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

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S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, APRIL 23, 1870

Biternry Department

For the Religio-Philosophical Journal. THE FORSAKEN.

BY JULIA R. DICKISON.

God of heaven, look thon kindly On the one who walketh blindly, For there is a demon watching Striving with all power and art First to mold her to his passions And then cast her out forever From his home and from his hearf.

Oh ! ye mothers who have daughters. Homes and comforts, do not faiter In your efforts and endeavors To protect the wanderer ever; For she is a sister woman And has passions which are human, Will you spurn her from your heart?

You may say I have a mission, To my own and to no other, But, my sister, is that human? Can't you open wide your heart? Can't you see the angels weeping O'er that sad, that sister woman? Oh ! I pray you, act your part !

Stand up nobly, tell her kindly, She shall wander sad no more, You will be a sister to her With an open heart and door. Angels watch you, angels bless you, Strengthen you, and ever help you While you walk upon earth's shore.

> For the Religio.Philosophiral Journal. THE ORIGIN OF THINGS.

Interesting Communication from Mrs. F. O. Hyzer,

BROTHER JONES : -- I trust you have not come to doubt my faith in the reality of "Spiritual because I have for so long tim

Thus I follow the flower; thus 1 follow man; thus I follow the JOURNAL. Each only presents its proportion of the infinite varieties of conditions of the same laws,-all revelations of the same spirit, though differing from each other in glory. From the first to the last step with which I follow either, I am every moment en rapport with conscious intelligence, which is continually, yet invisibly, controlling ponderable

rarity.

matter.

but of clairvoyant sight, because of undefinable

I take in my hand the JOURNAL, and say to the skeptic, "We need no better or stronger manifestation than *this* with which to demonstrate the truth tundamental to the claims of Spiritualism." "But," he replies, "I wish for demonstration that the soul or identity of man survives the change called death, and that surviving, it can communicate with those still wearing the mortal form, and dwelling in the mundane sphere." Again, I insist that nothing opens the door more widely to these required demonstrations than this phenomenon which I hold in my hand. It appeals to my sense of touch and of sight external,--a tangible, physical manifestation. Ten thousand yards of cable wound around the limbs of some poor, weary, yet patient, victim of ever so arrogant and dic-tatorial a blindness, called skepticism, would not be more tangible a phenomenon to my senses. Here is ponderable matter,—self evidently moved upon by organic intelligence; for how can we conceive of inorganic intelligence? I did not see the JOURNAL placed upon the table, but following the lead of my reason, aided by experience and observation, I commence "investigation," or search for its controlling spirit. He gives his name, through "writing media," as S. S. Jones. I have never seen him in the form of flesh and blood, but have met with many persons who being of a sound mind, in relation to all things else of a mundane nature, depose that

they have not only seen the fleshy emb diment of this spirit, but under certain requisite conditions, have been able to grasp his hand, not only in broad gas light, but in broad day-light.

outline as it lies in my hand this morning. Nor is such a conception more transcendental, much as it may appear so, than is the simplest fact of life, the most primitive affirmation of mind to the thought of those who have never yet become acquainted with it on the plane to them the actual. The madness of one age is the sanity of the next.

Once the iron track over which moves the Journan did not reach westward beyond Chi-cago. To day it only stops against the tides of the Pacific. In many minds the Journan eps no further back than Chicago; in time it will be traced to the waves of the aura-sea around suns, to which the sun of our firmament but a glimmering star. Yet up to this dazzling circle of cause, judging by all we know of the past, by all we realize in the present, we should at every step meet with organic intell gence, every moment receive one more evidence of Spiritual communion. The throwing off of our bodies at the grave, and still retaining our i lentity, seems to me no more womderful or incredible than the throwing off of our childhood forms in becoming men and women. My angel mother whom I often see in her loving guardian nearness to me, resembles the mortal form she left for her children to place in the grave far more than does one of her children the form, he wore in the cradle. "In the midst of life, we are in death," or transition. Before our feet, at every step, a grave is opening to receive some one of the forms whence our spirits are ever and ever

ascending and unfolding. Yet through the rapid and constant mutations of representation, the I AM keeps its axis, and moves on in its own orbit

Uncrushed, undimmed, unbroken, 'mid the wheelling

spheres, Unwearied and aspiring through the rolling years. Obscared by clouds and tempests to one plane on light,

It shows upon another with intenser light.

Skepticism admits most meekly the claims of science regarding the disposal of the spirit's many bodies, until that spirit gets its body fine

State-Society Meetings, Conventions &c

Proceedings of the Second Quarterly Convention of the Southern Wisconsia Spiritual Association, held at Waukeshaw, April 2 and 3, 1870.

The Convention was called to order at two The Convention was called to order at two o'clock P. M., on Saturday, April 2, Dr. H. S. Brown, of Milwaukee, Vice. President, in the chair. The resignation of the President. Mrs, P. J. Roberts, and of the Secretary, J. M. Trowbridge, were received and accepted. Mrs. M. L. Whitney, of Palmyra, was unani-mously elected President, and E. W. Stevens, of Janesville. Secretary for the remainder of

of Janesville, Secretary, for the remainder of the unexpired term. By invitation from the chair Br, Stevens opened the Conference by some elequent remarks expressive of our principles and philosophy, giving tone to the sentiments of the meeting, and closing by a beauti-tul invocation. Br. Joseph Baker, of Janes ville. followed with a brief address on "Old Age", comparing life to a school of progress. He argued that the progress of immortal knowledge shall never end. Br. H. S. Brown, and R. B. Balcom gave interesting accounts of spiritual progress in their respective localities. Mrs. Mary Hays, of Waterloo, spoke well of the cause in that place. Mr. Parker, of Milwaukee, asked, "If a man die shall he live again ?" and demonstrated that "there is no death," and that the blunted shafts of death fall harmless at man's feet." Mr. Wood, Mrs. L. M. Ellis, Mrs. M. L. Whitney, Mrs. Pelton, Brothers Baker and Stevens followed, making a glorious and hopeful prospect for the coming tessions. The Convention again went to business, when the usual committees were appointed, as follows: The usual commutes were appointed, astonows: On Resolutions-E. W. Stevens, Mrs. M. L. Whitney and Rev. Joseph Baker. On Arrange-ments-Dr. H.S. Brown, Mrs. M. L. Whitney and E. W. Stevens. On Finance-Josiah Moore, William White and Mr. Norry, of Gen-

