cooper di-posed of the Woman of Endor, Samuel and Saul, in a sermon delivered sometime in July, 1869, in the Methodist Church at this place, of which he has charge. In the first place, Saul was forsaken by God, or he would not have sought familiar spirite, and that the woman of Endor, was a lewd person and could not tell the truth (the Bible to the contrary, notwith-standing,) and that it was all the works of the 'devil," and to sum it up in a word, there was nothing in it, for it was impossible for a departed spirit to appear and communicate with mortals. Sometime in December, we had a course of Temperance Lectures by B. P. Barnham, in one of which he made the remark that "life and immortality were brought to light" in the gospel through Christ, and that it was not demonstrat ted in the old testament. The Rev. J. J. Cooper then gives out to the congregation that he should endeavor to show them on the next Sabbath. that it was as fully taught in the old as the new testament, and brings up that same old "witch that could not "tell the truth;" that same demon, "Samuel" to prove the immortality of the soul. If I could give the sermon in full, it might be instructive. I have given the substance, and if it helps you out of any difficulty into which you have fallen, our object is gained.

good only as they realized happiness, or the word bad—evil, only as they experienced pain and misery? I am sure they never would coined these words with their present meaning. As you must have used these words, I ask for the evidence that either good or bad exists. In the sense in which we find good, we as truly find bad. Brother, can anything be really good, of real value, only as it is, or as it gives happiness? Can anything be bad only as it is, or as it gives pain and misery? Can you make us understand what such good and bad is, or can be, which has no relation to happiness, or misery? I am curious to know. It you find nothing of this kind, then did you mean to say; "all is happiness, or, all is misery." Do you deny either? Please tell us why you call somethings good. I de ire to write under it, why I call some things bad.

It seems to me that in your dialogue, your se lection of terms to designate the known and the unknown, was most unhappy and indicated the error of your position. The known is an entity, not "nonentity." Your and my idea of the unknown may be "nonentity," except as it exists in our imagination. You say "my dis quietude, the racking of my brain, the unceasing unrest; all, all, cry out to me, where is thy God?' Would you say the same as to physical pain ? If not, why not? Do not even seem to write cruelly of yourself or others. Is not all this pain and disquietude, from and a part of God? From your article you plainly believe in an infinite Almighty intelligent cause of all Is he, or is he not, indifferent to human suffering? Does he feel what we feel? I think you would say, He sees no evil, no bad. Do you say He sees and knows no suffering ? Your deeply afflicted, but ever loving brother,

r deeply afflicted, but ever loving brother, Austin Kent.

Stockholm, N. Y.

P. S. You believe in "immortality," or in an eternal future conscious individuality for every human being. Do you think we have had such an eternal past, and that our present condition is the result of eternal past progress? In that case how much less and worse must each of us have been somewhere in the endless past. Reason arise! fear not. If we and the universe have had an eternal past of progression, as much as the future of it and of us, is to be better than the present with it and with us, so much must the past it and of us, have been worse than the present. Where lies the error in our proposition? what mind can find relief in such a belief? The orthodox have always said, "The existence of evil is above reason." I have replied "The existence of evil is contra to and irreconcilable with your idea of God, of infinite power, wisdom, and goodness.

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### EMMA HARDINGE ... NEW YORK CITY LYCEUM,

### LETTER FROM C. G. F.

BRO. JONES :- Emma Hardinge 'is' to lecture before the Spiritualists of this city every Sunday in March, and delivered her first lecture this morning at the Everett Rooms, to a fair audience—say about half the audience with which she has been greeted in the large cities of the West. She gave us, in her usual happy style, a "Review of the influences of modern Spiritualism on the Religions of the nineteenth century," prefacing her discourse with a most pathetic invocation to the "Grand Man," or great Soul of the universe. Her pray-er seemed to be the pouring out of her earnest soul in yearnings for the Infinite. She appeared to soar above all sublunary things, and carried at least a portion of her audience with her, who hung in breathless silence upon her lips! I will not attempt to give you a report of her lecture, for I could not do it justice. I will, give you, however, a few random thoughts suggested by it, partly in her language and partly in my own:

According to the dogmas of the church, God as he did old Job and his estate, on trial; at

### For the Religio-Philosophical Journal.

### SHORT SERMONS ON SCRIPTURE TEXTS.

### BY WARREN CHASE.

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." Matt. 14 : 1.

Which of the heads of God wrote this, we do not know; but as it spoke of Jesus in the third person, it is not probable it was him, or whether it was Jehovan or the holy Ghost, it is not very explicit We should have been told what spirit led Jesus into this temptation, since he taught his disciples to pray the Father Spirit not to lead them into temptation, probably meaning such as this in which old satan seemed to have a good time in joking this third part of the God head.

First, Jesus fasted forty days, and then was hungry, as we might expect a mortal to be, if he could live so long Then the devil temp ed him to make bread of stones and satisfy his hunger, and we do not see what sin there could have been in doing it if he had the power as the devil seemed to think he had, and he did not deny. The record seems to imply that the sin would have been in doing anything the devil ask-ed him to do, and the virtue lay in resisting his request. The devil failing in this effort, is said to have taken him to the holy city, and seating him (Jesus) on a pinnacle of the temple, where the devil seems perfectly at nome, he again tried to get him to jump off and see if it would hurt him, but again he would not do it but we could never see why if the devil carried him up there, he could not push him off and thus try his power in falling, which he proposed to test in the leap; but Jesus quoted scripture as readily as satan, and referred him to a passage where he was forbidden to tempt the Lord His God.-that is satan's God.

This is an important fact for all preachers to view, that by this passage they can prove that Jesus was satan's God. Mr. satan, who was not only well acquainted with scripture and the temple, but also with the country, and well he might be with scripture, as he was the medium through which a part of the word of God was given to man, --not satisfied with his failure, he tried once more, and took Jesus up into a very high mountain, from which he could see all around this round globe, and there offered him all the world for his worship, when as old Ethan Allen said, the poor devil didfinot own one foot of it. How he could have made out a good title, we never could see, and do not yet, but perhaps he could have got it as he did old Joh and his estate, on trial: at

dox world, as with a funeral pall, giving a fearful spiritual power to the priesthood over the souls and purse strings of their credulous foilowers. You and I, Bro. Jones, have seen the dire results. We have seen an angry, revengeful, tyrannical, jealous God, elevated above the heads of the people, and we commanded to worship him, as the dog does the bidding of his stern master, blindly, without the use of our reasoning powers. We must believe, because the Book and priest say so, or we are damned to all percition, if we dare to question it. Am I not right? Is it not a true picture of

Am I not right? Is it not a true picture of what theology has done and is still doing for the religious world? I have taken the bitter cup the church presented to me, years ago, and drained it to its very dregs. Then why wonder that Iwith those who are still bound down by the church, helpless captives to their grim jailer with the fetters of slavish fear and ignorance, may be sought out, instructed and released from their life-long soul bondage, by our mediums, in their ministrations of love.

Suppose you or I were to hire a person to do a certain piece of work for either of us, we should expect to pay the laborer something like the value of his or her work, when it was finished. So it is in this case. Our public lecturers are giving us time, their strength, their very life, so to speak, for the cause, and yet how many of them are poorly paid, or not paid at all, as the case may be. These are facts as many mediums, to their sorrow, can testify.

Now, Bro. Jones, cannot steps be taken at once toward raising a permanent fund, the interest of which should go toward the maintainance of poor missionaries, thereby insuring to them a sure pecuniary support for themselves and families. We want more mediums to lecure also. What few there are here, cannot fill their appointments except at very long intervals, especially if they are off the main routes of travel, the railroads. Once or twice in a place every six months, is a fair average in many country towns, and that is not enough.

In Minnesota, we have a vast field for work. An eager hungry people, numbering many thousand noble souls, in sober earnestness, waiting to be fed with the spiritual food of life they have sought for in vain elsewhere.

It is surprising to see the interest manifested on the subject of religious reform. Wherever I have been this winter in this section of the state, among its beautiful villages and hamlets, I have invariably found the people disgusted with old decayed theology, and eager to welcome our mediums, and give them a respectful hearing.

Let steps be taken at once by the friends, to form a general missionary board, auxilliary to the one now existing in connection with the JOURNAL, with regularly appointed trustees, to hold and invest whatever monies may accrue for the purpose herein named. Then let subscription papers be mailed to the friends everywhere. Let the work be pushed with energy through the columns of the JOURNAL, and my word for it, you will succeed.

Put my name down for ten dollars yearly, if you succeed in forming such an organization. Who next will pledge in writing to the Jour-NAL for an equal amount, or even less—more would be welcome—to help along the cause.

Let those of our friends who are comfortably situated, offer temporary homes to our poor overworked mediums, where they can rest for a few days at least, to recruit a little their almost exhausted physical and mental powers. Such homes would be paradises indeed for the time, and would be hailed as temples of peace by the weary feet of those who go forth to bear the glad tidings of peace to an eager world. Minnesota City.

For explanation of your Pest Office address and credits, see editorial head on 4th page.

# RELIGIO-PHILOSOPHICAL JOURNAL.

# Bacific Department.

### The Mother's Vision,

By ..... Bens. Todd.

All note with clasped hands and throbbing heart,

And tearless eye, the mother sits beside The couch where lies her loved and drooping boy.

Motionless and cold her form. as she waits The droaded hour when death shall set his seal Upon the forehead fair, and dim the eye, Whose blue had so of mirrorol a mother's face. It was the last lone hour of closing day, And the approaching darkness spread his shales Around. O'er the face of that suffering ons His mentle fell, in many a draping told, Hiding from his mother's eye that wan look That fold so plain that his last your was near. Weak and weaker still she heard his breathing, As the obbing sands of life kept flowing Toward that great unknown Sea, whose hollow

Rayed, walled and diel around her bursting heart.

Deep and deeper still the dirkness grew The painful silence more and more profound When o'er her aching heart a mugical spell Stole, so serenely soft and beautiful, Her waiting car was hushed, her cyclids closed, When a light, rosy as the morning hour, Like a lovely benediction fell. All around her more than mortal beauty Gleamed. In her presence stood the firm of one Rudiantly beautiful. And o'er his Form was thrown of gossamer lightness, A robe that fell in graceful airy folds. ()f chony hue was his sparkling eve-And dark as the raven's wing was his hair, That hung about his smooth white brow, so fair In wavy curls. And round his mouth there played

A smile as sweet and soft as love's first dream. And o'er this sorrow stricken one he bowed His graceful form, and on her lips he pressed As was that when they at the altar stood Years ago, when he claimed her for his bride, And bore her from that sheltering home of love. No wassing sorrow, or corroding care Had pained her heart, or dimmed her eye, Or weighed her spirit down. Her form was

And fairy-like—grace in every movement, And with the joy of twenty summers crowned. The rose might envy the flush in her check. That came and went with every throbbing pulse Which flowed from her young, pure and trusting

heart. Sweet as the strains of an colian harp, The tuneful numbers of her daily lite Came rippling o'er her soul. But sorrow came, For the reaper, Death, bound her darlings One by one in his g cut immortal sheaves. And now the last, the only flo ver left From life's fair tree was drooping by her side. Her sorrow well, her augel husband knew, And from his face a benediction fell, Of holy light and joy, thut dried her tears And from her heart bore away that ead pain. Then while he gazed, her drooping eyelids closed

In soft repose. Tenacry on an orders day, He bore her to the realms of endless day, "Beauti-In soft repose. Tenderly on his breast fol !"

Burst from her lips, when the vanishing scene To her dreamy vision was first revealed. On rising ground a fairy cottage stood, Whose perfect architecture exquisite Skill dl-played. And o'er haug by climbing vines Whose fragrant flowers perfumed the air around Made it seem indeed a home of beauty As fairy hands might rear-it which to dwell Would be costatic bliss. Before the porch A sloping grassy lawn, of richest green And of mossy softness lay broad and fair, On which two twin cherabs were at their play, Their silken hair that hung in clustering carls Around their brows of snowy whiteness formed A crown of m we than mortal loveliness

weak place in the garret," are ensuared in the gos-p(1 pet, to be bothered, bullied and frightened awhile by its meshes, when they break loose once more and are wilder than ever before. Now and then one who shows a little more gift of gab than the rest, has the altuning position of a preacher held so constantly before his eyes that he holds on by a siender thread, and thus another sap-head of a preacher is foisted upon the community, to live upon the hard earnings of the poor and honest toil of the land.

If there is one phenomenon of human life that is inexplicable from the stand point of common sense, it is to behold men of education, rare business qualities, sage statesmen too, perhaps, sit down and listen to such preachers as this, and swallow down his twaddle, and call it divine teachings. Did the business man display no more discernment in commercial affairs than in his religious interests, he would soon lose the confidence of the

ommunity. Did the statesman display no more discernments in the affairs of the government, he would soon lose the confidence of his constituents. When will the world learn to use common sense concerning their religious ideas? We can best an-swer this question by relating a little anecdote that occurred some years ago in Wisconsin. In our travels we came to the town of S. The post master had of late become a Spiritualist, and had the courage to post a hand bill announcing our lecture, in the post office. Among the crowd that collected there on the arrival of the mail was an old Congregational minister. He stepped up and read the notice, and exclaimed so as to be heard by all, "when will the world cease to be fools?" The post master replied very quie ly, "When

they cease 'o follow the orthodox preachers." Amidst the shou's and jeers of the crowd the old preacher left, somewhat crest fallen.

### -----Stealing.

Methodist church members will steal ; and what is more, they will do some of the meanest kind of stealing-namely, stealing from the printer. There is a vast amount of complaint that reaches us from various offices in this State by subscribers, that they do not get their JOUNNALS regularly. In all those cases where the greatest amount of difficulty occurs, they have Methodist post masters. And yet, perhaps, after all, they ought not to blame them.

We could not find it in our heart to condemn a poor starving child, should he steal a loaf of bread, to keep from starving; nor could we blame a mother who had little ones dependent upon her, If without any other resources, when they came to her with out stretched emaciated hand, moaning with the gnawing pangs of hunger, did she approwith the gnawing pangs of hunger, did she appro-priate the first supply that came in her way. And what are these Methodists atter, —poor, starving creatures, hungering and thirsting for the bread and water of hic. They have been fed on swine's food (husks) so long, that their natures crave more palatable and nourishing food. (coming, then, as the JOUNNAL does so richly bedon with its spiritual repart who can wonder if

laden with its spiritual repast, who can wonder if the temptation proves too strong for their moral instincts, that have been so sadly blunted by their theological teachings. Have patience with them friends, if they do once in a while rob you of your weekly feast, and remember that your loss is their gain

"But," says one, "let them subscribe for the paper, if they want to read it, and not steal ours."

Remember they have not the moral courage Remember they have not the moral courage that you have, for they have been taught to be cowards; yea, fawning, cringing slaves, religiously speaking, and it is not to be supposed that they can at once break away from this education of years, and that from childhood up. They will not steal and read the paper long, without having a higher estimate of the principles of justice; hence the aril that you suffer for a short time hence the evil that you suffer for a short time will soon become its own cure. And not only that, but it will be the means of enlightening many minds that have long been groping in durkness and bring them to the knowledge of the truth.

Married in Oregon City, Clackamas County, State of Oregon, Feb. 17th, 1870, by Benjamin Todd, C. F. Kent, to Mrs. Elizabeth Suritzer, both of Ore-

# Original Essays.

For the Religio-Philosophical Journal.

### of the Powers of the Spirit When Separated from the Physical Body.

# BY W. B. FAHENSTOCK.

In the natural or normal condition of man, the spirit encumbered by the physical body is in its lowest state of existence, and requires the external organs of eight, hearing, smell, taste and feeling, to adapt itself to the elements that surround it; and as the universe is governed by immutable laws, man has the choice of obeying them or not, and as he does the one or the other (whether from ignorance or design) so will his happiness here, and h's condition in the Spirit World be pleasant or otherwise. That the spiritual part of man is immortal, is evident from the fact that he can in a measure free his spirit from the physical body, by entering the somnambulic condition, naturally as well as by an act of his own will, and while in that state, his powers are similar to those possessed by spirits -viz, he is clearminded, or sees, hears, tastes, smells and feels without the aid of the external senses, and can use them at a distance, as well as near by. After the spirit is separated from the natural body, it enters a spiritual body, eliminated from the physical, which is retined in proportion to the deeds done in the body, and often so etherial that the Lindrances of the physical body are not experienced, and the spirit having entered the second state of existence favorably, is free to reveal in the surrounding glor es, to traverse the space, or, to return to earth, and by controlling mediums, to impart knowledge where it is mo't netded, and by so doing to benefit i self as well as those who receive its teachings. The progress of the spirit in the spheres is

stated by these far advanced in spiritual wisdom and goodress, to consist in passing from sphere to sphere until the seventh is reached and that in passing from one to the other, a great change takes place in the'r spivitual bodies, becoming more etherial as they grow in wisdom and goodness, and their felicity and surroundings increasing in splendor and beauty as they advance, but that no one that has lived upon the earth sphere has ever yet entered the Supernal Heaven or the " Heaven of Heavens," still higher than the spheres.