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The time having arrived for the lecture. The time having arrived for the lecture, "The Evergneen Shere" was sung, when Br. Baker offered a prayer and announced bin subject by asking, "How much Heathen Mythology is there in the Bible?" Taking a text in Exodus 22nd chapt., 28th v., "Theu shalt not revile the Gods," he entered into a learned and explicit heighting the price of the Bible? elucidation, by reading much from the Bible and qu ting from many heathen authors of more ancient date, forcibly demonstrating the close alliance and analogy between them, calmly and dispassionately examining these facts, by dates and readings, and clothing them with burning eloquence. His i fluence over the minds of his audience was very great. Taking up the history of Christ, from the prophecies concerning him, to his ascension, he discovered exact parallels and similarity of names in the Budhist record. He, however, gave such a glorious character to Christ as to completely shut the mouths of his votaries. An invitation was extended to Br. Baker for copies of this and his Saturday evening discourse for publica-

A further discussion of Resolutions was then had by Bros. Brown, Baker, Hazeltine, Todd and Stevens, and Sisters Tator, Hays and Whitnev.

SUNDAY EVENING SESSION, SEVEN O'CLOCK. Conference was opened by H. S. Brown, who Conference was opened by H. S. Brown, who said "conferences well managed are the road to mental truth," etc. Mrs. Nett:e C. Tator, of Milwaukce, read a beautiful and original essay on "The Past and Present." It was a most elo-quent and instructive production, At eight o'clock, Mrs. Hays being entranced, gaps the wincipal between the opening. How

gave the principal lecture of the evening. Her subject was "Dualism." She stated that God is dual, and all below him is dual. Every thought and every organ is dual. Referring to the dualism of the scriptures, she said every word is good because it is a symbol of spiritual ideas and represents man's spiritual needs. Time is dual, the past, which is like a dead carcass, and the present like a living spirit. And thus with peculiar earnestness, she dwelt on the importance of working out our own spiritual salvation by an ever present effort to be good and do good. She was re-entranced by a German physician, who made pertinent and happy remarks, asking for, and answering questions. The medium closed by a long and pathetic invocation. The discussion and adoption of resolutions was resumed. The following resolutions were unanimously adopted : I. RESOLVED, That the great object of the spiritual movement is the radical reform and permanent well by ing of the whole human race. 2. RESOLVED, That it is the prerogative of the human mind, freely and dispassionately to examine and investigate each and every thing in the Bible, as well as out of it; that any theory, hypothesis, philosophy, sect, creed or institution which lears investigation, openly manifests its own weakness and implies its own error. RESOLVED, That all church property should be taxed the same as the property of individuals, to prevent the accumulation of an untaxed monopoly that may be used to take from the people their religious political rights. 4. RESOLVED, That the public schools, colleges and universities should admit all children and students without regard to sex, color or nationality upon the same terms, to all their educational rights, privileges and honors. 5. RESOLVED, That as we hold that the only infallible standard for truth is to be found in the human soul instead of bib'es, ichurches or priests, we the efore Tecognize individuality of character, based upon the principles of equal rights, as the only safeguard to true manhood and womanhood. 6. RESOLVED. That we most sincerely protest against the effort now being mide to amend the Constitution of the United States, as set forth by one of the newly elected judges of the Supreme Bench, acknowledging God, Jesus Christ and the Christian religion ; believing it a bold attempt for the assumption of power, not safely delegated to any particular class of religionists. Mrs. Tator offered the following which was accepted. WHEREAS, The universal tendency of teeling and intuition, unenlightened by reason, is to run into superstition and bigotry, therefore RESOLVED, That we as a body recognize the necessity of a conference with a free platform, when all the truths discovered by feeling and intuition, may be discussed and weighed in the balance.

failed to report from my portion of the field of labor. I would as ure you that I consider even the one phenomenon, the RELIGIO PHILOSOPHI-CAL JOURNAL, as a spiritual manifestation, quite equal to the demonstration of the fundamental propositions of the spiritual philosophy. All that I believe, or know, or idealize as true of God or spiritual communion, finds as ready a demonstration to my senses through one fact of life as through another.

I cannot understand how the soul or mind of man can come to acknowledge an all controlling, indwelling, omnipresent Divinity, or infinite perfection of love and wisdom, and not acknowledge and realize as well, that every form or fact of visible life is a medium of revelation, a physical manifestation, a living, genuine exponent o the science, philosophy and religion of spirit communion

However delightful and healthful to the mind and soul it may be to stretch the ideal wings of being in search of the most remote and mysterious hights of observation of the vast system of spiritual communion, I cannot see such flights at all necessary for the establishment of the claims of Modern Spiritualism.

Were one of heaven's brightest, wisest angels to enter my chamber this morning, by no language which he could employ, by no symbols of thought which he could call into service, by no aura of love's holy attraction in which he could ensphere me, could he bring me more unquestionable evidence of an omnipresent love and wisdom, or of "spiritual communion," than can my little Canary bird, warbling its glad song to the radiant morning, or the bright geraniums and japonicas that, reaching in every leaf and tibre to the sunlight, beckon me to a morning seance with God, through their mediatorial sweetness and beauty.

If I can communicate with the spirit, the genius, the thought of Raphael, through limitble art, why not with the snirit, the genius, the thought of One greater than Raphael, through illimitable art?

Can the copyist transcend the author? Shall I say intelligence lies, and must ever lie, behind the picture of a bird, and not behind the living, breathing manifestation, of which the picture is at best a feeble imitation? Shall the picture of my friend awaken my sense of love and joy and gratitude more than the presence, warm and glowing, of my friend himself?

Have I better evidence that an organic intelli gence controls this JOURNAL, than that the same intelligent cause moves forward in that wonderously beautiful "Religio Philosophical Journal," the floral kingdom? Only through physical manifestation have I been brought into conscious communion with the spirit governing either. I have never seen intelligence, or spirit or law, or life. I have only seen their embodi-ment or manifestation. I have seen the embodiment of intelligence which brought to me the Canary bird and the japonica; and I can trace both of these identities back to as remote causes -to the very same causes, or cause, that I can the identity called man. One will not lead me farther, or through more wonderful and beautiful relationships, than will the other.

The JOURNAL, bright and fresh from the press, as it comes before me this morning, will lead me back as far and as instructively into the marvel. ously beautiful and subtile systems of spirit communion, demonstrating the existence of an all. wise deity, or supreme mind, and the immortality ot soul, as can either bird, or flower, or man.

I follow the bird through its mortal life, and it introduces me to as many relations-to as many intelligent identities, as could an archangel. The introductions made to me by either would only cease with my own mental limitations of reception. I tollow the bird to the most subtile conception of life, in the magnetic attractions of the parent birds, where matter recedes from the microscopic lens-not only of normal

This much by way of physical manifestation and historical data of this spirit. Next, we en-ter upon the intellectual, and consequently internal circles of manifestation connected with this spirit and his favorite medium, the Jour-NAL. What a family of relationships ! What throngs of spirit identi ies my little friend, the medium, introduces me to! If I should pause for one word with each, as they come before me, my waiting skeptic would have settled the question of supermundane identity for himself, by full and satisfactory, personal experience, through demonstrations to his own senses, of his own transition, before I should get round to think of him again. I hear the shriek of that panting, beating, iron and steel muscled medium of unseen intelligence or spirit identity, the locomotive. It moves forward, impelled by the throbbings of the human hearts and brainsglowing, burning, in every vein with emotion projected from human souls-its burnished piston rising and falling to the time of the prayers and despairs of immortal spirits. Through countless varieties of mediatorial feeling-pride, ambition, competition, sweat of brain and sweat of brow, it calls me onward, and still onward. It leads me to the miner in the mines, the wood cutter in the forest, the forger at the furnace, the blacksmith at the anvil, to hewers of wood and drawers of water, to architects, excavators, lawyers, Congressmen, stock-holders, stockbrokers, merchants, farmers, postmen; indeed every identified intelligence in the visible uni verse is a personal acquaintance, as well as blood relation to the little JOURNAL, as it can prove to you, if you will give it time for demonstration. Follow up the analysis of the phenomenon, the locomotive, and lo! you find yourself in a dark circle, the only circle in which, at one stage of its unfolding, it could demonstrate to us its identity. Down in the impalpable cells of the soul of a human brain, where matter is so rare we call it imagination, I see the perfect outline of this majestic physical manifestation, the locomotive.

Thus, cause and effect is a chain, we find; Brain linked into brain, and mind linked into

mind; Circle round circle, and goal round goal;

Heart around heart, and soul around soul.

Yet, these beautiful manifestations of spirit's controllment of matter tangible, is every day moving in our midst, and men listen to its voice and gaze upon its beautiful form, not dreaming that it is a divinely annointed prophet of the future, a revelator of the past, an enunciator of the glorious truths of the spiritual philosophy to the hungering, thirsting present. They simply answer to its voice: "The train is in;" perhaps lingering a few moments within the circle of its warm, glowing breath, to discuss, with smiles half contemptuous, half inquisitive, the claims of those fanatics, who "would make people be-lieve that organic intelligence can control and move ponderable matter.⁵¹

When through all these media of intelliences, I at last reach the JOURNAL's circle of eing, in the brain of its editor and proprietor, I am no nearer to its controlling spirit than when I started in search thereof. Like the locomotive, and every other medium related to its life, 1 trace it into, that rare circle of matter called by us ideality or imagination, where it lies in perfect outline, only awaiting the motion of co-operating identities to make it to our outer sense an actualization.

From this point of our search, did mental capacity enable us to go onward, media would still multiply upon our vision, spiritual com-munion would still widen and extend to our perceptions and appreciations, until we should find the JOURNAL in the brains and souls of the dwellers on the sun, as palpable and distinct in I France by this instrument.

enough to become utterly invisible upon the outer or mundane plane, and then ignores all past experience and analogy, and cries, "The man is dead!" simply because he has passed beyond the lens of his vision. He has not seen one of these other forms laid away, or witnessed the bursting of the chrysalis covering of the personalities who walk the earth,--living, palpable demonstrations of the power of organic, intelligent spirit, to survive the transition called death.

While the attention of the skeptic to the claims of the spiritual philosophy is directed solely to specialities of demonstration, unassociated in his mind with the universal evidences of spirit communion, he will still remain the skeptic. To day he will be the enthusiastic acknowledger of the fact that unseen intelligence can control and move ponderable matter, because the specialities of phenomena, the expansion and contraction by unseen direction of an iron ring, the tying of muscle, the raising of pianos, the playing upon musical instruments by unseen and supermandane agencies, has been brought before, as in contact with his senses. Yet fail ing to associate these phenomena with universal physical manifestation of spiritual identities, through the beautiful but simple philosophy of correspondence, to-morrow he doubts the testi mony of every sense, and again, with renewed curiosity or derision, cries, "Give us demonstration."