Man cannot fathom the power of spirits, or set limit to their abilities. No one has ever been able to explain the nature of the "tiny rap,"its requisites, or how it is produced, yet many "knowing ones" persist in crying "sil a humbug," it being the casiest way to solve or evalua question they do not understand. If the rapping is beyond man's comprehensions, how can we expect to explain the treings and untieingthe expanding of so id iron rings, handcuffs, ropes and articles of clctling? No law with which we are acquainted can aid us in solving the mystery,-and as it is more reasonable to suppose that intelligent beings are engaged in it, thin that it is caused by any of the inanimate or impenderable fields, etc., I do not see why the idea should not be generally accepted, that they are done by spirits, in accordance with laws we do not understand, -especially as the Bible is full of similar incidents under the name of miracles, which were governed by the same laws of mind and matter, as those that are now accomplished through somnambulists or mediumistic persons as they were of old. The power of spirits to impress, inspire or control mediums or persons who are in a somnambulic condition, to write, steak, draw, paint or play upon musical it struments, is so common an occurrence that it is not necessary f r me to dwell upon them here-so to their powers of moving physical bodies, transporting flowers, and showing hands and often other parts of the body, are matters that any person can witness in the presence of physical mediums. The spirit being entirely freed from the body, is in consequence more transparent and clearminded-so much so, that deception between spirits is impossible, the mind of each being easily seen by his neighbor, and as the brightness of the spi it is more or less, so is the am unt of their wisdom and goodness much or litle, and thereby discernable. No hiding, shirking or evading there-the soul of each rethets the inmost thought, for every one to see. The foreknowledge of the spirits is much greater than that of mortals in either the natural or somnambulic states, their knowledge being gained by the superior facility with which they read the mind of these who are connected w th that which is to Lappen, and drawing their conclusions from the lacts asceriained, or, they may g in information in relation to that which is to take place, by studying the sur ounoing elementand may fore'ell the coming comet, the fary of a storm, or the erut tion of a volcano, long before they take place. Much has been said and written about the power of spirits in healing the sick through mediums. This, (as I on a former occa-ion stated), is beat effected when the subject is mediumistic or capable of entering the somnambulic condi i m, or has faith, or a celief that the fric 1on employed, or the "laying on of hands" will have a beneficial effect. There can be no doubt that spi its often do make cures, by impressing, or influencing the nind of such persons, so as to make them he leve or feel satisfied that relief will follow the means employed. In this way, men as well as spirits may bring about the desired result, but netther man nor spirit can do it, by the simple laying on of hands independent of any influence upon the mind of the patient. It is a mistaken i lea-to suppose that spirits know everything and can do anything, for it is not to. They, like ourselves, must have the necessary conditions, or they can effect nothing. This is a "sine qua non," and like the laws of the Meads and Persians, must be obeyed or no favorable result will take place. The best tests have often been prevented by officious sceptics, who, wishing to have their own way, disregard the laws of commution, and then desire medi-ums to do impossibilities. Progression is a law that rules the universe, and spirits are as subject to it as mortals, and although very many of them know more than the most enlightened sayans of earth, yet there are many in a lower condition who do not come up to the medium standard of men. We must, therefore, nct expect too much wisdom or truthfulness from all spirits, especially if the necessary conditions are not present. Spiritualists do not advocate that all spirits are perfect, any more than those who oppose the idea of their communicating, but as there is a change about to come over the spirit of communion, we hope soon to realize the desideratum, that truth will reign where falsehood now has sway.

the latter tast while the press of the country invariably published any attack upon them by the champions of the established religion, they were debarred of every opportunity of reply, unless their arguments were put in the shape of advertisements and peid for as such. Seeing around us the progress of this new faith, that it was disturbing the religions convictions of thousands, and making inroads upon the accepted creeds of the past, and believing that the time of simple ridicule and denunciation were past and that men were demanding reasons for the faith that was in them, we felt that we were opening the door to the accomplishment of the greatest good when we offered faci ities for a public discussion that would bring the truth clearly and fairly to the eyes and understanding of all. Disguise it we may, call it mere jugglery if we will, the fact is indisputable and is everywhere apparent that Spiritualism is multiplying its votatics and propagating its doctrines. The curious and the scientific are examining its claims, and are startl-led and confounded by its professed miracles. Believing that the truth has nothing to fear from a combat with error, we conceived it but right and proper, indeed a duty we owed to the public, to accord a full, fair and candil exposition of beth sides from their recognized or assumed champions and thus the trickery knavery or deceit of the one, if such it would be, would be fully demonstrated, and the other vindicated and maintained to the fullest measure of its deserts.

We regret to say, however, that the opportunity we offered has been availed of by but one of the contestants. As long as Spiritualism was confined to the lecture-room and the private circle, professed scientists and zealous divines were unstinted in their ridicule and violent and furious in their denunciations of it. When, however, an avenue to the public was opened, that public which was being led by curiosity to examine, and through weakness and credulity was being deceived, at once-we grieve te confess it -the champions and representatives of a long accepted and deeply rooted theology retired ingloriously from the field, and left the errors they have bitterly denounced to persuade the reason aud convert the judgments of these whose spiritual physicians they were commissioned to be. If they can adjust such conduct to their consciences and convince themselves that they are true soldiers of the faith they profess, while shrinking when the weapons are placed in their hands, and the field opened for the triumph of their cause, that is a matter of their own, and we leave them to their own justification. For ourselves, we feel that we have done our duty frankly and fearlessly. We offered facilities to both sides, and we believe that much of error could have been refuted, and pure religion more firmly established, had those who assume the conscienc s of others under their peculiar carepossessed the courage or the zeal to defend and advance what they maintain to be the truth.

As the columns we freely offered have been availed of by but one side, we do not feel justified in continuing the publication of matters peculiar to one sect or denomination, and after this week, unless the gauntlet which the Si iritualists under the lead of Mr. Danskin have thrown down to the Churchmen is taken up, we shall cease the regular publication of the articles on the subject. Our paper is the organ of no reli-glous or political sect or party, and whilst we are ever willing to open our columns to a useful controversy upon any important subject, we must decline to devote them to the exclusive exposition of the theories or ideas of any one pe-cultar creed. We give notice, however, that in the future as in the past, we shall be pleased to receive any communications from any and every source, for or against Spiritua ism, or upon any ther topic which interests the intelligent public, and our columns are of en as heretof re whenever an honest zoal shall inspire churchmen or Spiritualists, minister or layman to enter the lists in behalt of what he believes true and important.

And ever near us though unseen The dear immortal spirit treads ; For all the boundless universe Is life-there are no dead.

Resolved, That in the memory of the virtues of our late Brother, and the esteem in which he was held by his associater, that the preamble and resolutions be spread upon the records of the First Spiritual Society and the Children's Progressive Lyceum of Terre Haute,

Resolved, That the papers of this city be requested to publish the same, and that a copy be sent to Spiritual papers with a request to publish the same.

J. H. STANLEY, Vice President. L. B. DENEHIE, Secretary.

# Correspondence in Brief.

VINELAND, N. J.-Ellen Dickinson writes.-Inclosed you will find five dollars. Please pardon metosed you will find five dollars. Flease pardon me for my long delay in paying for a paper that ministers so kindly to my interior wants. Its bright iresh garb is associated with many pleasaut mem-ories of the past, and it is the bearer of many sweet and tender messages from the bright ones on the shifting shore. Your paper has become a necessity. The soul-elements it orings, strengthen and insolre. and inspire.

DAYSVILLE, ILL.-A. Newton, M. D. writes-I. inclose one dottar and seventy five cents, for which, please send me "Artificial Somnambulism," by Dr. Fahnestock. Though I have investigated this science for many years, and have often made practical application of it in my protessional basi-ness, yet I feel anxious to avail myself of all the information upon the subject which the acute and sensitive mind of Dr. Fahnestock has added to its utility. The subjects of which he treats are mexhaustible, and I doubt if they ever will be fully comprehended by the finite mind. But Progression s the rule ; and if we can not reach the ultimatum, we will get as near to it as possible. I see in the JournAL of Feb. 25th, my communication to E. V. Wilson is headed, "E. V. Wilson vindicated, by A. Benton," instead of by "A. Newton," as it should be. I don't like that, because some might suppose that I was screening inyself behind some other name. No doubt this mistake was made by the carelessness of the compositor.

PANA, ILL.-D. E. Bogue writes.--Here, Broth-er Jones, is my little contribution to the Journ AL. three names, as trial subscribers, for which you will find one dollar and fifty cents inclosed,enough to fill the vacancy made in your list of sub-scribers by Brother A. Hogeboom. I he pe your subscribers may all take a little practical turn, and each one furnish a new subscriber.

MAQUOKETA, IOWA .- B. Fox writes .- If 1 could nave but one paper, it would be the Jour-NAL. It contains quite as much religion as the Bi-ble, and a great deal more science, philosophy and common sense. Give us more geology, facts and science. The mind craves such food.

JAMESTOWN, WIS.-Z. Houghton writes.-Brother Tapper has been a trance and healing me-dium some thirteen years, and I have been famil-far with him during that time. To me, he is one of the best mediums for spirit lectures, that I have ever listened to, and I have received not a few revelations from the Summer Land through him. He has never put himself forward in the cause, and labors hard for his daily bread-has never received a tithe for what he has done, but holds himself ready at all times for spirit control whenever called upon to speak. He requests me to say to you that you may enter his name in your Speaker's Regis-ter as a trance and healing medium.

REMARKS :- We will gladly enter the brother's name in our Speaker's Register, if you will farnish his name in full.

RIPON, WIS.-M. Baldwin writes.-I am glad to see the circulation of the JOURNAL steadily increasing. I have been acting a little as agent for your valuable paper, and enclose you seven, and nope to send you some more names in due time.

As there in rippling waves they flashed and gon Clty.

shone In the golden light of the Summer Land. Oft times in the midst of their wildest give These two angel cherubs would quit their play With longing hearts and with their sadder brows Slowly approach their father's side and sav : "When will our dear mama and Charlie come ?"

Yonder comes a spirit whose office is To bear from realms below to life above The heaven born and angel crowned. And in His arms, in whitest texture sweetly drest Little Charlie's spirit unconscious lag. Now to a bed of flowers they bore him And then they fringed his rosy couch around With mignionette and fragrant jessamine ? Then down beside the chernbs sit to wait, With happy, throbbing hearts, to catch the first Gleam of little Charlie's dark orbed eye, whose Trembling lids plainly told that they would Open soon in the light of endless day. And now the mother woke-her dream was past And as the rosy light of morning stole Into the darkened room and a sunbeam Smiling lay on the forehead of her boy So strangely beautiful in Death's embrace, No tear was in her eye, her soul was calm, For the o'erwhelming waves of her sorrow Were rolled away by guardian angel's, hands.

### Revivals.

The various religious denominations, and especially the Methodists, have started their revival mills in good earnest, all through the country. Here in Salem, under the inflaence of the Methodist school, they are somewhat successful amongst the small fry, but not what may be called a decent sized pan.fish, have they obtained yet.

The fact of the matter is, religious revivals are farther below par than green backs ever were. Nor is there any prospect of their ever rising, as green backs have, and our candid advice to all who hold any of this religious stock is, to dispose of it as quick as possible, for it is destined to be utterly repudiated by mankind,

It is indeed a disgrace to humanity that under the light of science and philosophy that pervades the present time, that little children from six to ten years of age should be so deceived and imposed upon. By psychological power, they are drawn into the theological net and made to believe they have got religion, and then are called upon to get up in the public congregation and tell "what the Lord has done for their souls." It is all a farce, and where the wrong comes in the preacher knows that it is nothing but a farce. The preachers well know that the children have no comprehensive sense whatever of the stories they tell. If there be such a thing as a solemn mockery of sacred things, then these preachers are guilty of that crime. How incliably weak their cause must appear to them, when they are driven to such a dire necessity as this to support their last-falling, rotten institu

. It does not require any very sage philosopher to distinguish the marked difference between modern revivals and those of twenty-five to thirty years ago. In former times, when a religious revival was commenced in a town or city, it was a subject of general comment, and as it developed in its huge proportions, the community were swayed hither and thither by its influence, -young and old, grave and gay, righteous and sinner alike, until, like a perfect tornado it would sweep over the place, and all business affairs, except those positively neces-sary, would for the time being be suspended. Bary, would for the time being be suspended. Prayer meetings, church meetings, class meetings and inquiry meetings, would be the order of the day and night also. Nor would it stop, until ex-cessive action produced a reaction, and people would drop down from their season of cestacy into the observation of arguing day life once more But the channels of every day life once more. But the modern revival efforts scarce make so much as a ripple upon the stream of every day life. A few children, some few grown people who have "a l

There are some people in this far-off land of the Pacific coast, who have independence enough to employ liberal speakers to perform their marriage rites and bury their dead. They think in the one case that the rites will be just as strong, and as productive of happiness, and in the other case that the rest of the body will be just as sweet and sound as though the holy (?) hand of some ortho-dox priest had been raised over them. Some might call it sacrilege, but it happens that there is a difference of opinion on some points in the world just now.

### TEXAS.

### Letter from Mrs. J. M, Wilcoxson.

DEAR JOURNAL: I find in my travels in this State very fine elements of mediumship, which need only to be protected and cultivated, to give this section of our country a splendid corps of agents in the angel work. All along the line, the rich secrets of personal experience are being c mfidentialy unfolded to me and many seem only waiting for the bolder champions of our cause to stand f r h as public expounders of the philossophy, and contront the hostile spirit of old theology, that they, too timid to stand alone, may follow their more courageous leaders. The people love our blessed religion of Brotherhood and inspiration. They are weary of the shams of orthodox professions; and thirst for the sweet and cooling springs of angel heating. They care not so much for bible and prayer books, for Mis sionary and Tract Societies, as for the "glad tidings of great joy " which shall bring peace and justice to a stricken world. True, Mammon has its worshippers, but let the anxious haggard gaze of those devotees at the daily columns where gold makes its revelations, tell the undenlable story of their doubt. Nothing stable in trade-everything quivering in the transition throes of "reconstruction,"-many are seeking their God now, by "dream, phrophet, and vis ion ;" aye, and by our oracles of Delphi and Endor. Metainks it would startle old purse-proud authority from his ret en throne, could he know how many dare to day to seek the angel doors of a living revelation. The old church goes on thundering its anathemas, but the superior intellect of the people is surely throwing its ballot on our side. Men who are quietly doing their own thinking, and as quictly parcing the coils of superstitious theology which have so long been insidiously creeping around our iberties, are not afraid to take their conspicious places at a "Spiritual" meeting, leaving so many places vacant in the churches, or so many added to the ranks of earnest investigations. All this is becoming a matter of alarm to conservative or hodoxy, and still judges, senators, lawyers, doctors, and in fact, the whole literary and professional school, is alive with intense interest concerning the modern Pentecost. The maledictions of bigoted sectarianism have now no influence in arresting this tide of irrepressible inquiry. And mediums spring up in every possible direction and of every variety of phase. In this city, I find a rapping medium of the

highest order,-only a moments call will often at any time of the day, bring perfect showers of response, Could this medium, a young lady of most unassuming and innocent disposition, be secured the select and steady conditions requisite, I believe she would soon equal our best test mediums in her line of phenomena. I find a number of excellent seers, poetic and writing, as well as drawing and speaking mediums in this section, but they have had little opportunity for proper unfoldment during the war. Now, however, let us hope that peace will gladden all our borders and unite us in the temple of Brotherhood and Humanity.

Houston Texas.

# SPIRITUALISM.

### [From the Baltimore Telegram.]

About six weeks ago at the solicitation of a number of our most respected and intelligent citizens, we threw open our columns to a free, full and open discussion of a subject which is interesting the most scientific and thoughtful, and agitating the zealous of every religious sect and creed. We were appealed to, to afford faci-lities for giving the public the benefit of a controversy which was then raging between the churches and the believers in the faith, "Spiritualism," and there was a complaint on the part of

### IN MEMORIUM.

At a meeting of the `members of the First Spiritual Society, and also the members of the Children's Progressive Lyceum of Terre Haute, held at Pence's Hall on the 10th of Feb, 1870, the following preamble and resolutions were adopted :

TINDAL A. MADISON, our late WHEREAS friend and brother; at the ripe age of 63 years, has been called away to the spirit land. on the 12th inst, and his body laid away in its mother dust, leaving a void in one circle that none can fill. As President of our spiritual soc e'y, his social qualities and urbane manners endeared him to all his assoc ates. As conductor of the Children's Progressive Lyceum, he was neculiarly adapted, with a mind freed from clogs of old theology, and a right conception of the truth and beauty inculcated through the teaching of the spiritual philosophy, guided by a well balanced, intellectual and logical mind, capable of grasping and analyzing d flicult and abstruse questions, and rendering them plain to the comprehension of the juvenile mind, with a patient and mild demeanor towards all, with charity for the foibles and frailties of the erring, slow to anger and ready to forgive, being the marked developments of his character, peculiarly fitting him as the leader of the Children's Progressive Lyceum, which position he so ably filled. Bro. Madison was a pioneer in the spiritual ranks, having at an early period in its history investigated the facts, philosophy and phe nomena, and being convinced of the truth and beauty of its teachings, espoused the cause and became a firm and consistent advocate of the doctrine of spirit-communion and the harmonial philosophy, giving him an abiding faith in that immortality beyond this life that many hope for, but few obtain in the form.

The knowledge that he possessed-that if a man die, yet shall he live again-enabled him, in his last hours, to welcome the change that should demonstrate to him the beginning of the life to come, the full fruition of what he had labored for. And while we regret the absence of our friend and brother from our councils and social circles, and drop the sympathetic tear to his memory, we feel an abiding cofidence that our loss is his gain, and though absent in the body, he is with us in spirit and influencing us in spirit, and influencing us for good. Therefore

Resalved, that we deeply feel the loss and mourn the absence of Brother Madison from our meetinge. His mature judgment, prudent councils and stedfast purpose in the pursuance of the right and adherance to principle; his devoted attachment to the cause in which he was engaged, all augment his loss and casta shadow on the sunshine of the circle of which he was the centre.

Resolved, That in the passing away of Broth-er Madison to the spirit land, the Children's Progressive Lyceum has sustained a great loss, his ability and adaptation to the work of instruction and devotedness to the interests of the Lyceum makes his loss the more deeply felt. But while we deplore the absence in the form of our friend and brother, we are made to rejoice in the assurance our philosophy gives us that :

- There is no death ! The leaves may fall. The flowers may fade, birds cease to sing ; They only wait, through wintry hours, The coming of the spring.
- There is no death! An angel form Walks o'er the earth with slient tread :
- He bears our best loved things away, And then we call them "dead."

REMARKS :- Thank you brother. It is just such friends as yourself who bring the JOURNAL before the people. When once perused, it almost invariably becomes the indispensible family companion.

COUNCIL BLUFFS, IOWA .- Mrs. Hill writes -E. V. Wilson gave some beautiful tests here. We are looking for him in June. May the angels be around and about him, and his labors be blest wherever he may go.

ST. CATHARINE, MO.-B. F. Baldwin writes. Your paper is so replete with living and soul-stir-ring traths, that I don't like to lose a single num-To-night winds up a series of meetings that have been held, every afternoon and evening for two weeks, by the Congregationalists of this place, and they have had but poor success. Only four new converts, as I learn, and three of them will go to the Adventists, and one they will get. We want a speaking and test medium-something like E. V. Wilson's stand.

FARMINGTON. MINN.-Silvanus Jenkins save. -Will you permit me, through the great nerald of truth, the JOURNAL, to answer some of the questions of my numerous correspondents in relation to my farm-its location, quality of soil, water, timber, etc? Its location is in the centre of the town of Lakeville, one of the fluest agricultural towns in the State. Lakeville is almost in the geographical centre of Dakota County-its distance is four miles from three rail road towns-viz. Rasmont and Farmington, on the Chicago, Mil-wankee and St. Paul R. R.; Fairfield, on the Hast-ings and Dakota R. R., leading from Hastings, on the Mississippi River, west to Big Stone Lake, there to connect with the Northern Pacific R. R. one road runs North and South, two miles East of my farm ; the other runs East and West, three miles South. They cross each other at Farming-ton. My farm is located on the West side of a large and fertile prairie, adjacent to timber. The quality of soil is a dark clay loam, with a very triffe of sand: Clay subsoil is perfectly adapted to all kinds of graib, and for grasses, it can't be surpass-ed in any state. It is watered by one of the best springs in the world, and it is perfectly available. There is twelve feet fall to the spring. I will sell in quantities to suit purchasers, in 20, 40, 80 and 160 acre lots. Terms of sale are, one half down, the balance in four yearly installments. Our climate can not be surpassed for health. I most sincerely thank all for the large degree of interest they are maulesting in my undertakings to establish a spiritual colony, and I will say to one and all that f will do all I can for the furtherance of the enterprise, believing, as I do, that it is the only true way to enjoy life.

SPRINGFIELD, ILL.-Mrs. Rogers writes.-I have obtained five new trial subscribers to the pa-per, to redeem my promise some weeks ago, for which I have to work through a great revival here, in the Baplist church. I am not done helping, you yet, but I do not want any premium, for if the subscribers bleed the editor at every opportu nity, we may expect to weaken his power.

MIDDLEPORT, IND .- S. Campbell writes .- I am glad to say that the JOURNAL is a weekly visitor nailed with delight. I think it would do much good if people would lay aside prejudice enough to read and reason for themselves. The time has come when bigotry and superstition must be abol-ished, and the Harmonial Philosophy, as taught by the angels, placed in its stead. On 1 how bean-thul to know shat our departed friends are ever with us, guiding and gnarding us along the rugged neth of life from information the grave. path of life, from infancy to the grave

HIGHLAND FALLS, N. Y .- John ;Campbell writes .- Your paper of last week, Jan. 29th, has not yet come to hand, though this one, Feb. 5th, has just done so. Could you send me another, has just done so. Could you send me another, please, and I will be a thousand times (and more too, as actions, feelings, thoughts, or anything else never cease to act) obliged to you for it. I ex-pect to get paid off some of these days and have lots of money, and then you might come in for a share, you know. So please don't let the not re-ceiving a dime with this, prevent you from send-ing me one to make my tile complete.

MARCH 26, 1870.

RELIGIO-PHILOSOPHICAL JOURNAL.

### Written for the Religio-Philosophical Journal.

Magdalena.

By the Author of "Media "-"" the Mad Spectre Rider ".... The Rivals, etc.

# CHAPTER I

INTRODUCTION.

"Ha! ha! ha!" echoed again and sgain in the merriest of mirth, from the bardy lungs of a company of 'gay gents,' seated round a large table well filled with the various and paletable viands of a sumptuous feast. Holding up their well filled glasses a moment in the bright gas light jetting from the brilliant chandelier o'er their heads, they struck them together with a ringing sound, in glad response to their leader's

merrily given toast. "The beautiful Jewess," as by many she was known, was indeed a lovely and remarkably beautiful creature of that down trodden, but at length rising race, the Jews. In stature tall, she possessed a figure and form finely developed, and graceful to a degree; eyes of glossy jet, which, in their enchanting magnetism, dazzled with the warm fires of upquenchable love; ringlets of hair profuse, yet well and easily kept, and which flowed back from a mediumly arched brow, clear and truthfully open, dallying with

her fair lilly shoulders. Guilford Crafton, chairman of the feast, was a tall hancsome youth of some leisure, and in years scarce one and twenty-fresh from a Pennylvania theological seminary. His acquaintance with Richard Le Bon was gained at a late Hebrew festivity, and it being whispered that Hebrew blod, perhaps, coursed the veins of the "promising" student of "divinity," he was well received by her, and, in consequence, aff cted a very favorable impression. On the right of Guilford Crafton at the feast, and just quaffing another glass of champagne, sat a man whose age is, perhaps, not more than three and twenty years, and yet Tom Renslough sports the third interest in a mercantile house on third street. He is short in stature, and thickly set, with

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

Next to Goldy sits an exchange broker, whose hilariously offered to st, the "upward tendency of gold," had just been drank with a hearty

zest. Next sits a market street clothier, and the next, Curren Le Roy de Chermon, a medical student from Lousianna, who proposed in answer to the broker, the "profession," which being drank in gladsome glee, Chermon relapsed into a perfumed revery, in which he appeared bent on smoking himself into a diploma.— Near our medical "student," lounged a precocious youth, a student at law.

But we pause to catch another sentiment offered by Crafton, "The handsome coquette, Grace Ellsworth," he concluded in a hissing whisper.

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

And Linwood Suffolk tossed the contents of

fell how deeply indeed I love her ; for since fire we met, such is the intensity of my passion, that her presence seems indeed essential to my very existence-so that without her, I do not care any longer now to live. Unless I can fully call her mine, this world contains no more hoppiness for me. Guilford, you know when I first came to this city I possessed means ; but I have been unfortunate, and though I have written to my guard-ian, for some cause he stoutly refuses to remit me the smallest assistance. 'Till the present, I have tried to hope even against hope--yet this very evening, as my angel Grace and I sat to-gether at the front casement, looking out into the beautiful moonlight, watching the bright twinkling stars, and wondering which of them should be our home when love becomes immortalized, her loyely head with its wealth of silken curles rested confidingly on my breast, and if the gentle throbbing of her pure heart to mine pos sesses a language, it is that she is mine, forever mine. I was about to seal our happy betrothal, when we were rudely disturbed by the opening of the parlor door, and her parent, Mr. Ells-worth strode into the room, and confronting us

with an angry frown, said : So my conjectures have not been false, I am deceived no longer, Grace, arise and leave this young man with me.'

"Trembling like the startled fawn, she obeyed promptly, and left us to ourselves.'

"Sir,' said he to me sternly,' is this the way thee steals into my premises? Arise and get theo gone, ere I place thee in the power of those appointed to take charge of such as thee. Arise I say. Leave my house and enter it no more.'

Guilford, while thus addressed like a dog, a thousand impulses rushed uncontrolled through my soul at once, but they overcame each other and so without articulating a single word of ex-postulation, I arose and hastily left,-entered the street, and in a perplexing maze of love, hope, fear and despair, hurried away, I knew not whither. But crossing the rail-way, I fain would have cas: myself beneath the iron wheels of the passing cars, but they flitted by me, and in a frienzy I hurried on and entered here in the state of mind, in which you have found me. Would to heaven I possessed the ready means of ridding myself of this aching thing called life."

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

"God's ! Guilford, how ? If you know a way by which we can meet again safely, speak." "You can without difficulty; address her a note requsting an interview away from home." "Thanks, Guilford, I see. How stupid in me,

that I could not see it before. Your words have indeed breathed new life in me."

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

"Still there can be nothing lost in writing."

"Nothing. I'll attempt it." And so Linwood Suffolk concluded, little dreaming that he had just unbosomed himself to a rival in whose veins coursed a passion for the fair Q takeress quite as burning and ardent as his own, and whose disposition was that the would leave no scheme untried, even the masking n the garb of friendship, the better to accomplish his own part in the chequred game of love.

ful bosom filled with contention, rose and tell like the waves of the troubled sea. She did not scream nor sween, but stepping out from her concealment into a side path, retraced quietly by a circuitous course her steps homeward, to wait Crafton there and accuse him of his treachery. 0

### CHAPTER IV.

### DECEIT.

Unsatisfied with our last scene, we hasten to offer one which, though not wi hout its sombre shadows, is yet we shall hope not without its charm of beautiful sunshine.

In mid afternoon, and in the midst of the charming season of an American Indian Summer, two men, mounted on fine spirited horses, were moving leisurely along side by side, over a little frequented road meandering through the most picturesque parts of the interior of Pennsylvania. Autumn with its golden fruitage, had crowned busy industry with plenty, and the verdure of mountain, hill and heather beside the leafy forest, was glistening in all its richest and variegated dyes, beneath the cheerful rays of a mid-Autumn's sun. Given at times, as they were, to the contemplative mood, our travelers were not disinclined to enjoy at their leisure, and with an ardent zest, the rich feast here offered them on every hand in the picturesque landscape wilds. But turning suddenly from the expression of his unbounded admiration of the varied natural beauties through which they were now passing, to the metaphysical, one remarked to the other.

"A very Eden, this, Guilford. Happy place for love in a cottage. No need of arbitrary law to sanctify marriage in such a place." "Ah I Somerville, what's that I hear. You've

been partaking, too, of that disorganizing leaven, with which so many of the 'strong-minded,' socalled, are souring society,-have you? An, George, calamitous and sad will be the day when impudent i lovation, shall at last succeed in breaking down the restraining force of civil law from round the marriage institution, the bulwark of our social defense."

"I am free to allow, Guilford, that society in general appears yet far from being prepared to accept and profit by such a condition of *freedom*. I mean that pure state which can be attained only by the voluntary spontaneous love and practice of the truth. But, Guilford, you have necessarily given the Bublical Scriptures considerable study. Orthodoxy has long insisted, and still desperately insists on the strictest observance of the "divine" law, as theologians term it, of marriage. Tell us what constitutes pure marriage?"

"Well, George, candidate as I am for the min-istry, it will not do for me to 'go back' on the book even with you out here, amid these wilds of picturesque natural scenery. The example in Eden would seem to establish the law that man should be the husband of one wife; and Moses in legislating for the Jews, was very exacting and careful-

"Do not attempt to force me into an unwonted position, Guilford. I am not an advocate for polygamy. My question is, What is it that constitutes pure marriage?" "Well, for the law of marriage, we find the

Bible insists throughout. The scriptures of the Prophets, the Apostles and Jesus, are an un broken unit on this point. Marriage is both a moral and a civil institution."

"I'hat last, Guilford, is the best point you have made. But what I find my finer feelings disposed to find fault with, is the almost universal mistake committed in men and women,-espe cially the latter, raizing the compulsory control which the civil law seems to give them, more, much more, than the moral deeper and more pure and permanent aspect of that sweet and kindly force that binds unbrokenly together, two souls with but a single thought; two hearts that beat as one." "Ha! ha! Somerville, you dilate finely on the peculiar institution." The 'poetry' of marriage is all very well for those who have the leis-ure to indulge it. But with the milli m, I imagine it is the more rugged prose of the 'infliction' that is enjoyed." "Yes, Guilford, you are right, and it is a sad thought that to the world's producing masses; instead of proving their greatest source of joy, giving them length of days in the land, it is really a galling 'yoke' of legal and unmitigated slavery to them. But there is no law in the land. Guilford, capable of confering on human souls a perfect and pure wedding. The virtue, or the supposed 'honor' that requires the defence of the civil Law to restrain and compel to the right, is scarcely worth the name. Genuine virtue is voluntary and can not be compelled. Innately chaste, it is free as the truth that in love it ever follows." "Why, George, you would not break down our entire social fabric, would you? The christian law of marriage is the basis of all civilized society to-day. Change, this and our social econ-omy totters to its base."

so cozily here in this valley,-it is really a beautiful picture."

As the horses cantered over the low rustic bridge which seemed to form the entrance to the village, a group of milk maids just returning from the near dairy pasture beyond, hearing the sound, looked up, and then stepping hastily aside stood quietly together in the grass for the horsemen to pass. The rustic tableaux thus un-consciously formed was, in its natural simplicity, indeed picturesque, which caught at once the qui :k eye of each of our travelers, and they slackened their pace to admire.

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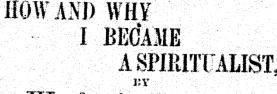
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his glass on the floor,-then st fly left the room. Descending to the street, he hastily sought his own appartments at another hotel. Thirty minown appartments at another hole. Thirty min-utes later, all visiting the theatre, save Crafton,— he sought the companionship of the "beautiful Jewess," and as he entered her presence, he stepped, as if indeed already treading the en-chanted bower of a celestial, saluted as he was, with a charming selection from a popular opera-iute which the ritted Bachael second to periinto which the gitted Rachael seemed to pour all the sweetness and pathos of her well cultured voice, filling the richly appointed appartment with a volume of the sweetest music, soul thrilling and divine. In raptures, his empassioned tongue murmured her name. She smiled graciously.

"Rachael, if I understand my heart truly, this happy evening, I-I-love," fal ered the enchanted Crafton. "Please sing that song again," he continued.

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

The Jewess warbled rather than spoke.

"Your pleasure, dearest, is happiness to

me." · He pressed her hand in love, and on her own half averted brow, printed a glowing kiss.

Rachael Le Bon loved with all the fervor of her ardent and impulsive nature, and Crafton's attractive address, affable manners and sylvan tones of winning speech, circled her as in a mag-Letic sp.ll.

### CHAPTER II. DESPONDENCY,

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

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

"Tut, tut, tut, why Linwood, my boy, what means this tragic raving, eh? About to make your *debut* in the tragic muse," said Guilford Crafton just entering.

Linwood then instantly sprang to his feet somewhat abashed, and with a forced smile endeavored to laugh away all signs of despondency But the weak effort was all in valn; he had allowed the demon despair to sport already too long with his brain.

"What is that I just heard you say ? Out of money, and without friends, Linwood, you know that is not so. Without money you may be; but without a firiend, never. Here accept this, and let unchanging friendship repose, the sacred signet of our mutual confidence," said Guilford Crafton, dividing with Linwood the contents of his purse. But as for a moment, the latter's mind reverted to their late difficulty at the bancuet, he gazed upon him in perplexing doubt, then as a weak smile flatted over his face, he eaid :

"Guilford Crafton, what mean you by this, No, no, you may be sincere, butI can not receive this from you."

"Pshaw, man! don,t play the boy-take it and use it."

He placed it in the half shrinky hand, then concluded :

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

Linwood's eyes moistened as he began : "Guilford Crafton, I thank you for your kindness. The sympathetic pulsations of your generous heart in this act of friendship are indeed refreshing, encouraging. In reverting to my grief,-I must not speak of that : but of the attachment I bear towards Grace Ellsworth, you slightly know. 'Tis my own soul alone that can L Jealousy busy with her thoughts, her beauti-

THE INTERVIEW.

CHAPTER III.

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

"Oh, Linwood," she sighed. "why hast thee required this of me? I am in constant fear that pa watching me so closely, has already missed and followed me."

" Nay, nay, dearest, fear not, but trust in me. I will shield and protect thee with my life," Lin-wood murmured, pressing her hand.

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

"No. no. dearest say not so. You have afforded happiness unspeakable to me, and strengthened our mutual esteem."

Seating themselves, Grace continued : "Yes, Linwood, it is pleasant to converse thus

undisturbed, amid the lovely beauties and night melodies of charming nature. Still we must be prudent." "Dear Grace, your parent is opposed to our

meeting, our union ; without you I can not live Ob, then, lovely Grace-fly with me,-where we may always-

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

Grace had started to her feet. Suffolk had scarce arisen, as turning he encountered the fierce gaze of her horror stricken father riveted on him. Poor Grace uttered a scream and fell to

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

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

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

"Impious, insulter, would'st thou threaten me? Take that for thy insolence, and that and

His heavy cane descended in quick succession about Linwood's head and shoulders, beneath which he sank back almost to the earth, But starting to his feet suddenly and as the blood spurted to his mouth, maddened with the morti-fication and pain, he closed with the old man and both fell to the earth together.