Hence we see some poor, weary, worn-out representative of mediumistical power, seized upon with renewed skeptical zeal,--bis muscles twisted and strained, his joints nearly dislocated, his faith in the mercy of man, if not of God, ut terly exhausted, his brain almost maddened with excited thought, and his ears still tortured with the cry of captious, Litter skepticism, or of excited eager creduity,-" Give us demonstration."

I list to the ery, while my heart doth sigh, And my spirit ascends in prayer, For the glorions day when the golden ray Of the light of the Every Where Shall break on our sight in such splendor of light

light That all in its beams can share.

I know it is well for each germ to swell Due time in the cells of soil,

To hasten its birth from the mould of earth-

The beautiful fruit would spoil, Yet I long for the flower and fruitage hour To the children of struggle and toil.

Yet 1 am not sad,—my spirit is glad Though weary the flesh may be; The fields are so bright with the morning light That floodeth the land and sea;

I know every one 'neath that beautiful sun

Must waken the truth to see.

Baltimore, M. D. April 4th, 1870.

New Recipe.

The tollowing is a German recipe for coating wood with a substance as hard as stone : Forty parts of chalk, fifty of resin, and four of linseed oil, melted together; to this should be added one part of oxide of copper, and afterwards one part of sulphuric acid. This last ingredient must be added carefully. The mixture, while hot, is applied with a brush.

An instrument for determining the hard ness of metals has been invented by a French engineer. It is called a durometer. It consists of a drill, turned by a machine of certain and uniform strength. The instrument indicates the number of revolutions made by the drill. From this, compared with the length of the bore-hole produced, the hardness of the metal is esti-mated. It is said that most rails are tested in

The following Resolution, after gratifying re-

marks by Bros. Brown, Baker and Stevens, was adopted by acclamation. "Resolved, That this Association extends with"

cordial hearts, its grateful thanks to Paulina J. Roberts, and Br. J. M. Trowbridge, for their able and efficient services as efficers of this Association, and congratulate the friends of progress, wherever they may go, on the accession to their society, of these two worthy and faithiul workers in the field of reform.

The business of the session was interspersed with several beautiful songs, and closed with an interesting circle.

SATURDAY EVENING SESSION.

At seven o'clock, Vice President Brown in the chair, opened the Conference with a brief but excellent address, on the effects of Spiritualism on the the lives and faith of the people.

E. W. Stevens spoke for a few moments, drawing comparisons between the religion of the present and that of the past, showing clearly the benefits of a living inspiration. The President, resuming the chair, called for a song which was met with a beautiful and melodious response. Rev. Joseph Baker, of Janesville, delivered the lecture of the evening. After re-citing "Ben Adhem," a poem by Leigh Hunt, he announced his subject as "Touth, the Bible, and the Word of God." He drew largely from Confucious, Zoroaster, Plato, Buddha, Thales Thomas Paine, William Pitt and Jesus, quoting the Sacred Verses, Zenda Vesta, Shaasjer, Bible, and other men and books of ancient and modern times. The mission of Christ, was beautifully set, forth as a "Witness of the Truth." He next disposed, in his own erudite manner, of the terms "Beelzebub" and "Devil." Searching with masterly skill the tomes of ancient and medern lore, he finds them all wilten over, from preface to finis, with truth, and hence, the Word of God and B.ble. He closed after an hour by saying, "I have given you my brown bread, and now let my dear Sister come with her sweet food."

Sister Mary Hays spoke entranced for about half an hour, in such sweet and thrilling words, that none but a verbatim report can do her just ice. Her point was, all things are of God, good in their place and true to their own conditions.

SUNDAY MORNING SESSION, APRIL 3, 9 O'CLOCK. The President and H. S. Brown led the Conference by spirited and interesting remarks on spirit manifestations and the good they have done in founding a religion. Br. O. B. Hazeltine and S. H. Todd related some remarkable tests. Bros. Stevens and Wood gave accounts of spirit power over the appetites of men. A song entitled "That Beautiful Stream," then followed by a five minutes recess

At halt past ten o'clock, E. Winchester Stev-ens read a poem entitled "Progression,', and delivered the lecture of the session, taking the ground that all antagonisms must be harmonized by the supremacy of the positive and better elements. Thus, the spiritual permeates and controls the material. God, operating in nature, developes all things by positive law, which tends to ultimate harmony and approximate perfection. So good is positive to evil and will overcome it. Science holds the reins on religion, and will so cleanse it that what can not be demonstrated will not be entertained. As truth is positive to error, and love to hate. virtue must overcome vice, and death be swallowed up of life. The magnetism and eloquence of the speaker held the audience for an hour and a quarter as if spell bound. The session closed after a few minutes conference in which Bros. Brown and Stevens, Sisters Whitney, Tator and Ellis took a part.

AFTERNOON SESSION, 2 O'CLOCK.

The Committee on Resolutions reported a se ries of resolutions which were received and discussed through the conferences of the afternoon and evening with much warmth and aping dien

A vote of thanks was extended to the friends in Waukeshaw and Genesee, for their efforts and generosity.

A resolution was adopted expressive of gratitude and appreciation for the eminent services of Br. Baker, Br. Stevens and Sister Hays. May we have many more such glorious oppor-

tunities. MRS. M. L. WHITNEY, PRES. E. W. STEVENS, SEC.

The Shark,

It is a well-know fact that no animal is more difficult to kill than a shark. One of these monsters of the deep was captured by the crew of the French clipper Rossignol, on its last cruise, and being brought on deck, was made fast by the head and tail. The captain thereupon ordered some of his most experienced hands to rip it up from the lower jawbone to the tail with sharp knives, and to take out its heart, lungs, liver and entrails. This done, it was cast into the sea again, through which it swam with so much velocity that in a few seconds it was lost sight of. Although it could not possibly live long in this condition, it apparently wam with as much ease and energy as it did before receiving its mortal wound,-Appleton's Journa.