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

It was now that Guilford Crafton having previously informed the old gentleman of his daughter and Suffolk's contemplated clandestine interview, emerged from his concealment, where at a short distance he had quietly enjoyed the whole scene. But he little dreamed that a very little remove from him, screened from view by the intervening shrubbery, Rachel Le Bon saw his every movement, and read in his sinister face, by a ray of the pale moon as it gleamed upon it a moment, the satisfaction with which he witnessed the culmination of his own ignoble plot. Her jet piercing eyes gleamed like fiery coals, as in the intensity of her gaze, she leaned forward

eagerly to catch every movement in the rapidly changing scene.

"The law is defective, insufficient. In most of cases, a mere mockery." "What! are we then all 'illegitimates?""

"Perhaps not, and yet perhaps none the

worse, if we were-the more the children of simple nature than we are. But Guilford, if 'as a man thinketh, so is he,' then 'tis the thought that makes the deed. And Jesus proved humself something of a philosopher, at least proved himseli capable of getting at times at the soul of things, the primary spring of action,—when he declared, 'He that *looketh* on a woman to lust after her, hath committed adultery already in his heart,' which seems to explain the cause why, among all her many accusers, there was not one who durst cast the 'first stone' against the unfortunate violator of the law, though caught indeed in the act."

"But, George, what has all this to do with the prerequisites of a genuine marriage?

"In the act of attraction of two souls in love. Guilford, there is no deception. It is either marriage or it is not, and all the priests, ministers, and magistrates in the land backed up by the civil law, can never make it one whit more of marriage than by spontaneous and voluntary attraction it is. The civil code does not constitute marriage—it is a very pleasant and profit-able media through which to line the coffers of the church with gold, an institution of priestly traffic and christian revenue. But, Guilford, believe me; such is not marriage. Marriage knows no low but that of love, and a union

without it is simply adultery." "Heavens, Somerville, your bold position is startling. If the vows conferred and confirmed by the christian ministry, do not make marriage, what then in heaven's name shall we call the million unions thus blessed by the church?"

"Sanctified prostitution-simply legalized lust,

"Sanctined prostitution—strippy legalized fust, many of them, nothing more." "A sad and feartul picture." "Indeed, proven all top true, by the after-life of family jars, tumult, domestic strife, fightings and bloed shed, too often murder, besides the innumerable cases of adultery and divorce. Yet your book says-Guilford, you know what God hath joined together, let no man put assunder

"Ah! George, George, you are too severe, and yet I am almost persuaded."

The horses, their faces turned homeward, and quickening their pace gradually, and were now cantering round a slight bend in the road, and

down the gentle slope of a hill. "That is a pretty village," said Somerville looking up and off to the right of them, "resting

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### CHICAGO MARCH 26, 1870.

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(Continued from last week.)

SPIRITUALISMOF THE BIBLE, NO. XIII.

### EARLY HISTORY AND DEVELOPMENT **OF JESUS.**

The Philosophy of Inspiration more fully considered.

Through five long articles, we have traced the history and career of Jesus, revealing many facts in connection with his early life and development not heret fore known, and yet the narration of facts is not yet completed. The incidents of his youthful pilgrimage on earth, amid those scenes which circumstances naturally cast him, in his interviews with prominent personages, and the remark ible utterances that escaped from his lips, stamped him as the phenomenon of the time in which he lived. Really, he was an enigma to the wise man and philos ophers of his day and age of the world. The old Jewish religion, the superstitions of the people, the darkness that seemed to overspread the land and cast a shadow over the works of man, rendered his advent necessary. Nor did he come into the world un'il that period had arrived which had been marked out by the wise sages who had him in charge. At an auspicious moment, he came forth a shining light, giving utterance t) those sublime expressions that dot like so many gems the pages of the Bible, throwing a halo over that book which under no other circumstances could it have possess ed. His nature was so completely under the guidance of the Spirit Circle that had him in charge, that, seemingly, his very thoughts were inlaid with that divine character which they alone could impart. Being clairvoyant, clairaudiant, and in such close rapport with his spirit guides, he was often induced to ejaculate, "I and my father are one," alluding to the Lord who stands at the head of the grand Harmonic, Circ'e that had him in charge. In that expression he only indicated the close rapport that existed between himself and those superior minds that had "conceived him from the foundation of the world." The bible, then, has a vein of supernal light impregnating its dark pages, and imparting thereto many sparkling gems of beauty and love, deprived of which, it would be like the desertwithout flowers and gurgling springs that oc casionally dot its dreary surface.

spires it with new emotions, and under its ex. 1 hilarating influences, it produces the golden stalk of corn. Inspiration is everywhere in all nature. Not a bud blossoms, bearing upon its bosom rainbow tints, and exhaling the fragrance this animal magnetism, and impart his of ambrosial climes, but what does so under the inspiring influence of soil, water and sir,-is three guardian angl.s.

In nature, there is inspiration grand and beautiful. Under the inspiring influences of nature's forces, we see the vivil flash of lightning, or hear the terrific crash of the thunderbolt, or feel the easth tottering beneath our feet Inspiration everywhere and in everything! The little pebble on the sea shore can inspire you with its varied history and career on earth. The tree that stands king-like in the forest, defying wind and storm, can tell you of the scenes

its limbs and massive trunk have witnessed. The little shell that is hidden in the mountain side, has a history concealed within its bosom, which it stands ready at any time to impart to mortals. On it are written the convulsions of nature and the scenes it has witnessed during its earthly career. Allthings are engaged in writing their own history.

Nothing is lost. No sound is uttered that some object in nature or art docs not record. No scene is enacted that is not imprinted upon the "sensitive plate" of nature, which can be seen in accordance with laws previously unfolded. But how does the little pebble impart its history, and tell of the scenes it has witnessed ; how does the piece of wood brought from a Roman temple, that has stood for thousands of years, impart to us the battles it has seen the speeches it has heard, the numerous scenes it has observed, and the grandeur of ancient times. imbedded within its silent bosom ?

Well, we will pause a moment here, retrace our steps, and take into consideration the devel-" opment of the inspiration of Jesus, then we can unfold to you how nature inspires mortals.

There is a deep philosophy connected with this inspiration. Its development is gradual and it is brought about in accordance with certain well defined laws.

Impregnating the whole system is what we term animal magnetism. In certain portions of the body it is very dense, depending, of course, on the character of the constituent parts thereof. This animal magnetism is the life element of our nature, as it were, or the animating influence thereof. It has its nucleus in the brain, and follows therefrom the various ramifications of the nervous system. The bones are almost destitute of it, while the nervous system is fully charged with it. This magnetism when partially displaced ( rendered negative, which is equivalent thereto ) from any portion of the system, leaves the parts in an insensible condition, its degree depending, of course, on the amount of magnetism remaining, or the negative state thereof.

This magnetism in certain persons is under the complete control of the n ind. As is well known, the blood, gross as it is, its circulation can be greatly interfered with by the action of the mind. Some persors can by the influence of the mind alone, increase the movement of the pulse, at least 15 a minute, or can throw a superabundance thereof to any part of the system, creating an unnatural warmth there; the constant attention of the dyspeptic to the stomach, throws to that organ an undue quartity of blood, rendering a cure almost impossible. Now, this magnetic element of the system, under certain circumstances, is almost completely under the control of the mind, and a finger, hand, arm or the brain, can be depleted of the same and rendered insensible. With Jesus, this magnetism of his system was under his complete control, rendered so by his spirit circle who had him in charge. In their action on his brain in his embryotic condition, they prepared the work. For a certain time each day, his embryotic brain would be deplct ed of animal magnetism, and thoroughly charged with miritual magnetism, and it was through the instrumentality thereof, that they gave to him those "mind shades " that shaped his future destiny. These " mind shades " were often imparted through the instrumentality of the mother, by first depleting her brain of animal magnetism, and charging it with their own spiritual magnetism, and then projecting on her mind those scenes that they desired. The spirit world could not inspire Jesus through the instrument ality of animal magne ism. That was too gross, the efore the y were under the necessity of so ope rating upon his brain that they could deplete it of animal magnetism and charge it thoroughly with spiritual magactism. Now, we desire to say here, that many mediiums that are inspired, receive their inspiration from a very low plane. Th ir brain is first depleted of its magnetism, and charged w th that of a low order of spirits, which is only a trifle higher (or much lower, perhaps), and the result is, but little intelligence is manifested. Now, you take a person whose moral character is above reproach, whose life has been distinguished for morality and virtue. and the magnetism of his system may be so gross that a high order of spirits, those whose nature has become refined, cannot displace it, and therefore can not influence him; hence those spirits that are comparatively on a low plane are the only ones that can exert an influence upon him. In the discussion of this subject there are other matters we desire to explain. ' The human mind is not material, but spiritual. It takes cog nizance of material bodies and scenes through the instrumentality of this animal magnetism, which is the connecting link between mind and matter. Spiritual magnetism is the connecting link between mind and spiritual bodies and scenes. Spiritual thoughts can not be transmitted through this animal magnetism, hence the necessity of depleting it, or rendering it negative, and supplying its place with etherial magnetism, for the transmission of spiritual thoughts. Throw a stone in a muddy pool, and no riffles or undulations on its surface follows. A spirit thought, or a thought from the mind of a spirit | cure her services.

coming in contact with gross material magnetism, can no more effect it, than would a stone thrown into a muddy pool. A spirit that is on the material plane, can to a certain extent effect thoughts to the miad. The reader can see the necessity, then, for a high order of spirits, in order to inspire a person, to deplete the animal magnetism from the brain, and supply its place with spiritual magnetism, which alone can convey to the mind the ideas they wish to impart. Jesus was highly inspired. In fact, we do say that no other person ever existed, that had thrown around him all those appliances requisi e to develop as perfect a man as he. Look at that massive forehead, deep blue eyes, clear expression of countenance and dignified bearing. His soul was tuned by singel fingers, and they played thereon as they desired. We love the noble benignant man. And as we come in rapport with those who have studied his history, our soul expands with emotions of love for one so pure, and good, and true: No licentious thoughts ever entered the chamber of his mind, to diffuse there in an unhealthy, poisonous, influence. It was lit up with those gems of thought that emanated from a high source, and they sparkled on his countenance, and wreathed in a glorious halo of light his features. Whether in the temple talking with the doctors, or on the hill side engaged in solemn prayer, or leaning on the bosom of Mary the daughter of Lazarus, and breathing in her ears the solemn vows of love, or healing the sick or disputing with the Jews, his soul was filled with the grandeur of his mission, and it is no wonder that he declared, "I and my Father are one," meaning the Lord who stood at the head of the Spirit Circle that had him in charge. We feel, then, while penning these articles that he was really a great man, in every sense of the term. Webster's

mind was colossal; Randolph's, angular, but brill, isnt; Clay's, meteor like, could dazzle and bewilder, but that of Jesus was of such a comprehensive turn that the spiritual as well as the material could be easily understood by him.

It was our intention in this article to explain more fully the inspiring influence of nature, and nature's work, and give the true philosophy of those complex principles not understood by many of earth's children. The temples of ancient Greece can now tell of Spartan splendor and greatness; the hills of Gethsemene tell in thunder tones all about the crucifixion; Jerusalem, its streets and an ancient synagogue have imprinted upon them the speeches of Jesus, and they impart the same to the Spirit World. Ah! children of earth, you illy appreciate the grand eur of the universe of God. Could you behold the wise sage of the Spirit World .- standing by a Grecian temple, reading therefrom the thundering speeches of Pericles, the brilliant thought of Demosthenes, the sayings of Themistocles, the angularities of Esop, you would wonder at it, and then yearn for a higher condition in life yourself. Strive, then, and render your life useful, by active exertions in the cause of right,-brea'h no i npure thought,-do no licentious act,-hit those up below you,-encourage the down-trodden and weary, and endeavor

### BOILING OVER.

This is really a curious world, and we hardly understand it. The Irishman who, when about to fight a duel, insisted that he should be allowed to stand six feet nearer his antagonist than he did to him, on account of being extremely near sighted, only gave a very pretty illustration of human character, for everybody understands quite well that " you" like to be about six feet nearer your neighbor's business than he is to yours. This idea, then, of the Irishman, was really illus'rative of human character, although he did not intend it as such. The world to-day is boiling over with curlosity, and each one is trying to get about six feet nearer his antagonist than his antagonist is to him.

Well, "antagonism," many times, really does good. This boiling over with meanness procured for the various orthodox churches a Savior. and the consequent redemption of all from their sins. Where would the various orthodox be today, if it was not for that boiling over on the part of the Jews, and the subsequent crucifixion. of Jesus? The individual who never boils over, never boils at all, and the consequence is, he amounts to nothing-never creates any feeling in the world. Mother Eve first boiled over with curiosity, and the consequence was, she partook of the forbidden muit, and then it was that God boiled over with anger,-and didn't he boil, really. We see him now in our imagination boiling over with anger, as with the arrogance of an aristocrat, he walked in the garden of Eden, and said, "Adam, where art thou?" This boiling did not subside soon. Eden then boiled over and drove poor mother Eve out of her beautiful home. While God was boiling over with anger, he cursed the earth, and then that boiled over and produced vexations weeds and poisonous herbs. Then the animals caught the infection; they boiled over and lost their innocence. Really, troublesome times everywhere ! There seemed to be a grand boiling over all around. The devil boiled over with fun in causing God to boil over. Indeed, at the first dawn of creation, just after the "morning stars sang together," there seemed to be a general boiling over. The devil boiled over with fun; Eve boiled over with curiosity; father Abraham boiled over with love for his wife and was led astray by her. God boiled over with love for his children, and became a tailor and made garments for them. Eve bore two sons. No sooner did they arrive at manhood than one of them boiled over, and slew his brother. Trouble everywhere, everything seemed to be boiling over. God didn't seem to be successful in anything. Everything he made appeared to boil over, and there was difficulty with everything he undertook. He boiled over himself, and why should not his children follow snit. This boiling over has caused the people a great deal of trouble. The world beiled over with sin, and God sent his only begotten son to

save it. Abraham boiled over with lust, and took to his bosom Hager. Solomon boiled over with love for women and procured several hundred wives. Well, the wor'd has never been tree from boiling over. God is boiling over every day, being angry with the wicked. The wicked boil over, and do many mean things. The earth itself becomes disgusted and boils over on the tep of a volcano and inundates the surrounding country. The heavens boil over, and the thunders' roll, the lightning flashes, the pattering rain drops come, and a deluge is the consequence, and millions of dollars in property destroyed. Herod bei'ed over and ordered the destruction of all the children under a certain age. Noah boiled over when he was beastly drunk, and any orthodox can tell you the result. There is no end to this boiling over-it is everywhere. Did you see that minister in the pulpit praying fervently ? He is boiling over with lust, and 'to-morrow he elopes with the daughter of one of his parishioners. Since Eve boiled over with curi sity, there has been a ceaseless builing over in all parts of God's vast universe. We never liked Eve for boiling over in the manner she did. We never think of it without boiling over ourself. Since her time, the world has been cursed with boiling over, and with efforts to get six feet nearer your neighbor than he is to you. We never expect this boiling over will cease. In fact the world likes it somewhat, or it would not boil over for nothing. Well, this boiling over is significant. It teaches a grand lesson. It points to mother Eve first, as boiling over, then to God. In fact, nearly everybody is boiling over. The old man is boiling over with a desire to die or become young again. The young are boiling over with ambition, with love or something clse. Men must boil over in some direction. Some let their meanness boil over and it is this which fills our penitentiaries. Others let their mirthfulness boil over and they laugh till their sides aches. It is well to boil, to boil over, too. We wouldn't give a cent for a man who don't boil. Webster boiled over with eloquence, so did Clay, Randolph and Col. Baker Boil, then. You who desire, let your veneration boil over, and utter long prayers, without meaning or sense. You who are boiling over with meanness, just join an orthodox church, and you probably can conceal it from men. Give me the man who is boiling over with goodness; whose soul is full of sunshine; whose features are wreathed with a generous smile, and who desires to better the condition of humanity. It is essential to boil over at times. Who don't buil over? Show me the man, womar, or child who don't boil over occasionally. Yes, the world is constantly boiling over, and it is well it should. Exuberance of feeling in any direction must occasionally boil over-no mistake. When vou see a man boiling over, don't allow yourself to boil over at the same time. We never saw two ladies boiling over at the same time that it did not cause a fuss. If more than one,

trouble will surely arise, and difficulty will ex-

ist generally. Some ministers let their voice

boil over; others their love; others their pag-

sions-the first causes an' uproar, the second

icalousy, the third the loss of character on the

### part of some of his parishioners.

We never expect this boiling over will cease. But all should be careful that when builing over. it should be in behalf of truth, justice and right. Don't pattern after, the orthodox God, who boils over with anger and punishes the wicked forever and ever, but rather cultivate those faculties that will generate within the mind that which will cause you to boil over with those traits of character that distinguish the true, noble, and pure.

Boil over with goodness and charity, and life will become pleasant,--you will attract around you those spirits that will assist you in your ascent on progression's ladder, enabling you to rejoice, that, in boiling over, no one suffered therefrom, but all were made better thereby. But mankind can " slop over" as well as "boil over. ' In regard to the former, Beecher says:

I suppose I do slop over sometimes. Well, I never saw a pan full of milk that did not slop over. If you do not want any slopping over, tikes pint of milk and put in a big bucket There will be no slopping over then. And a man who has only a pint of feeling, in an enormous bucket, never slops over. But if a man is full of feeling, up to the very brim, how is he going to carry himself without spilling over? He cannot help it. There will be dripping over the edges all the time. And as every flower or blade of grass rejoices when the rain falls upon it, so every recipient along the way in which a man with overflowing generous feeling walks is thankful for his bounty. How to carry a nature full of feeling, and administer it without making any mistakes, I do not know, nobody knows, nobody ever did, and nobody ever will; so we must take it and get along as best we can. Life is a kind of zig zag anyhow; and we are obliged to resort to expedients, and make experiments, and learn from our blunders, which are inevitable. We find out a great deal more from men's mistakes than from their successes.