Zacific Department.

By BENJ. TODD.

Going to Church.

Having a leisure Sunday evening, which by the way we seldom do, we concluded to attend the Congregational church in this city (Salem), where the Rev. Mr. Kuight officiates as pastor. We went in good season, as we always do, for we hate a laggard. We had a fine opportunity to take a survey of the church adornings, which consisted mainly of printed cards with brief Scriptural texts. Some of them for their significance particularly attracted our attention. One was, "The Lord loveth those that fear him." It brought to mind vividly the early religious instruction imparted by our father, who, by the way, was a good old orthodox deacon. He ever sought to impress upon us the grand fact that "God was angry with the wicked every day," and farthermore, that His Allceeing eye was over gazing upon the actions, and even the very thoughts of all mankind, and at the judgment day we would have to stand before His bar and give an account of every idle word and thought, and every sinful act. And then, to intensify my fear, he would amplify upon untold horrors, corments and indescribable sufferings of the dwellers in hell, until my childish soul would fairly quake with unutterable dread. Sometimes he would call to his aid the following lines of the won-derful psalm-writer, Dr. Watts. Wonderful, did we say, yes, wonderful indeed; for he could pile up the most perfectly huge pillars of black damna-tion and then let the lurid flames of sulphuric fire ching on them inst consult to odd terms. chine on them just enough to add terror to the scene. We often thick how horribly human nature must be distorted in order to contemplate such scenes, and still retain their sanity. But for the lines:

"Behold the aged sinner as he goes Laden with guilt and heavy woes, Bown to the regions of the dead, With endless curses on his head, Ascend to God, not there to dwell But hears his doom and sinks to hell."

And then we were regularly informed that we were a very bad and sinful boy, so much so that God was under to obligation to continue our worthless life for a single moment. Hence, when we least suspected. He might snap asunder the brittle thread of life, and we would have to lie down in hell, which was "like the gnawings of a worm that should never die, and the burning of a fire that should never be quenched."

But this is only half the story. He told me of snother old chap that was following our footsteps wherever we went, waiting for God to kill us, when the devil would take charge of us and conduct us to his abode. Sometimes our flesh would fairly creep, as we imagined how we should feel when that old fellow should lay hold of us with his claws, and souse us into the melted brimstone, for we believed it to be a foregone thing, as far as we were concerned. Of times, when retiring at night alone in the dark, have we climbed the stairs to our attie chamber, actually believing that the devil was on the next stair below, and might overtake us before we reached the top It was only a moment's work to disrobe ourselves, climb into bed and cover our head, to hide us from the All seeing eye and the devil, whom we supposed stood by our bed side. For long hours would we force our self to keep awake, for fear that if we slep: at all, we should eleep the sleep that knows no waking. Sometimes our nature would rebel, and we would double our little fist and dare God to do His worst. Anon, we would think that He would take us at our word and would kill us, and then we would pray. Hence it was praying to, and cursing God all shrough our childish years.

We often wondered, in our childish simplicity, why somebody did not kill such a God as that, who seeme to torment little children. At that time, our highest conception of strength and power was a full-grown man. We promised ourself that when we grew up, we would make it our first business to kill him. And we are vain enough of our labors to believe that we have killed that idea of God in the mind of man. The Testament says that "The fear of the Lord is the beginning of wisdom." It was formerly thought that the fear of the Lord was not only the beginning, bu: the middle and ending of wisdom. The Bible says that "God is love." Theodore Parker oncessid of that passage, They were the three bravest words in all the Bible If Christians would only teach their chil-dren to love instead of teaching them to lear and hate, the world would be the better for it." But they teach them to hate sin, hate the devil, hate Spiritualists, in fact, hate everything but the sect to which they belong. The natural results of these hatcful teachings are that they become even more hateful than their old devil could be. Another of their mottoes was as follows "If any man have not the spirit of Christ. he is none of his." We fell to musing upon the matter, and we wondered if tried by that standard, how many in that church belonged to Christ, in other words, possess ed the spirit of Unrist. How many professing Christians are there in the world who comply with the commands of Christ, and thus evince the spirit of Christ. In the celebrated sermon on the mount, he lays down his code of morals and rules of religious life as follows: But I say unto you, love your enemies, bless them that curse you, and do good to them that hate you, and pray for them which despitefully use you and persecute you." We know not a professing Christian who would not sooner prey upon, than pray for, his enemies. Again: "But whoseever shall smite thee on thy right check, turn to him the other also." Where is the Christian that if a man should emite him on one cheek, instead of turning the other, would not smite back, if he thought he was a match for his antagonist? A man would be a fool who would not defend his person from violence. If they would not smite back, they would readily call in the aid of the civil law, and yet their book cays that they ought not to go to law except before the saints, and deprecates the idea of to doing even. Again, if they possess the spirit of Christ. they aught to do the works that he did. For he said : Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father." Where is the Christian that is engaged in the works that Christ did, such as healing the sick, giving sight to the blind, hearing to the deaf, and raising the dead, or even causing the lame to walk, to say nothing about greater things. And yet, in the passage we have quoted above, he says, "Verily, verily," which means truly, truly, "he that be-lieveth on me," shall do these thiogs. To what conclusion, then, can we come, save that there are none that believe on him that is among the so-

Original Essays.

For the Religio-Philosophical Journal.

The Vernal Equinox.

BY DR. E. B. WHEELOCK.