### LETTER OF INQUIRY.

BROTHER JONES :-- Will you, for the benefit of your numerous readers, answer through the JOUR-NAL the following questions, according to the best of your judgment and experience? I ask your declsion, not that of the spirits, judging that your opportunities have been ample to "try the spirits," oth in and out of the form, and that you must before now, have arrived at some definite conclusion in relation thereto, based upon philosophical principles.

1st.-Do spirits require food as we do, to be massicated and digested in the same manner? 2nd.-Are they subject to injury by accident, dis-ease, and to death?

3rd.-Do they perform menial labor; build houses, till the ground, implements being required there-

4th .- Do they have the power to move through space from planet to planet, by mere force of the

5th.-Do they propagate? Yours, in the pursuit of truth,

D. G. MOSHER.

Mosherville, Mich., Feb. 24th, 1870. REPLY .- Spirits on being born into spirit-life, or from the material to the spiritual plane of life, differ in their wants and desires.

Every desire can be gratified upon the spiritual plane of life.

Those who live and pass from material life with all the faculties found in the base of the brain, in full activity, will naturally seek for their gr

He was the shining light of the day and age of the world in which he lived, and the rays thereof penetrated every nook and corner of the inhabitable earth.

In his early career, we find many things wor. thy of our attention. We have traced the philosophy of his development through those gradual workings of his spirit circle in projecting on his sensitive nature those "mind shades " which done so much in preparing him for the field of usefulness that he occupied on earth. In a preceding article, we took into consideration the process required to prepare his mind for that influx of inspiration that always attended him. The spirit circle who had him in charge, worked systematically and in accordance with those laws that make no failure, that always arrive at results well known. This inspiration that existed then is worthy of investigation. The little dew-drop, as it nestles on some fided flower, comes in rapport with its leaves and inspires them with new tints ; the zephyrs, coming from southern climes, and fanning the cold plant, inspires

with fresh vigor, and under their efforts it produces the bud, and then the inspiring influence of the rain causes it to expand into a rich beautiful blossom; the warm soll, hugging with its human instinct the little seed to its bosom, in

to be like him whose early history and development we are giving

We simed to give in this an account of his interview with the Doctors in the Temple, but space forbids.

### VOLUME EIGHT.

With this number, volume eight of the RELIGIO. PHILOSOPHICAL JOURNAL, commences.

We need not promise our patrons a better paper than we have ever given them before, as Progression is our motto. We shall continue to keep our eye single to that purpose. This is a wonderful age, and the JOURNAL'is an exponent thereof. It emanates from this fast city-Chicago, and by some is considered a first paper ! In one sense, at least it is. It keeps up with the times-the fast times of spiritual phenomenon. To do so, it has to be fast. Slow coaches are out of date. Radicalism in every thing suits every body but old fogies, and to them even, our paper is well adapted, because it is the very thing that will move them, however unwillingly. They will read it because it is such a terrible paper.

That the people appreciate the JOURNAL, is evident, from the demand for it. During the last few months, we have been trying to get a supply of back numbers on hand, and supposed we had printed a sufficient number extra, to leave us three or four hundred surplus at the close of the volume. but such has been the demand, that at this present writing, every copy is gone, of Volume Seven.

We commence the new volume with two thousand extra copies, so as to supply the numbers which will contain the new story,-running through some eight numbers, complete. Our friends who are now making such laudable efforts to circulate the paper, will please bear that fact in mind.

In conclusion, we with pleasure tender our un teigned thanks to the numerons readers, who, al most without an exception, have sent us, and yet promise to continue to send us new subscribers. It is to their exertions, almost entirely, that we are indebted for the unparalleled success of the Jour-NAL, during the last three or four months. And we feel assured that so long as we re-double our efforts to improve the paper, they in a like manner. w ll continue to urge upon liberal-minded people the necessity of giving it a prompt and hearty support.

### MRS. ADDIE L. BALLOU

Who has been lecturing with great success in various parts of Missouri, is now in Kansas. She lectured at Olathe, to crowded houses, and was enthusiastically received. In Olathe, liberal sentiment is gaining ground, and we are glad to note the fact. Spiritualism there a few months ago, was derided, and those who advocated its claims were regarded as insane. The writer of this passed through a storm there, of hatred, contempt and vituperation, on account of his devotion to the cause, but still he has lived through it. The cause will triumph there, as it has in other places, and soon those who hated Spiritualists, will learn to treat them with respect.

The Spiritualists in Kansas will find Mrs. Ballon an able advocate of our cause, and we predict for her a cordial greeting from the liberal sons of the prairie. She never fails to interest her audiences. No doubt the various societies in the state will sccation on entering upon the higher life. for the reason that they have no knowledge of the delight of living in the higher faculties. That they will find corresponding means for their gratification, we doubt not. The gratification will be of a spiritual nature, and psychological in character, and yet will be gathered from material surroundings.

They love to be en rapport with their old associates and surroundings.

We masticate and digest mental food-so to speak-not with physical organs-neither do those who are above referred to.

They do propagate,-thought ; and if the question is intended to extend to the propagation of the human species, we answer emphatically, yes,-by making conditions favorable for the development. through proper and legitimate means, from germs which have ever existed.

Do human beings on this plaue of life do more? The spiritual plane of life is so far removed from the physical as to be free from physical diseases or ccidents.

They undoabtedly perform labor which corresponds to mental labor-spirit being a power in itself,-when it intelligently moves,all grades of matter are subject to it. By intelligent will-force, all things desired are brought into actual being and made subservient to the use designed.

We hardly expect to be understood by many of our readers, upon this most interesting subject, in this brief reply. Yet it will doubtless elicit thought, and lead to a more extended discussion of the subject.

## Personal and Local.

Mrs. Wilcoxson is still in Texas, and from the notices of the press, we judge she is doing a good work. She is an eloquent and able advocate of our philosophy, and, of course, will be well re-ceived wherever she goes. Her address is in care of P. Bremond, Houston, Texas.

The Woman's Suffrage Association of Kalamazoo meets semi-monthly.

Emma Hardinge is lecturing in New York this month.

J. Madison Allen has returned to New England. after an absence of nearly two years. He is lecturing at Lynn this month

A. B. French has returned to Ohio, and can be addressed at Clyde.

C. Fannie Allyn lectures during May in Milford, N. H. Miss Miranda S. Carleton has been elected Super-

intendent of schools for the town of Andover, Vermont.

The old veteran in the cause of general reform, Dr. Samuel Underbill, is still in Ohio. He lectures heals the sick, and develops mediums. We will publish an account of his doings next week.

P. R. Lawrence, inspirational speaker, of Ottum wa, Iowa, has entered the lecturing field. The Spiritualists of Ottumwa would like to secure the services of a good developing and test medium. Harrison Augir is lecturing in Floyd county, Iowa.

We learn from Will C. Elliott that there was a discussion at Anderson, Ind., last month, on this

question : "The Bible is of human origin. It abounds with errors, contradictions and immoralities, and the belief in its divine authority-is injurious to mankind."

Rev. Warren Smith, Spiritualist, and Rev. J. Franklin, Campbellite, were the disputants.

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# RELIGIO-PHILOSOPHICAL JOURNAL

# Philadelphia Department.

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

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

### ARE THERE OCCUPATIONS IN SPIRIT-LIFE SIM-

### ILAR TO THOSE ON EARTH?

This question is frequently asked and is a very proper and interesting one. On one occasion we were asked, "What will lawyers do in heav-en?" Having heard the saying that when anything moved very slowly, it was like lawyers going to heaven, it seemed that there was but one answer to this, but immediately the thought was presented, that the principles of law underlie the entire structure of the Universe, and justice is the foundation principles on which law is based. We replied that the study and elaboration of the principles of law, are among the highest oc-cupations that can claim the attention of mankind, either here or in the spheres, and all through the future unfoldment of the human soul, these will form a prominent and important hart of its work.

Let us examine the question as to whether the ordinary persuits of life here, are continued here. after? In the domain of mechanism, from the construction of the simplest machine, up to the most complex and perfect that has been brought out upon the exterior plane, all are spiritual. You look upon any machine, a steam engine for instance, and you see the spiritual idea of the inventor outwrought upon the material plane, long before its levers, wheels and other contriv-ances were visible-they existed as realities in the minds of the inventors. The discoveries in mechanics, which have occurred all along the ages, have had their origin in spirit-life. Inventors are mediums.

How often have they dreamed out some highy important invention, or reached it through some other spiritual condition. A person may be a medium and may be ignorant of it. An inventor, whose soul has been inspired with his pursuits here, passes into spirit-lite. Those feel-ings which have been the leading traits in the character here, hold similar relations there, and finding some medium or mediums here, through whom they can evolve more clearly the conceptions of the mind, they find the grand triumph of their lives, in giving these to the world. The artist, the poet, and the philosopher, find much more extended fields for their labors there. The minister, who is litterally the servant, and the doctor, who is the teacher, will find ample fields for the extension of their useful callings, since all new-born spirits requiré much aid in these directions.

A few of the pursuits of life here, are so en-tirely devoid of Spirituality as to be unknown in this hereafter. Others will be very much modified, the good and the useful only remaining.

Let us inquire in regard to two of the most essential and prominent pursuits of this life,clothing and feeding these bodies. When we leave these mortal shores, and enter the beautiful life beyond, we shall have our appropriate clothing, far more artistic and attractive than anything of earthly fabric, and those whose occupation has been to devise and construct gar-ments here, may find something for which they are peculiarly fitted in that life.

Generally, however, by a natural and spontaneous effort, each one will learn to prepare for themselves garments adapted to their conditions and developments.

in the spirit life. As man, in the rude conditions of primitive life, finds that which he needs to support his body, without much exertion, in the spontaneous productions of nature around him, so in spirit life we find the elements which supply the demands of the system, and with a freedom far superior to that which we have referred in the primitive life, the spirit feels an attraction towards those objects, which contain a super-abundance of those elements which are essential to its development.

A few of these are contained in the mineral kingdoms of the various planets—first, those on which the spirit had been embodied, and when a portion of all the elements of that particular planet is received, the power is attained for visiting others for a similar purpose. The vegetables and animals of the planet give out certain emanations, which are of importance in certain conditions, and which may be received even at a distance.

A very important means of spiritual growth comes from our fellow beings, in the form and out of it.

By a wise and bountiful provision in nature, every thing is calculated to produce more than it needs for itself. Hence there are emanations from all bodies, and those who are capable of perceiving the soul of things, realize these things every where, but it is on the spiritual plane of humanity, and by the dwellers in the inner lite, that this is most beautifully exemplified. When-ever these come into the presence of a healthy, harmonious individual, whose aspirations are pure and holy, they feel that the soul has been led and strengthened, and the more perfect this communion, the more real and satisfactory will these experiences be.

In spirit life, these are as far superior to those on earth as that life is above earth-life. It was in view of these things, and with a knowledge of this pure and holy soul-strengthening com-munion, that Jesus, in asking for the daily bread, embodied the essential thought, "Thy kingdom come, thy will be done on earth as it is in heav-This spiritual communion of congenial en." souls on earth, is the nearest and most perfect approach towards heaven here that can be realized. The soul thus calmly and quietly feeds upon the reavenly manna, and realizes a foretaste of heaven, in a felicity which no language can portray. Well did an ancient writer de-clare, "Eye hath not seen, nor ear heard; nor hath it entered into the heart of man "(on the earthly plane)," to concerve of the good things which are in store tor him. The soul alone can reach forth and pluck this heavenly fruit.

Would you know of your pursuits in the af-ter life, look deep down into your own souls, and see what you are doing,-see what portion of the pursuits which now occupy you, it would be desirable to lay aside entirely; what to modify, and especially what are so pure and holy that you would desire to retain them, and have

them extended as far as they can be. Here is the key to the pursuits of the future, and as in this life we are drawn towards our various pursuits by external conditions and interior feelings, so will it he in the inner life,only that the influences bearing upon us may be higher as we progress to those conditions. Many of the barriers to our progress are tem-poral. Much of the suffering of humanity comes from being placed in improper positions and relations to each other. The changes which death produces in the upheaval of the conditions of the soul and its surroundings, may give us much better positions in the inner life. The selection of the best pursuits of our lives began by the earnest soul here, will be carried forward more successfully there, until sitting under our own vine and fig-tree, we will have no one to make us airaid, bat in the free and beautiful exercise of all the God given faculties of our being, we shall find our legitimate pursuits, and realize that happiness which flows from the consciousness of well performed duty. The lesson from this should be, that we begin here and now, to make our pursuits in his such as to require the least possible change. That each day we look over our lives and see which of these we would like to have continued, and which should be laid aside, and thus making the effort to cease to do evil, we can not fail to learn to do well. Let us remember that heaven is in the soul, and not in any palace or locality, and that just in proportion as its actions are harmonious, will we experience this state without any reference to the place we occupy, or the fact that the soul is imprisoned in this body, which we ignorantly call ourselves.

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er recover. You know how long I have suffer-

ed from neuralgia in my legs. In the early part of last week these pains left me entirely,

and my legs began to lose their strength. Now I have no use of them at all. \* \* \* When

you are at leisure, call in. You can come at any

time. There is no danger that you will find me

just gone out.' I fear my 'going out' is like hanging for murder in brooklyn-'all played out.' I did not know what a blessing it was to

have legs, until I arrived at the point of not knowing it even when a fellow did kick my

shins. I can't brag any more of beating any

But I aint dead yet; there is enough left to en-

The Judge is very calm and hopeful under

his afflictions, knowing that it will not be long

before he joins that noble companion of his who

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# Statistical Department.

In this department we purpose to publish all reports that shall be torwarded to us by in lividuals 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 add. This is intended to remain a permanent depart-ment, and will be of inestimable value for future reference. We wish it to be understood that we expect that each re-port will be subject to supplemental reports from time to time, saim eritections shall be discovered, and changes made in the status of the spir tust philosophy, by the dis-semination of light and knowledge, which is now so rapidly disintegratus of the cological systems.

### OUESTIONS.

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

year ? How many mediums, what phase of mediumship a d what are their names 4. What churches are the most presperous in numbers

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

### REPORTS.

Kellog Station, Jasper Co. Jowa. Names of Spiritualists renorted by J. G. Bleakney.... S. Bleakney and wife, J. Bleakney and wife, Mrs. L. Caffe, L. Bleakney, and wife, J. Ableman, B: F Bleakney a d wife, D. Wats, M. Watts and wife, A. A Iri-h and wife. Four lectures past year by O. H. Godirey, . f Council Binfa Lowa. Binfis, Iowa. This place is strictly sectorian, and no encouragement

Mothodists provail to a great extent.

Moriah N. Y. Names of Spiritualists reported by E. B. C iven :--A. W Joiner, wife and son, M. E. Joner, wife, two cons and daughter, H. Ferguson, wife, son and daughter, M. D. A. Taylor, wife, and iwn cors, J. Moon and son, H. T ylor, wife, son and daughter, E. Pierce and wife, M. Simmons and wife, G. Sherman. P. Buttler, F. Cudworth, wife, and daughter, Mr. Ha I, wife, and daughter, Mrs. Tilletson, son, and daughter, C. Tay or, wife son and daughter. E. B. Calven, wife, two sons and two daughters; W. Henry and wife.

E. D. Calves, with, un, and Mrs. Henry. Two mediums, Mr. and Mrs. Henry. Six churches, two Congregationalists, one Baptist, one Methodist, two Roman Catholics. The Catholics are the

# strongest party. Two speakers here last year,

Two speakers here lastyoar, Names of Spiritualists – reported by J. Woodruff-D. R. Dunham, Mary E. Dunham, Charles Curtes, S.D. Sweet, Mrs. Sweet, Sophia Wright, R. D. Mason, N. E. Mason, J. Avery, H. Crosswell, S. Crosswell, J. Wood rate, P. Woodluff, M. A. Haldwin, E. M. Baldwin, M. L. Marble, Mrs. Fish, J. C. Derby and wife, Mrs. L. Brown, J. Henderson and wife, J. Hunts and wife, A. Hill and Mrs. H. Burker. Five mediums, names – W. Parmeter, J. B. and Mrs. Ager, M. L. Marble and Mrs. Baldwin. Have had ton lectures past year. Churchest – One Roman Calkolic. one Episcopal, one Congregationalist, one Close Baptist, one Free Will, one Methodist, one German Lutheran, and one Unitarian. Methodists in the ascendancy.

Names of Spiritualists – C. Gould, Eliza Gould, B. Hobs, Warret Wesemaids, J. Hilliker, Sarah Hilliker, This is all 1 an acquainted with. In Milan there are, G. Hansom, and wife, V. Hansom and wife, Mr. Henderson and wifes A. Hoot, and Charles Gould.

Gould

Old theology prevails to a great extent. Catholics and Methodists are most numerous. Three mediums, one conscious trance, one inspirationmost important question known to Man."

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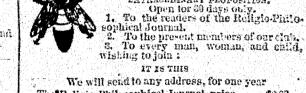
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Methodists in the ascendancy.

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Names of Spiritualists reported by A. W. Pickering.---A. Pickering, W. Magginis, Julia Magginis, J. Magginis, A. C. Austin, J. Weldon, Mr. Wickersham, W. Bisset, C. Graves, J. Wickersham, Mrs. Wickersham, W. Bisset, W. Bisset, Mr. Rice, Mrs. Liker, Mrs. Biler, E. M. Picker-ing, A. Wagele, S. M. Simley, J. S. Pile. We have had four lectures by Mr. Pickering. One dis-cussion, subject. "Is Spiritualism in accordance with the Bible."

al, and one clairvoyant.

As the lilies, which toil not, neither spin, so shall we be clothed naturally with appropriate garments. We see an approximation to this in the beautiful and artistic arangments made by some of the more intuitive among our sisters, and it is much to be regretted that the ty ant fashion does not leave more of these free to act out their highest and most artistic tastes in this matter.

In due time, however, in spirit-life, we shall, on the one hand, lose the careless and slovenly habits which mark many on earth and in the rudimental spheres, and, on the other, that senseless devotion to dress, which occupies far too much time and care, and cramps the soul in its higher flights after truth and light. We shall be clothed in the pure and appropriate habiliments which belong to the sphere which we occupy. The tastes of the physical, for we have these there are the physical. there,-of the mental and the spiritual, will all be combined and expressed in those forms and colors of dress, which are emblematic of the interior conditions, and are calculated to aid, in the unfolding and development of all their powers. We are often asked, how the clothing of spirits appears to us? We reply that it is aways indicative of their condition, or calculated to convey the idea of some past condition, perhaps of this life, which they may desire to have identified.

We have frequently seen the spirts change their appearance rapidly, laying aside the earthly garment, which was used for identification, and putting on heautiful and appropriate robes. casting off the wrinkles and bowed form of age, for the freshness and vigor of manhood and womanhood. White being the emblem of purity is much sought after, but can only be attained when the interior is pure-if this is spotted, spots will be seen upon the garment.

The colors as well as the textures of the garments in the spheres, are emblematic of the feelings and conditions, and these become valuable aids in developing,—net only the individual to whom they belong, but all who come within the sphere of their influence. Every sensi ive person in earth-life knows that clothing affects them, both by its character and form, often producing real discomfort. We remember an interesting scene in spirit-life, in which a li the girl who had passed into the interior when quite a small infant, and who had been wearing beautiful fairy garments in her sphere, was to return to earth. Arrangements were being made for her to visit her friends, and she was delighted w.th the prospect of the journey, but when one of her guardians brought forth a garment of much coarser texture than that which she had been wearing, and indeed, than she had ever seen, she indignantly refused to lay aside her beautiful gossamer dress, and put on the coarse garment. It was a long time before it could be explained to her, that the garments which she wore in the bright and beautiful home in the Summer Land, would not protect her in the heavy atmosphere of earth, to which she was to be introduced. After the proper explana-tion, the childish desire for the journey and the visit made her willing to submit to wear her linsey-wolsey dress, as she called it, though to us it was far from such. Although spirits do not experience any trouble from the changeable temperature of earth, there are electric condi ions peculiar to each locality, that render it necessary for them to adapt themselves to these conditions.

The clothing of spirits being drawn together, and held by the attraction of their conditions and their will power, can easily be changed by the same. But we must not pursue this subject further here.

The other prominent labor which occupies so much time and exertion on this plane, procur. and worthy of a place in the 'ng food for these bodies, will soon be laid aside lovers and seekers of truth. the spirit is gone. Name of Spiritualists in Benton, Lafayette County.--Jane Coltman, Ann Shorts, Sarah Gray and Mr. Rien, Names of Spiritualists in Platville, #is --Mrs. Emily Gillam.

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Vol No 25 9t

MEDICAL.

# RELIGIO-PHILOSPHICAL JOURNAL.

# Communications from The Inner Life.

### A DEAD MAN'S MESSAGE.

Zarajhraed from Arabic verses quoted by Mogreeth-at Balacin. Palgrave's Arrabic.

He'who dies at Azon sends This, to comfort faithful friends.

Faithful friends ! It lies, I know, Pole and cold and still as snow ; And you say, "Abdulah's dead !" Weeping at his feet and head ; I can see your talling tears. I can bear your failing tents. I can hear your sighs and prayers : Yet I smile and whisper this, "I am not the thing you kiss ; Cease your wall and let it lie, It was mine. It is not I!" Sweet friends! what the woman lave For its last bed in the grave. Was a hut which I am quitting, Was a garment no more fitting ; Was a cage wherefrom, at last Like a bird my coul hath passed. Love the lumate, not the room, The wearer, not the garb—the plume Of the cagle, not the bars Which kept him from the stars. Loving friends ! he wise and dry Straightway every weeping eye ! What you lift upon the bier Is not worth a single tear ; Tis a simple sea shell, one Out of which the pearl is gone ; The shell was nothing—leave it there— The pearl—the soul—was all—is here l 'Tis an earthen pot, whose lid Allah sealed, the while it hid That freasure of his treasury-A mind that loved Him : let it be ! Let the shards be earth's no more Since the gold goes to his store ? Allah glorious ! Allah good? Now thy word is understood ! Now the long long wonder ends, Yet you weep, my foolish friends : While the man you say " is dead " In unspoken bliss instead Lives and loves you-lost, 'tis true, For any light that shines with you ; Put in the light you do not see Raised to full felicity; In a perfect paradise, And a life which never dies. And this blessed life I see Is not a dream nor phantasy We have meat and we have drink Fare more truly than you think; Drain from dazzling goblets wine, Feast upon a food divine ; But food and wine together pour-One mystery, of many more-From the same source-both are press'd Pure heaven-milk, from a maiden breast If you hear me, can you take My meaning's shadow? for the sake I speak—of two or may be, one-The rest will also learn anon. Farewell, friends ! yet not farewell, Where you are free, I too shall dwell :-I am gone beyond your face A moment's march, a single pace. When you come where I have stepped, You will wonder why you wept; You will see by true life taught That here is all, and there is naught. Weep awhile, if you are fain, Sunshine must still follow rain, Unly, not at death :- for death, Now I see is that long breath Which our soule draw, when they enter Life that is of all life centre. Be ye certain-all seems love,

Viewed from Allah's seat above ; He ye stont of hope, and come Bravely onward to your home; From its happy gate-my ken Sees you-struggling couls, not " men." All for nameless joys decreed, ur will Bat not one-at last-to fall, since at last Love must prevail, "La Allah illa Allah," \* yea l Thou Love Divine ! thou Lord alway !

All my thoughts now were centered on Elizabeth, and how to bring about our matriage. Certain forms were necessary which I found difficult to manage. There seemed to be no al-ternative but a flight to Scotland, but how to accomplish this without her father's knowledge was the rub, for after the Queen's sentiments were known, a closer watch was kept than ever. At length I laid a plan that was successful. A coach was placed at a certain spot which Elizabeth was made acquainted with. Her maid was let into the secret and promised to accompany her. I kept guard near by, ready to spring in when she took her seat. The maid had already disposed of the luggage.

About evening we commenced our flight, and continued it all night. . By morning we had got too far for pursuit, and cast away all fear. Thus we proceeded until we came to Sterling, and were married.

Having remained there a week, we set off on our return, and reached London in safety. Our first visit was to the Queen, who received us graciously, and then to the Earl who ordered his door to be shut against us. This distressed Elizabeth very much, but she had made up her mind to it, and after a while became calm. Hardly was I comfortably fixed at home when

a message purporting to come from Ireland, announced the death of my father. I immediately set off to look into the state of his affairs. On reaching Ireland I found my father in good health, and then ascertained that the message came from Michael Leary. This gave me the first intimation of his ennity. Nothing material occurred now for several

years. 1 was daily advancing in my profession until I obtained considerable eminence. My wife presented me with three children. I was blessed with as much domestic happiness as falls to the lot of most men. The Earl was still implacable. No intercourse was allowed between the families. At length he was called upon to pay the debt of nature ; but he underwent no change, and left no blessing for his child. This weighed heavily upon her and was a severe blow.

One day while we were at church waiting for my coach, I left my wife for a while to look after it. Just then a man came and told her I had been killed by a run-away horse. The shock threw her into spasms, which in her deli-cate condition proved fatal. That man too was Michael.

I was now as wretched as you can conceive of any one. Her image never left me a moment. Her children were dearer to me than ever. 1 began to entertain some thoughts about religion, which until now I had not much regarded. But I encountered difficities at every step. I could not receive the account of creation given in the Bible. I could not believe in such a God as the Jewish scriptures described. I could not believe in a loving Father filled with hatred against his children, exciting one portion to butcher the other. I could not believe in a heavenly father condemning his children because they could not act contrary to the impulses he had implanted in them. I could not believe in the absurd doctrines the Church had adopted in regard to a future state, making no distinction between education and the want of it. I could not believe that endless woe was just for the longest life of crime. I could not believe in a religion that saves a life long sinner by a death bed repentance. Nor could I give my sanction to a hireling priesthood, rioting on the hard earnings of the people.

And when I looked into the lives of the clergy and many of its professors, I saw nothing attractive-all seemed greedy of gain. I could not ad-

vance another step. But I was no infidel. How could I deny the works of God. Every spear of grass, every tiny insect, every fluttering bird, every waving forise, in the citud-ca mountains, in the rolling ocean, the star ht sky, the thunder voice and the lightning flash, all proclaim the great first cause, and my soul did bomage to his might. Here was a religion that I could delight in, and heart and soul gave full assent. I believed firmly in a future life. My aspirations went up continually for re-union with my dearest, and never did I lie down at night but her image was at my side. mined no solace from time, and but for my

them "in charge of" some one, when they can net accompany them themselves. Or it reminds us of wax dolls in the hands of

children, who treat them as "play human beiags," with play intellects. But if officials in public thoroughfares were

the only gentlemen that men's wives and daughters were trusted with, the absurdity and immorality of the same, might, perhaps, be something less

There are many cases where the first steps in immorality have been taken while on a journey "in charge of a gentleman." When women are dressed sensibly, they will not need to be put in in charge of anybody, but while they will submit to the slavery of long skirts sweeping their ancles, they must be "in charge of" somebody who is their master—(of the situation.)

### For the Religio-Philosophical Journal, SPIRIT PICTURES.

## NEW AND STARTLING DEVELOPMENTS.

My advent as a Reformer-the latest Discoveries in Spirit Pictures-Spectral Flame seen in a common Lamp Illuminates the Apartment with Dazzling Bril-liancy-Spirit pictures oppear on the lamp chimney--interior of chimney appears like a Room, Peopled with Living Figures moving about--the party of English Hunters--the Nocturnal Sleigh ride--the Midnight Vision---Looking Glasses used as Spiritscopes---how to tell the different Grades of Invisibles---General re-marks.

When I first entered the field of spiritual labor, at Chicago, only a few months since. I then and there consecrated myself to the work of doing all I could, to promulgate to inquiring minds, wherever I could meet with them, the glorious principles of our Harmonial Philosophy. Accordingly I organized private circles, which I met weekly on the West Side. I at tended public lectures, lyceums and circles; sought out as personal friends the society of those who had been long in the ranks. I made it a busicess, after the secular work of the day, to assist my guiles in developing my own spirit powers. Yet I was not satisfied. I felt assured we were about to have a new dispensation revealed to us from the Spirit World, and I was very anxious to participate in the enunciation of newer, bolder and more forcible principles of spiritual science, sustained by phenomena, too universal and self-evident to be denied, even by our bitterest enemies, when backed—as such phenomena are, by the united testimonies of thousands of liberal minded, noble men and women, scattered throughout the

country. Well, the invisibles favored me. They timed the memorable meeting between dear old father Rogers and myself; he it was who first gave me an inkling of the method of taking spirit pictures. Since then, having much leisure time to experiment, I have improved it, and in conjunction with my sister, Mrs. Horton, have made it a winter's study. Circumstances have favored me thus far. We have no little children around us, living in the house, to draw off our attention. Our time is our own.

The result of these investigations, I have from time to time laid before the readers of the Jour-NAL. These phenomena are sometimes of so startling a character, that we have to call in our neighbors as witnesses, to see if these are so. Every week some new phenomena bursts in upon us like a thunder clap, giving us fresh light upon the subject of taking spirit pictures. I will relate an incident of the kind, which happened. last week :

It was evening. My sister, the medium, was sitting at home alone, employed in sewing. All at once, it seemed as though a bright sheet of light, brilliant as the noonday sun in summer, was shot up from the ordinary blaze of the lamp, illuminating the whole epartment with a radi ance perfectly dazzling to the eye. The medium, thinking the lamp was in danger of explosion, put out her hand to turn down the light when she perceived the lamp itself to be all right, and only the usual blaze of the wick, yet still that wonderful spirit light! As she looked. another bright shaft of fire arose gradualy and very gently, quite to the top of the lamp chimney, and there remained stationary for quite a while. This was repeated several times, the spectral beams shining more brightly than the earthly, material light just below it did. I also witnessed it, as did several of our friends. We examined the startling phenomena very closely. At a distance, it seemed very bright and luminous, but coming up very close to the lamp, it gradually vanished, to reappear again, when standing as before at a few feet distance. A very few evenings after this, we were standing by, seeing spirit pictures coming upon the chimney of the same lamp! Mind, the chimney had been cleaned and well dried that same afternoon, and it shone clear and glittering up to the time I mentioned, when all at once we observed a light mist or fog dimming the glass, as though a cloud had come over it suddenly. Then, as the mist partly cleared away, well defined likenesses of different individuals appeared inside the chimney, just around and over the burning wick. It seemed to us as though the interior of the chimney was, for the time, converted into a very small minature room, into which the invisibles cast not only their shadows, but seemed to be in propria persona, represented in life like photograph size, seated in chairs, or standing in little groups, around or above the wick, laughing and chatting, and casting comical looks at us, now and then, as though they enjoyed it, as well as we did. We recognized several friends among the different groups, which continued to come and go for quite a long time. We were certain the figures represented those we had long known in earth life-we could not be mistaken, two of us as impartial witnesses. They were our friends, long since gone to the Summer Land. Another incident commenced with the same. Only the night before last, my sister went to a neighbors, to remain till morning, leaving me alone by myselt. I spent the evening very pleas-antly and profitably, writing letters to several friends, and answering correspondents. At print. length the fire in the stove got very low, the room a little cold, and I retired. The light, however, was no sooner blown out than loud rappings began to be heard on the stove, table, floor and other parts of the room. I lay awhile, wondering what it all meant, when it was very forcibly impressed upon my mind to arise, dress and go for my sister, that there were those in the room who had come a long distance, to have a scance with us, and whom our guides were anxious to oblige, by showing them the latest method by which they produced spirit pictures. I accordingly obeyed the the monition, got up, dressed myself, and went for my sister, Fortunately, the people of the house where she was stopping, were still up, so I had no difficulty in obtaining admittance, stating my business, and bringing her home again. Whilst we stood near the table, surmising what was to happen next, we observed the lamp chimney clouding over suddenly, and very vivid pictures began to come on its surface, followed quickly by little figures dressed to the life, standing in the interior of the chimney space, like so many salamanders, warming themselves by the hot blaze! They represented a party of Euglish hunters, dressed in sportman's style, all of them wearing the small blue English hunting cap,

taking care of themselves by the act of putting | meant me no harm, but they were bound to root me out, whether 1 liked it or not, to have a scance, and a glorious one we did have, whilst it lasted. I noticed they all wore heavy side whiskers, but none on the upper lip. They appeared to be a happy, careless set, very good natured, yet not at all plous.

Presently the scene changed-the party ap-peared to be seated in st ut sleighs, drawn by athlete horses, riding round and around through the deep snow, apparently traveling with great rapidity through the interior of some very cold country. Soon the figures began to fade away, and ere we knew it, the lamp chimney, bright as crystal, reflected nothing but the rays of the light within ! During the night, when I was in what I call a trance state, the same party came to my hedsile, and told me their adventures in spirit land, which I may some time lay before

the readers of the JOURNAL. Friend Jones, I sometimes doubt the evidence of my own eyes, when I witness the manifestations of these extraordinary phenomena, which are daily transpiring at our little house in Minnesota City, they are so wonderful. Yet I am not the only one who can testify to these facts; others, dear friends, have seen for themselves, yet they are a timid s.t. They see and tremble. They realize the daily, hourly presence of departed friends; know they are around them, yet they are afraid to commit themselves. They would gladly be Spiritualists, if it were only fashionable!

We are always happy to explain to parties who may give us a call, the mysteries so far as we know, of spirit shadows and portraits, which daily pass over our monster plate, the Spirit-scope. Whenever persons call in to see it operate, if we can as well as not, we bring it out, wipe it off very carefully, and place it on the table, where the rays of the sun, or a bright kerosene light, can shine directly into the surface. The madus operandi, I explained in my last, and need not repeat it here. The little 3 by 4 inch daguerreotype plate, we hardly ever use now; the tin slips we have long since cast aside, since we have learned to use larger ones. Small slips, however, are very useful for beginners to

experiment with. We have used the looking glass with good re-sults. We shade it so that it does not reflect our own images. Keeping it in a slanting position towards us, and covered over at the top part with black muslin, stretched out several feet over it, to prevent the reflection of surrounding objects as much as possible. The pictures seen thus are very clear and plain. It shows best at night, keeping the lamp a little on one side of it, so that you cannot see it reflected in the glass.