March the 20th is now at hand. In spite of all the "faiths," and decrees of bishops, the earth still moves. The ice fetters of this, our northern hemisphere, are now fast dissolving into danc. ing rills and rolling streams.

These, though apparently insignificant. are ever working out their own destiny. They most truly demonstrate to man that, " Union is strength; for, however mighty or majestic may be earth's rolling rivers, they are made up of these; and yet the ripling rill is equally dependent upon the dew-drop and the snow flake, as well. Let earth's annual circuit cease, and how soon would these dew drops, and snow flakes pile themselves, "Alps upon Alps," and human life soon fade away.

But the Vernal Equinox is now upon us. The vertical sunbeam will soon dissolve into rolling waves many millions of miles of ice bridges, which for months have bound shore with shore, both on river and lake.

A few more days, and the place where human foot has trod in safety, the sloop of war, or commercial steamer, can only tread. The storm king with his fleecy cloud of icy vapor, will soon change his robes for darken hue, and girdle his noble brow with the lightnings vivid flash and open his mouth with the awful thunders roar, and weep tears of joy in gentle showers, to make glad the hearts of men, and humbly bow his arched head, and blush in the rainbow hue. Yes, the earth and "John Brown's spirit are

marching on. As voice answereth to voice, in echo, so will earth's northern temperate zone, soon answer to the bugie notes of heaven's celestial king, as he rides northward, to awaken into life her ten thousand animate and inanimate forms that now sleep unconscious in cold and icy beds of seeming death. Contemplate now the coming change. Hear ye not the nightly peeping of the lonely trog out in yonder dark and dreary swamp, just emerging from its ice bound cav-ern? Contemplate the unceasing hum of myriad insect life, the unfolding bud of mighty forest tree, the gentle blush of sweetest rose, the outspreading of the green grass carpet of the earth, the glad return of sweetest song from the bright winged warblers of the grove, and the meadow lark. Contemplate the joyous bleeting of the lamb, the calling low of the ox, and the neigh of the prancing steed, as he feeds in the field; yes, by contrasting these with the shivering limb, with the blustering storms of a relentless winter, with the unceasing ice and driven snow must cause the heart of man to rejoice that spring is near, and every true soul to leap for gladness, and offer once again a joyful, yet sol-emn prayer upon the Al ar of Natures divine Revelation.

It was in the glad month of March that the angel world came near unto the free, the unfettered, the thinking people of America, in the intelligent, and highly significant, "Rochester Rap." Why not call this the spring time of the Spirit World, the Vernal Equinox of a new dispensation, the opening spring time for a new growth of spiritual things, the budding and blossoming anew of nobler and diviner truths, the grand period in the revolution of spirit orbs, in which the celestial sun of intellectual light should cross the equator of human Ignorance. and usher in the spring time of lite and immortality by actual demonstration. In the physical and rudimental world, great changes are now at hand, in this our northern hemisphere. In metaphorical language, the great controlling center of our solar system, has leaped earth's equatorial line, and changes-life changes must come. But what shall we say of the divine, the spiritual, the invisible, the real, the ever intelligent wisdom orbs, that perpetually revolve in all that was, in all that is, in all that ever will Is not the spiritual summer Solstice at be. hand ? Will not the warm spiritual sunlight from the Summer Land soon melt the snow flakes from the hazy clouds of superstition, and gradually dissolve the cold and frozen ecclesiastical tol-lbridges between earth and heaven, clusing celestial silver streams of divine Inspiration to flow gracefully down from the mountain of the Lord, giving fresh growth and life and vigor to the frozen forms and waiting souls of men, women and children, imparting light and truth, and knowledge of life to come, ultimating in the grand harvest of immortal beat itude, and joys unspeakable forever more? O! may the coming spiritual year be one of Great Reward! May each divinely inspired medium be more and more divinely illumina ed. May each laborer in the field become doubly dilligent, knowing that in the harvest comes reward, for the growth of spiritual things can never cease, can never perish.

For the Religio-Philosophical Journal. Science and Religion-the Relation existing between them.

It has been beat into the central brain of the human family, by all the appliances that bigotry, intolerance and tyranny combined, could devise. that religion or belief in a Supreme Power, that is independent of us, but on which we are dependent, is the essence of all good, and that to doubt it, is equivalant to denying an existence beyond this life, and should subject us in the language of the Westminster catechism, to all the miseries of this life, to death itself, the pangs of hell forever. This is exactly what we were taught in the days our boyhood in the good old land of steady habits, the place of our nationality, formerly prolific in wooden nutmegs, bisswood hams, horn gunflints, and famous for blue-laws, bullfrog wars, whipping beer barrels for working Sundays, and infamous in the eyes af religionists for producing such infidels to religion as your humble correspondent. Be this as it may, no one to our knowledge ever accused us of hypocracy. We talk and write what we believe, and believe whatever proves itself true by actual demonstration. Religion claims to be a co-worker with science in the cause of human progress, and if so, must be based on the same principles. That such is the case we most emphatically deny. but that science is the child of religion we readily admit, and a wayward one it is, causing its parents a vast amount of trouble, by its reckless course, climbing trees of forbidden fruit, in direct opposition to parental authority, and at the risk of numerous falls and bruises that tend only to stimulate increased exertion in the same direction. That it is an unwelcome child, and would share the fate of too many unwelcome children of the present day, had the parents the same power over it, is painfully evident, but its vitality is beyond the reach of the abortionist, and while the parent is fast becoming decrepid with age, and infirmities, the child is advancing in strength and vigor. Talk about religion and science being co-workers in the cause of progress. or the protection that religion has ever afforded science, and you will find it the protection that the cat gives the mouse, or that the wolf gives the lamb. For a specimen, turn back the pages of history, and point out the discoveries made by this partnership. How much reason had Galileo to be grateful to religion for her sermons in promoting his discoveries, and his is but a specimen of cases too numerous to mention, both before and since his time, Once more turn back to the time when William Lloyd Garrison was dragged through the streets of Boston, as a public male. factor, while the doors of every church and lecture room in the city, except that of Atheist Kneeland, were closed against him for advocating the rights of all to life, liberty and happiness, and then tell us if religion and science were coworkers in this outrage on Garrison, and through him the cause he advocated. Which represented science, the religionist or the athelst, or which had the cause of humanity most reason to be grateful to? Religion has fought to the bitter end every new discovery that science has ever made, and when faced by facts it cannot refute, -turns square round and claims to be a co-work-