Permanent likeness of individuals will sometimes come on slips of tin, not as plain as da-guerreotype, yet if you look closely at the plate in the shade, near a bright light, you can always see them if they are not worn off by frequent handling, as they sometimes are. These slips must be properly magnetized, by holding in the hand, and breathing on several times afterwards. Let them lay around the house openly, out of the reach of children, and kept free from dust, and from promiscuous handling. One medium alone should attend to this-her magnetism alone should pervade the plate. Agam, be careful about laying them down on strange objects. I have had several very fine plates temporarily spoilt, by laying them on a table, charged heav-ily with improper magnetism. You cannot be too careful of them. When your female friends come to see how it is done, tell them plainly but politely not to handle the plates, if they please. You must be firm, and insist upon it, and all will be well.

I like Mr. Hills method of developing spirit pictures, published Fcb. 26th, in the columns of the JOURNAL. His communication was a very valuable one, and I have read it over several times with great pleasure and profit to myself. hope he will continue to investigate, and report progress from time to time, when he discovers any thing new and important. Go on, Brother Hill, there's room enough for all to investigate in this new and interesting field of Spiritual science. I wish that other persons who have tried it *well* and thoroughly, would also make known the results of their experiments, through the medium of Brother Jones' valuable circulating Spiritual library. Let us compare results, friends, and see how the matter stands. We can tell the grade of spiritual development by the appearance of the pictures. The developed spirits appear to be very perfect in form, and surrounded by light brilliant colors. They are generally of cheerful countenances. They are generally of cheenul countenances, bright sparkling eyes; general demeanor very contented and happy. Undeveloped spirits ap-pear to be encompassed by a mixture of dark snuff and dark lead colors,—sometimes very dark about the forehead, so much so, that often the lower part of the face is only distinctly visible. These invisibles are, some of them, full of fun, life and animation, taking all manner of gro tesque attitudes in the Spiritscope, crowding and shoving each other aside, as though each one wanted the best position, to show himself in the plate. I hardly ever see women represented among the class of mischief makers. They gencrally are amongst more developed intelligences, or they form groups by themselves. Some figures among the groups appear very pensive and sad. They seem to be unhappy. The pange of remorse seem wearing upon them, yet we know they are under the guidance of unseen guardians, who are anxiously waiting an opportunity to de them a lasting service. There appears to be a far spreading, universal interest manifested by the numerous readers of the JOURNAL, generally, in the new phenomena of spirit-likenesses. I am, and have been for sometime past, receiving letters on the subject from every quarter of the union, begging for more explicit explanation of my method of procuring them. I cannot answer them personally, but if Brother Jones will have the goodness to re-publish my first communication which appeared Dec. 18th, the instructions therein given will be found sufficient for any one mediumistically disposed to develop pictures. Many readers, I presume, have not noticed it, in its issue, who would now be very glad to see it again in

# Мавен 26, 1870

Eversole, medium :(Springfield, Mass., )Mrs. Phelps Mrs. Colby and myself. After sundry identifications of spirit friends, with accurate descriptions and even visions being given, with assurances of their assistanc in certain instances named, an old gentleman came well described, and weighed down

gentleman came well described, and weighed down with remorse, on account of a certain coat, obtain-ed from me someycars ago, in a somewhat irregu-lar manner. He craved my forgiveness, assuring me that nothing else would liberate him from the weight that bore him down. My daughter Mrs. C., and Mrs. Phelps were much astonished, when I commenced talking with the poor old man, acknowledging the loss of the coat, and confessing my suspicions of him at the time. They confidently expected to hear me deny all knowledge of any such transaction, as they had all knowledge of any such transaction, as they had

all knowledge of any such transaction, as they had never heard anything of it before. After granting him a full and free pardon, with kind and encouraging words for his future, he ex-pressed much gratitude, and assured us he could now rise to higher planes of spirit life. As the matter had been out of my mind for years, and as Mrs. Eversole could have known nothing more of the transaction than the other ladies pres-ent. it afforded an excellent test of spiritual coment, it afforded an excellent test of spiritual com-munication, as well as an illustration of the principles above presented. Buffalo, Mo.

### For the Religio-Philosophical Journal.

### SPIRIT PICTURES.

### New and Wonderful Developments.

### BY W. H. WANDELL.

### Re-published by request.

You doubtless can recollect my last call at your office, in company with Father Rogers, a pioneer in the good work, from Minnesota, and how he told you about the new spirit art he had discovered, of taking photographs of persons on the other side, on small pieces of bright tin, free from scratch or blemish, and such as you may readily procure at any tin shop, for a triffe. The method of doing this is so simple and easy, without any expense, that any one who is me-diumistically inclined, so far as I can judge, may readily procure, with a little practice, good likenesses of their friends in the Spirit-World.

Well, in the first place, have, if you can, a lit-tle family circle-the medium holding at arms length the slip of tin between the thumb and fore finger of the right hand, closing the eyes, and waiting patiently until a vision of some person passes before the inner sight. Then breathe softly upon the slip several times, waiting each time until the vapor has vanished, and the plate looks clear and bright again. The breath chem-icalizes the plate, and brings out the picture. Hold the plate near the lamp and charge its po-sition until you get the right shade of hight upon it, when a face will begin to form rapidly, and sometimes part of the bust or the whole form until you can see a distinct body, faint at first, but getting clearer and clearer every minute. If you hold the plate longer by the light, very often other faces will be clearly seen rapidly succeeding each other. As one fades out, another appears, until, perhaps, a dozen different ones are seen in a short time. Sometimes when under strong influences, I hold the plate a second time, and repeat the first process, getting very distinct pictures. My aged father's photograph came out in this way, and was recognized by all present. The picture of my niece's little boy as he lay shrouded for the c flin on the bed, even to the shade of the stray ringlet on his forehead, came vividly forth on a slip of common tin, and did much to comfort that mourning mother's heart, and assure her that her little lamb was not dead in reality, but his sweet presence was even then shed over her. Again, two laces, one vous and the other old, came in succession on the same spot, changing as fast as one could count from one to the other, and to show it was no illusion, the young face became fixed for a few minutes and then changed as before ; but I cannot in this brief article, tell the one half of the wonders of this new and beautiful spirit art. You must try it. In my own brief experience within the last few weeks, most of the images or pictures were those of strangers, although near and dear friends do occasionally give me their likeness in this new and cheap form for the million.

He that died at Azan gave This-to those who made his grave.

EDWIN ARNOLD "There is no God but God."

### FRANK'S JOURNAL.

FRANCIS H. SMITH, OF BALTIMORE-MEDIEM.

### George B Watkins.

I lived in London in the reign of George I and was a lawyer of some eminence. In my early days I had been a waiter at a public house, but having a great fondness for learning, I managed to nick up enough to enter an attorney's office. Here I advanced rapidly ; soon acquired the conidence of my employer, and after a while was taken into partnership. The firm was very suc-cessful, and my partner having passed away, I became the sole member.

It was the custom then for attorneys to take charge of title deeds and valuable papers. This constituted a large part of my business, and this necessarily brought me into close relationship with many families of the nobility and gentry, It also let me into many family secrets.

I had reached the age of thirty-two before I entertained any thought of marrying, when I became acquainted with a young lady who was one of the Queen's attendants. She was daughter of the Earl of Cardiff, whose aristocratic pride revolted at the thought of such an alliance. But I had won the neart of the loved one before the Earl had any intimation of my design. He became furious when told that I wished to wed his daughter, and still more so when told that she reciprocated my love. All intercourse was peremptorily denied, and we were left to accident for our stolen interviews.

One day I had gone to the Queen's Park in hopes of meeting my betrothed, and she had wandered amid the shrubbery in hopes of meeting me. We met, and what a blissful time we had. Just then a waiter gave notice that the Earl had arrived and had called for his daughter. She flew to meet him but not before he had caught a glimpse of me. He came running towards me with his sword drawn, and would have slain me on the spot had I not jumped over the enclosure and escaped.

The Earl then lodged a complaint with the Queen, who took Elizabeth to task about it, but she firmly avowed her love for me and declared she would marry none other. This not a little astonished the Queen who at length said, " well, my dear, if you love him, marry him if you can, I certainly will not interfere." This was soon repeated to me, and after that I had no fears.

I now come to a singular event which in some measure affected my after life.

I had been at work all day trying a case in court, when a man stepped up and asked for a private interview. Having invited him into my office, he began a long account of his having been at my ather's in Ireland, where he saw my father in great distress for want of money to pay his rear I went immediately to a friend and procured the money, and delivered it to him for my tables. He promised to set off immediately. That man was an imposter, and when I dis-covered it I determined to bring him to justice. But he evaded me for some time. One day I met with him at market, and immediately called an officer and had him arrested. He was brought to trial, and only escaped death by my interfering in his behalf. He became my bitter enemy, and never lost an opportunity to do me an ill turn. He will appear again in my narra-tive. His name was Michael Leary.

children, life could have no joy for me.

I lived after this more than filteen years ; saw my children all educated, and as promising as heart could desire. Throughout all that time my wife was as dear and as present as ever. My last moments were calm and clear, and I fell asleep with a full reliance on my heavenly father, and a certain assurance of joining my wife. And that assurance was soon realized, for on opening my eyes there she stood with her wonted smile to welcome me, and how my heart leaped to see her. She came and foldme in her embrace, and kiss after kiss was received and returned. How I gazed into her soft blue eyes; how I scanned her over and felt as though it were heaven enough to be with her.

She then told me I must wander in the garden awhile until all the corruption of earth was gone, but that she would be with me, and aid me in the task.

I sat down and began thinking over all my past life from childhood up, and it was astonishing how many sins I had committed, sins hardly thought of at the time and forgotten, but memory brought back every one of them. How I quailed under the stings which conscience inflicted; and how my darling tried to comfort me. I wandered thus for some time, no living being near but her.

At length, glancing at my garments, I discover-ed their appearance completely changed ; they had become quite bright, and the state of my feelings, too, had become altogether different, and I perceived my wife clothed in smiles; her face fairly beamed with delight. She threw her arms around my neck and exclaimed "you are free, you are free," and at the same time pulled me along.

How shall I describe the splendor which now opened upon me. I have no words, nor could you conceive of such beauties as now burst upon my bewildered gaze.

I have seen the Earl. He was in the garden a long time, but is now quite a different man He almost worships his daughter and her love is none the less for him.

I was brought here by George Geoffrey. He is constantly here, and takes great delight in the messages that are coming from so many spirits, some of whom even wore crowns. A also feel deeply interested, believing you are designed for a great work. Good by.

# IN CHARGE OF A GENTLEMAN.

Dr. Mary E. Walker, who is distinguished for her long hair and short dress, writes as follows to the Woman's Advocate :

Yes "in charge of a gentleman-a wife, a mother, and still not able to travel without being put in charge of" somebody!

A young lady that father and mother think competent to marry, and still can not travel twenty-five miles without being put "in charge of a gentleman."

Won't the women laugh in a heartily indignant manner (in a lew years from now) at such an idea? Every time we hear of a woman." in charge of some gentleman," It reminds us of a perrot, or wax doll sent in charge of a railroad conductor, or a boat's captain. The nonsensical talk of the parrot is often as entertaining to such officers as the gab of such women, whose fathers and husbands acknowledge are not capable of ed upon the mind of the medium that they

Minnesota City, Minn.

### WONDERFUL TEST. A Spirit Returns and Acknowledges Having Stolen a Coat.

### A LETTER FROM E HOVEY.

S. S. Jones: I have read with pleasure the ex tracts from FRANK'S JOURNAL, and hope they will be continued. If they are "pure fletion," or "fig-ments of the brain of F. H. S.," then by all means let us have more of the same sort. If they are the common convictions of the invisible intelligences they purport to be, I can only say they have selected as their medium, as I believe, a very good man. I do not deny friend Benton's right to enquire into the matter, if he wishes, for information on the subject of the Dial, and I would suggest that he read Prof. Hare's Scientific Investigation of Spirit-ualism, wherein the Dial plays so important a part. These communications present one important feature, which we are prone to overlook, -viz : Low, undevoloped, cunning, mischievous and yicious spirits are not beyond our reach for improvement, but, while they can, and do, affect us,most who are most negative and receptive of their influences, yet, we can and do affect them, --react-ing upon them for their good. That we may forward or retard their progress, is as clear to my mind as the fact of intercommunication itself. It must necessarily be so, to be in harmony with

the reactionary influences of mundane life. A case in point presents itself. Present, Mrs.

You do not need any other instrument than the organization of the medium and the plate. with the conditions necessary to procure such likenesses. The invisibles provide the camera, for they do use one. The process is very sim-ple and plain, and a little child can learn the whole art in a few minutes.

I have tested this again and again, and different persons here and elsewhere have recognized their friends in those images, procured in this manner.

### MILWAUKEE,

### Letter From H. S. Brown, M. D.

The first society of Spiritualists meet at Bowman's Hall every Sunday at 2 p.m. A chapter

of the B.ble is read and its teachings compared with the teachings of science and Spiritualism. At 715 p. m., a conference is opened by an essay which becomes the subject to be considered that evening. At all meetings the freest criticism and speech is requested, that is consistent with order.

I think the following should be added as a reason why the Milwaukee society take up these subjects:

Let it be distinctly understood that the reason why the Milwaukee society takes up a chapter of the Bible and compares it with the teachings of science and the spirits, is to accustom people to be specific in their criticisms and knowledge of the Bible, and also of the sciences and spiritualistic teachings. We well know that the battle has got to be fought out on that line, no matter what the tactics of the various commanders may be; or the wishes of the rank and file under them. We know that the Bible sanctions all the religious doings of all the christian denominations, whether they take the name of Greek, Roman, Mohammedan, Protestant or Morman christians-all these claim Christ as the foundation stone on which they build. Some Spiritualists wish to build on the same rock. We wish to give them a fair chance. They may become as numerous as the Swedenborgians or Methodists, or any other little branch of Protestant Christians that was commenced by spirit communion. We have some such Spiritualists among us, but they do not come to the feast of reason, as the most faithful followers of cross or cresent do, to the worship of these idols. The evening essays are upon various subjects, and are better calculated for the public than the specific subjects ; yet we think not as useful to Spiritualists and others who wish to prepare for the contest now commenced, and soon to become as bitter, and if the people will sanction it, as bloody as those of Christ,-upon freedom and spirit communion.

Milwaukee, Wis.

Children and Cheleses and Statis International Content of the

Among the interesting discoveries recently made in Pompei, are five musical instruments, a kind of clarionet, one-half silver, and the upper part and monthpiece of ivory, in an excellent state of preservation.

3

### MARCH 26,1870,

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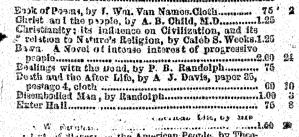
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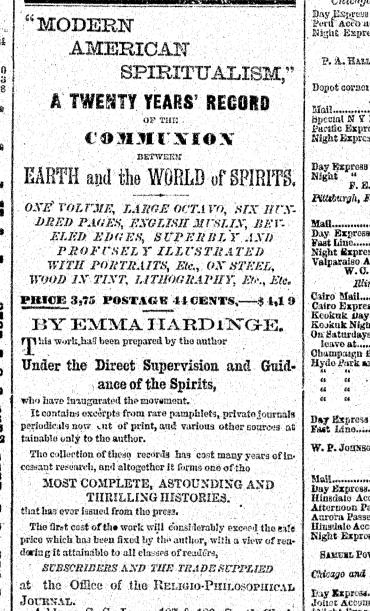
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8:15 a.m. 6:25 p.m. 10:45 a.m. 6:25 p.m. ‡11:00 p.m. ‡7:00 a.m. \*4:00 p.m. \*11:10 a.m. Cedar Rapids. Pacific Fast Line..... Pacific Night Express..... Dixon Passenger.....

### Freeport Line.

Freeport Passenger Freeport Passenger Rockford, Elgin, For River and	*9:45 p. m.	*2:30 s.m. *5:00 p.n.
State Line Genova and Elgin Passenger Lombard Accommodation	*4:00 p. m. *5:30 p. m.	*11:10 a.m. *8:45 a.m. *6:50 a.m.
Wisconsin Division-Depot corner Mail Passenger Night Passenger Janesville Accommodation Woodstock Accommodation	. 10:00 a.m. *5:00 p.m. *3:00 p.m.	지수는 것이 가지 않는 것 같아?
Milwaukes Division-Depot corner	of Canal and R	invie directs.

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of tears--Earnest words to mothers--Selfhood-- "And when he come to himself" What is faith, Be not air aid only be-lieve, A private Seance, Spiritual Phenomena. The Broken sword, The rustic necklace, Hair-cutting by spirits, Spirit Painting, The mysterious hand soft as a womans, News from the Spirit world, Transformation of our globe, and final disappearance of even and all diseases. The book num-bers nearly one hundred pages, with illuminated titls pege and will be mailed to any address for the low price of 26ct; Please address W. D. Reichner, No. 207 Garter St. Philadelphia, Pa. For sale at this Office. Address B. S. Jones 189 Su. Clark St. Ohicago. Vol 7. no2

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# **RELIGIO-PHILOSOPHICAL JOURNAL.**

# Frontier Department.

BEausanderseeseseseses R. V. WILSON.

### Don't Give up.

We clip the following from an exchange. It is good. Read it, brothers and sisters, and "Don't givo up."

In this world I've gained my knowledge, And for it I've had to pay; Though I never went to college, Yet I've heard the poet say, Life is like a mighty ocean, Rolling on from day to day, Men are vessels cast upon it, Sometimes wrecked and cast away.

### CHORUS.

8

So do the best for one another, 🖛 Making life a pleasant dream, Help a worn and weary traveler, Polling hard against the stream,

Many a bright, good-hearted fellow, Many a poble-minded man, Finds himself in water shallow— Then assist him if you can. Some succeed in every turning, Fortune favors every scheme ; Others, too, though more deserving, Have to pull against the stream.