er in the discovery. How we apples do swim! Religion has furnished a code of laws claiming to be from the hand of a Supreme being to and for the guidance of his subjects, founded on the blood of innocence, shed to screen guilty wretches from just punishment; the natural effect has been the commision of the most unworthy crimes through all past ages For this code and its effects, see Bible and its adjuncts. So much for religion. Science has furnished another code of laws based on diametrically opposite principle which unite where religon di vides. This law knows no Superior Power on the one hand, or dead matter on the other. It adds and subtracts, multiplies and divides without regard to principalities or powers, high or low, rich or poor,-it builds up and pull down .- it levels all distinctions, no mattar how arbitrary, and may be found in all schools where religion or sectarianism is not taught exclusively, and known under the general name of ground rules of arithmetic. These rules prove themselves true and are admitted to be so by all. One of these codes must go to the wall. Which shall it be? A house divided against itself cannot stand ; but it is useles as well as a thankless task to trace the contradictions engendered by belief in a supreme power. The whole catalogue of crimes, the disputes and contentions, the infestations and obsessions, have their foundations laid deep in this belief, and it is as useless to contend against them while this belief prevails, as to try and guide a whirlwind with a broomstick, orbail out the ocean with a tea spoon. The christianity represented in the church of the present day, would bottle the atmosphere and sell it by the quart as they do the other necessaries of life,-seats in the house of their God, &c. They are well aware they have nothing to fear from Spiritualism, so long as they build their superstructure on the same base with them -they are in the same boat, and must sink or swim together. Surrounded as we are by the crumbling ruins of orthodoxy, a system based on division,— it strikes us that if we are to survive the general wreck, we must seek a better foundation tuan a divided one can give When Spiritualism founds itself on the organia laws by which we exist as individuals, we will have no trouble in organizing society; but if we expect to sustain an ari-tocracy of spirit over matter,-a system that has become festered with corruption, and has ever engenderd disease in every form it has pervaded, we must expect our organization will be as discordant as the base on which we found them.

your paper. The holy (?) Bible gives us most too huge a load for digestion. Faul and Judas, through Alexander Smyth, are rather overloading our re-ligious stomachs, that has been so long accustomed to religious authority. We pick some nourishment from all, and wait for stronger digestion to assimilate the whole of either or all.

As I find myself a ruminating animal, and seem destined to occasionally lose my hereditary cud, I feel exceedingly grateful to your paper for meeting the demand. When nature supplied me with teeth, she must have provided something for my mastica-tion. When a child, the sweet sickening milk presented from the hard-shelled Galvinistic cocoa nut kept me from starvation, though it failed of pro-ducing a well-developed phisique. The slops dealt out from our theologic cook shops seem to tarn the pure fresh current of life into loathsome dis-ease. The hashed up relics of heathen mythology which are daily presented in the shape of Cathol icism and hundreds of protesting sects, no more supply the needs of the soul, than would the Chinese butcher those of the body if he should perambulate the streets crying, "rats and pupples for pies."

If a thousand new subscribers is not the result of Friend Hogeboom's letter, then I sincerely hope it will awaken the old ones to the duty ef paying up, to save what he seems to have paid up to destroy. Continue your deepest thought. Give us your

highest inspiration, and I will insure you at least two new subscribers for every old one who turns his face on the full free utterance of human thought.

Be free, and the gods will aid you. Be true to a pure and liberal inspiration, and the angels will direct you.

I care not for you to publish what I believe, so long as you keep me thinking outside my old mental tread mill; so long as you ask me to soar be-yond my limited mental vision; so long as you awaken in me a desire to know whereof you affirm. I have read the New York Observer and Herald, the story of Adam and the snake, Jonah and the whale, Sampson and the fox-tails, Jesus and his clay birds, Paul and his wine for the stomach's sake, the bulls of the Pope and John Calvin's Cat-echism. They are all good, but humanity needs a change,-so pray continue your meat diet.

They are dealing out the wishy-washy, milk-and-water diet at Rome by the tubull, which the Pope is about to ship to his sheep in America, proving the truth of the fact :

"Men are like sheep, and where the leader treads

Soon follow fifty scores of empty heads."

For the Religio-Philosophical Journal. Spiritualism Exposed.

BY WM. B. FAHNESTOCK.

The assumption of Mr. M. Jennings, of Dayton, Ohio, to expose Spiritualism, and to be especially delegated by Delty to do so, is a claim that I think Spiritualists will not be willing to accede to him. It is a common, but a very true saying that "Birds of a feather flock together," and judging from the result of Mr. Jenning's experience, the class of spirits that controlled him were not of a very high order, and if he laid himself open, or descended to the plane of degraded spirits, it is quite natural that they would make use of his organ. ism and through him give just what they know or delighted in.