If the wind is in your favor, And you weather every squall, Think of those whose luckless labor Never gets fair wind at all\_\_\_\_\_ Working hard, contented, willing, Straggling through life's ocean wide, Not a friend and not a shilling, Pulling hard against the tide.

Don't give up to faolish sorrow, Let it keep you in good cheer, Brighter days may come to-morrow, If you try and persevere. Darkest nights will have a morning, Though the sky be overcast, Longest lanes will have a turning, And the tide will turn at last.

CHORUS.

So do the best for one another, Making life a pleasant dream, Help a worn and weary traveler, Pulling hard against the stream.

Spiritualism in advance of Universalism.

F. W., in his reply to our answer in No. 18 of the JOURNAL, to his question, contained in the same No. ; seems not satisfied. We did not expect he would be, for he is wedded to his idols, and in his answer to our reply to his letter of inquiry, he shirks the question fully. Brother W., come up to the mark squarely.

1st .- Your religion is but another phase for old and effete theology, and your salvation is dependant on your belief in Jesus Christ, as stated in the Winchester declaration of faith. "We believe in one Lord Jesus Christ, through one Holy Spirit of God." This you concede. Your own words I quote:

"1st.-You are right, that our religion is a belief, Es stated in our Confession."

All of the evangelical churches, including the Catholic in faith, stand where you do. You are dependent on a changeable God for your salvation, through your faith. If he rejects Him, that He gave Hisonly Son, "one Lord Jesus Christ, through

Edmonds, Owen and others, is a vain attempt to sustain your views of Universalism. I said nothing about those that these men had converted, but of themselves only. As to Universalism knowing or not knowing a chapgeable God I have nothing to do with. If you accept Jesus as your savior, you are bound to accept the God that made him a savior. If you reject the authority for a redeemer, you re-ject the redeemer, and that authority, on the testi-mony of the Bible, is a changable one. 4th.-We are not discussing what Jesus did, as

4th.-We are not discussing what Jesus did, as reterred to in your fourth position. But what Spiritualism has done, and Universalism has not done. I have yet to find, and I challenge you to produce a work done by Universalism superior to itealing the sick. 5th.-You virtually deny that you accept the character of God, as revealed in the Old Testa-

ment. Let me quote from your Confession of Faith. "We believe that the Holy Scriptures of the Old and New Testament, contain a revelation of the character of God." Either strike the words or the character of GOG." Lither strike the words "Old Testament" out of your Confession of Faith, or be consistent and accept its revelations. If your God is not a changeable one, then He is not the God of the Old Testament. Vide Gen. 1: 31, 6, 6. If the God of Universalism is a God of love, then you contradict your Confession of Faith. 6th .- Your fling at the expulsion of unruly mem-

bers from your church, amounts to this : In Broth-er Barrett's case, he believed in the communion of spirits. Your church expell ed him for this belief. spirits. Your church expert ea him for this bench, is your church government founded on your Con-feesion of Faith ? If not, why have any? There is a screw loose here. Brother, will you tighten it up a little? Please try. "As regards J. O. Bar-rett, who openly condemns and ridicales the relig-ion of Jesus Christ," he who utters this, simply utters a falsehood, and speaks that which is not

As to your claim for the charity of the God of Universalism, I frankly confess that in your reply you have a poor method of showing it. Try again, brother. You may have a better influence.

### THE CHICAGO LYCEUM.

The Chicago Lyceum, a society organized several months ago by some of the enterly rising young men of this city, meets every Wednes lay evening, in the lower Farwell Hall.

It was formerly conducted under the auspices of the "Young Men's Christian association," .but the society resorting to the discussion of orthordoxy, and infidel questions among others, and the result of these discussions being frequently against the interests of the orthordox theology, the President of the" Young Men's Christian Association, objected to them, on the ground that the association would in the eye of the public, be endorsing heterodox doctrines. Accordingly, by way of compromse, the name of the society was changed to the Chicago Lyceum." No qualifications for membership are required on the ground of sex, color or religious belief. The society already, numbers over one hundred active members, and is fast rising into public notice.

The daily press frequently contain reports of its proceedings, and now it is undoubtedly the largest and most prominent lyceum of Chicago. At one of their last meetings, there was a sharp and animated discussion of the following resolution : RESOLVED, "That modern Spiritualism is pro-

ductive of more evil than good." The opening and close of the debate was con-

ducted by Mr. J. P. White on the affirmative side, and the negative, by Mr. H. L. Slayton, both of them young lawyers of this city. Other members volunteered during the discus-

sion. Our regret is that we have not a verbatim report to lay before our readers.

The charge by the affirmative, that Spiritualism was a "lie," a "child of the devil," that it led to immorality and insanity, and several other accu-

nestly declaimed this "declaration of principles,"

which might be taken home to some older ones: "For my part, I don't think it's right for a man to be out buying cattle, tending to business and enjoying himself, and his woman at home tending children. Don't believe he could love his woman very well."

Verily, the rising generation is the hope of the world. These boys have got hold of the right ideas, and if properly managed before self interest robs them of their sense of justice, what may we not expect of these and such as these—they will rise in the world and make their mark among the champions of humanity and its reform. Here in this out-of-the-way broom factory, may spring out of these yonthful enthusiastic discussions, some giant idea that shall thunder its truths to all the hungry world.

Expecting to be soon in Kansas, will write more anon. Meanwhile, success to the pages of the JOURNAL and our cause. Savannah, Mo., March 2nd, 1870.

# State-Society Meetings, Conventions &c

### Southern Wiscousin Spiritualists Association.

The second quarterly meeting of the above association, will be held in the village of Waukesha, Waukesha Co., at Barstows Hall, on Saturday and Sunday, April, 2nd and Srd, 1870.
Free accommodation will be extended to all who may come, by the Spiritualists, and full-grown people of that goodly town.
Good speakers will be engaged, and no pains will be spared to make this meeting in interest, second to none yot held in southern Wisconsin.
Mrs. P. J. Roberts, President.
J. H. Towbridge Secretary. 3rd. 1870.

### Celebration.

The Spiritualists of Buffalo will celebrate the 22nd Anniversary of Modern Spiritualism, March 31; 1670, at Kremlin Hall, in that city. The afternoon of that day will be devoted to the " the feast of reason, and the flow of soul," to assist in which good speakers from abroad have been invited. The evening's entertainment will be the mazy dance. The Spiritualists of the adjoining country are most cordially invited to unite with us in the festivities of the occasion. By order of Committee.

Buffalo, N. Y.

# Marrica.

Married.-At the residence of Mrs. Lucy C. Bouldin near Clover Depot, Halifax County, Virginia, on March 9, 1870, by G. H. Gilmer, J. M. Barnes, to Miss Mary F. Pleasant, daughter of J. S. Pleasant, deceased.

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MARCH 26, 1870

# LITTLE GRACE C. TREADWELL.

"I RECEIVED YOUR LETTER DESIRING TO KNOW the particulars about my niece. Her name is Grace C. Treadwell, and she is four years of age. One side of her face was swollen for a long time, so that it closed one eye entirely and she had an isjury 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 Scorfuls eversince she was born, and had always been unwell. Since the has taken the Positive Powders she has 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, forfour 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 estrich will digest glass, flints, iron-cobble stones, and simost anything that may be put into it. It is not possible, or desirable, for man to acquire such a wonderful stomach. The neares human approximation 'o such vigorous digestion is to be found in those persons who have used Spence's Positi vePowders. Dyspeptics of ten, twenty, and even thirty years' standing, find that the Positiva Powders cure their Dyspeysia, so that they can eas and digest anything and everything that anybody olse con-

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

# ENOUGH FOR THIS TIME

" Probably you remember my letter to you of June 1sc stating the condition I was in at that time, and asking your advice. I was troubled with Enlargement of the Liver, Overflow of Gall, Catarrh, Bronchitis, Scrofala, and in fact, about as complicated a condition of diseases as you will ever find in the human system, and was unable to doany work. After taking six boxes of the Positive Powdere 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 fiter trying three M. D.'s. and one bottle of Wizzard." Oil, and one other prescription, my wife's Rhenmatism 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 sge of two weeks: I for Fits, and it has been the smartest little thing you over saw up to yesterday, when it was taken with the Scar. jet Fever, for which we gave it the Positive Powders, and this morning it is quite well." Moses Hartland, Penn Yann, N. Y. To Professor Spence.

ALSO,-How to arrest fermentation in elder, and keep it Also,-How to make No. 1 Vinegar at 7 cents per gallon in S. H. WORTMAN Secretary. warranted good for pickling purposes.

ALSO,-How to test and refine Kerosene Oil.

- grades.
- Hair-Oils, Hair-dressing Compounds, &c.
- fast colors, and dying in all its branches,
- Gold, Silver, Copper, Zinc, and Tin.
- Also,-How to prevent Timber from Decay, and render

-Sent FREE --

one Holy Spirit of God," then your belief is a total failure.

Snd.-We have no faith, as Spiritualists. Ours is knowledge, based on the testimony of our senses. We have seen, we have heard, we have felt, touched. handled and talked with those immortals; hence this is our knowledge. I believe you are, Brother F. W., a Universalist minister. I do not know you, hence I can not have knowledge that you are a minister of the Universalist church. But I believe it. When I meet you face to face, I shall have knowledge of you. In a court of justice, whose testimony takes precedence; the witness that believes a thing, or the one that knows it ! You ask :

"How do you sequire knowledge?"

I answer, through my senses. That which I taste, I know to be sour or sweet My tongue cells me this ; my eyes cannot. That which I see I know to be what I see. My tongue can not see; my eyes can. To illustrate: In Woshington, D. C, on Sunday forenoon, Jan.

23rd, 1870, I saw a woman in the form, sitting on the end seat of the left aisle of our hall, and about twenty feet from me. By her side stood a spirit roman, as natural to me as the physical. This spirit woman was poorly clad, shivering with cold, ale and gaunt,-the very picture of hunger. Pointing her bony finger toward the woman in the torm, she (the spirit) said :

"She is my sister. I starved to death." Instantly there stood with her three children, two little girls and one little boy, also starved to death. Instantly there was a change. The woinan and children formed a group of immortals, fair and full formed, cloth d in white clean garments, as of fine wool. Thrown over the right shoulder of the spirit woman, and under the left arm of the boy was a magnificent wreath of flowers ; before them, a basket of ripe fruit ; above them, the horn of plenty, its contents flowing out to them. Each one of this group of immortals extended the open right hand to the woman mentioned above, and the spirit woman said:

"Greetings, sister, from our home in the Summer Land. Here there is no more hung r, no more death. We have passed over the river from our native land, in which we starved to death. It is over,-our life of toil and sorrow. We are free. breetings, sister mine, from our home in the Summer Land. You are sorrowful and sad. Be pa tient yet a little longer, and we will bless you m your endeavor. Greetings, sister."

This we saw and heard with our eyes and ears, and made a clear statement of the facts to a large

and made a clear statement of the facts to a large and intelligent audience, and the woman referred to, wept. After awhile she arose and stated: "I never saw this man, Wilson, before to day. I came very lately to Washington. I am from South Carolina. I am here looking for work. The wo-man mentioned by Mr. Wilson, is my sister, and her three children. They died from hunger in South Carolina in 1864. His description of them a singularly correct. Our father was the late J. L. is singularly correct. Our father was the late J. L. W., one time Governor of South Carolina. I am Mrs. Y., and am here seeking employment, for we lost everything during the war.'

1 call this knowledge, Brother W. Has Univer-salism ever produced a witness like this from the Summer Land?

Your reference to Issiah 19, is strangely futile. "The heavens declare" the same truth also. The tirmament, the day and night, are no more a part of your faith than are the rocks and trees,-hence ter fetched. Your play of words upon the sentence "undisputed living witnesses," is unbecoming a liberal controversy.

We know that we are immortal ; know it through our senses. Do you, my brother? We heal the sick. Do you or your people? We have buried our dead, or the casket in which our friends lived, and met and talked with those friends years after the casket was buried. Have you done this?

1st.—Spiritualism is knowledge. Universalism is not knowledge. You have only faith in it, and hope for these things, and depend on the stories of the dead past, and from a book as full of errors as one can well be

Lastly, knowledge is superior to faith. Spiritualism is knowledge; Universalism is faith. We know we are immortal. You believe you are immortal. Which satisfies the hungry man best, the eating of the loaf of bread, or faith in the eating? Erd,-Your reference to the conversion of Judge | evening, paused long enough outside to hear ear-

sitions, were all farely and squarely met on the part of the negative, and so completely refuted, and their arguments demonstrated by analogy, facts and statistics, that the President was com pelled against his own personal preferences; to de cide as to the merits of the argument, in favor of the negative. To our great surprise also, the audience on the merits of the question, voted by a very large majority, for the negative side of the proposition.

Now, even to some Spiritualists this may seem a very trivial matter; but we must regard it otherwise.

It shows that we have young men of talent in Chicago, who have the moral courage to stand up for the truth and the right, regardless of public opinion and the consequences. Moreoever, this will encourage others less courageous, to array themselves on that side where their hearts and sympatitles belong.

One great obstacle to the progress of spiritual-Ism, is that it is not regarded respectable and as one of the means for removing this hallucination from the mind, we recomend the Lyceum.

We hope our friends every where will look to this matter, and take every fair and honorable means in their power, to bring the real merits and the truth of our heaven born philosophy before tha people, so many thousands of whom are now starving upon the dry husks of old theology, but who would rejoice with a little assistance, to slake their thirsty souls from the fountain of Gods pure VOX. water.

### Letter from Mrs. Addie L. Ballou.

DEAR JOURNAL :-- One after another, after look ing askance over your columns, have registered their names as trial subscribers, till I find, with the two enclosed, that the number amounts to almost the same as the days since receiving the first package of papers you sent me. My second course of lectures closed on Sunday eve, to a still increas-ing audience of appreciative and attentive listeners, who have extended a further invitation to return in a few weeks.

The Rev. Mr. Long, who made himself so con-spicuous in boasting how he had silenced the Spiritualists in Kansas, sent me the notice of his lec ture on Spiritualism, to follow mine, with the re-quest that I read it from the rostrum, and then disappointed his audience by failing to appear, ostensibly to avoid my presence, and left town soon after. Probably he will detect a strong smell of sulphur in the challenge that I sent after him, and which, I hope, may catch him, as these divines (?) who are striving so hard to establish their "infal-libility," telling the people that they are ordained of God, and we of the devil, backbiting and slan dering, have held the trumps long enough and played a pretty high hand till now. I feel like testing them before we accept them as coin, and that before the people. When arguments fail, then they try "Slander characters !" forsooth, jealous of their trade. Fearful that competition will kill it, they cry devil! devil! to keep him alive and stimulate him to the last gasp, for when he dies, their work is ended. No more sinners to save, and the poor, pampered drones must starve or talk sense and practical things, which they won't do,

for they hav'nt learned them yet. But we have great hopes of the rising generation, and those that shall succeed them, will be the gods of the future. Among the most attentive listeners at each evening's lecture, I have noticed a group of boys, who seemed to swallow every word that passed my lips, with evident relish and eagerness, maintaining remarkably good behavior. The lecture being at a close, they met, drew up their forces and illed away to an old broom factory in the quiet of the town, and there, under the formi-dable management of a president, etc., proceeded with dignity and decorum worthy of riper years, to discuss some major problems of the day, the subject of which, may perhaps be gleaned from my in-formant, who, being in that vicinity late in the

One box of Orton'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 trouble. Hundreds have used it who are while a hear witness to the help of the Preparation, there is not the least trouble, Hundreds have used it who are willing to bear witness to the fact that Orton's Proparation completely destroys the appetite for tobacco, and leaves the person as free from any desire for 1 as before he commenced its use. The Prepara-tion acts directly upon the same glands and secretions af-fected by tobacco, and through these upon the blood, thor-onghly cleaning the poison of tobacco from the system and thus allaying the unnatural cravings for tobacco. No more hawkering for tobacco after using Ortobacco. No more hankering for tobacco after using Orton's Preparation.

Recollect it is warranted. The time taken to alley 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 whataver after using the Preparation two days. The health and purse of every tobacco user in the country calls loudly, abandon the use of tobacco.

### RECOMMENDATIONS.

The following are a few selected from the multitude of

We, the undersigned, hereby certify that we have used Arton'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 de-stroy 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 substitute

W. P. Heald, Bangor, Me.; J. Moody, Southport, Indiana; E. D. Adkins, Knoxville, Tenn.; John Merrill, Bangor, Me.; J. Bunch, Springfield, Tenn.

From Lamuel Cassiday, Editor Journal & Argus. PETALUMA, Cal., Dec. 14, 1868.

For about twenty years I had used tobacco in various forms, For about wenty years i had used tooscool 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 Ortoo's Preparation for destroying the appetite for tobacco, I sent 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 graving or desire to use tobacco in any form. The Preparation is not more difficult or unpleasant 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 to-bacco, I offer this testimonial. SAMUEL CASSIDAT.

A 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 paiming upon the public counterfeit and inferior articles. Purchasers will please order directly

from the proprietor, or his duly anthorized agent. The price of Orton's Proparation is \$2 per (ox, or three boxes for \$5, sent by mail to any part of the c ountry, se-curely seeled from observation, with potsage paid on retow to seed money by mail:-Enclose the amount in a

letter, seal carefully, register the letter and take a receipt for it of your postmaster. Money sent by mail as above directed at my risk.

An Agent wanted in every town throughout the West.

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