This is nothing new, and it is well known to all those who are conversant with spirit communion. that, like men, spirits are not perfect, and that they differ as much in goodness as mortals, but it does not therefore follow that there is no good, even in the worst of them. The idea, too, of the "exposer," about the power of spirits to mesmerize or psychologize the "children of men," is on a par with his remarks in regard to spirits, and shows how far he is behind the times. He evidently does not know that it is impossible for spirits of any kind to influence any one who is not in a somnambulic condition, or does not lay himselt open to them, and that it is equally impossible for man or devil to influence any one who has a perfect knowledge of his condition. It, therefore, shows the necessity of man's knowing himself and his powers to resist evil, in all states and conditions. But it seems from the statement given in the Winchester [Ohio] Gazette, "that after several year's experience and investigation," the exposer "found out that the spirits were evil, and that they were the fallen angels. Satan and his hosts, or that they "were the spirits of bad men and wo-men, who once lived on earth, and that they are striving to work evil in the world, putting on a heavenly seeming in order to serve the powers of darkness In another paragraph he also gives an infalible test of evil, viz: "That they [the spints] deny the divinity of Christ or his sacrificial atonement, and that God is not a personal being, but that He is the sum total of all law, all love and all beau-

Corresopudence in Brief.

DANSVILLE, NEW YORK.—A. V. D. writes.— The series of four lectures delivered by Mr. E. V. Wilson in this place, commencing on the evening of the 22nd, is worthy of notice in your paper. Mr. Wilson has been significantly named the sledge hammer of the West, and from the heavy irresistible blows, sending conviction at every stroke, his name is an appropriate one. He shows no mercy in his argument, applies no polish to a falsehood, is not ashamed of the naked truth, and so generous that he gives the devil his due. Like your humble that he gives the devii his due. Like your infinite servant,—no prejudice against the oid orthodox in-terloper. He is a radical speaker, called so by many Spiritualists, but all the batter for that. If speak-ing the truth and having the courage and ability to sustain it, is a radical, who would not be one?

AMES, IOWA .- Mrs. Burnham writes .- Those trucles on the "Spiritualism of the Bible," and the Mind shades on the embryotic child, are truths which every human being ought to know. I was very indignant, yesterday, at our post master, Mr. T. S. Hogget, for an insult, given to a fady who called for her paper, of which she did not get the first No. He tola her that her paper was taken out-asked her if it was her free love paper that she wanted. My spirit rises up in indignation against such proceedings of men in public places.

ST. CATHARINE, MO -B. F. Baldwin writes. -We are very much in want of a good lecturer and test medium, to call us together, so that we could know our strength. And I have no doubt but what we could have accessions to our number if we were able to hire a good lecturer for a few evenings.

LADOGA, IND.-Dr. Carman writes.-I will still try and get subscribers to your paper as I pass about heating the afflicted. I have been producing some wonderful cares this wiater as a healing me-

ALMONT, MICH .- Ralph E. Hunter writes .-My time run out with you the 12th of March. did not wish you to discontinue the paper, so I did not write you anything about it. I think too much of the paper to have it stopped, and as long as I can find a stray dollar, I shall take it. We have a number of good papers, which advocate the prin-ciples of our philosophy, but do not seem to like to tackle the nook that has been the cause of so much trouble in the world, such as war, rapine and mprder.

MORRISTON, MINN.-H. E. Pope writes.-I would like to write a few lines in relation to our Anniversary. On the evening of March 31st, about eighty live or ninety gathered at our hall, where a splendid supper was prepared for the crowd, after which, Dr. N. H. Swain inade a short address. No sooner was he seated than the merry crowd were tripping to the sound of music. Old and young .--all, seemed to enjoy the occasion. The celebration . of this day, and the interest evinced in the same, is causing a spirit of enquiry among all classes here. Had the hall been large enough, double the number would have been present.

LANESBORO, OHIO.-H. C. Bross writes.-Seeing your paper advertised through the Warden of the Ohio Penitentiary, I think it would suit my views. You will please send me a copy.

REMARKS .- We are after this would be censor of the public press, and intend to bring him and all of his kith to time, if not to grief, when they attempt to interpose their authority to prevent the circulation of the JOURNAL.

LAKE CITY, MINN .-- Wm. F. Green says .-- I do not know how to forego the pleasure of enjoying the weekly visits of the JOURNAL and BANNER. God bless them both, and may you, the editors and proprietors, with the assistance of the Angel world, long keep them afloat, bearing to all parts of the world the glorious gospel or the Harmonial Philosophy.

LENA, ILL.-B. Rogers writes.-During the month of January I took up one of your papers, and there found an article that rather pleased me, and I resolved to investigate farther, knowing that it could not hurt me. The consequence was, that i stepped out from carkness into the light. I think if some of your correspondents would give us some articles on directions for forming circles and developing mediums, it would oblige others, as well as nie.

called Christian churches. Not only are the professing Christians unable to produce the evidences that they believe on Christ that he requires, but they say of those who are doing them, as the Jews said of Jesus "They cast out devils by Belzebub, the prince of devils."

But our musings were brought to an end by the appearance in the pulpit of the Rev. Mr. Knight, a man of average stature, slim built, and possessing but a small amount of vital energy. He intro-duced his services by reading a portion of the first chapter of Proverbs, and then prayed. He went on and told God lots of good things that He had done for us, and that we were unworthy of it all. We thought it hardly fair fairs first by do it all. We thought it hardly fair after God had done as much as the preacher said He had, that He should twit him right to His face of bestowing so much on unworthy objects. It certainly did not speak largely in favor of God's mind nor discrimination in His charitles. But they are so accustomed to tell their God any yarn that pleases them, we pre-

sume God did not mind it much. His text was the sad lamentation of the prophet: "The harvost is past, the summer is ended, and we are not saved."

We will not inflict upon our readers even a synopsis of his discourse. Suffice it to say that it was handled in the old style, the same as when we were a preacher twenty-five years ago.

Come, O! come thou angel world, and give us help. The harvest is sure, the reward is mutual.

O ye priests! why delay the coming seed time, why labor for husks? Why go to the camp of Israel for quails, when the summer land is giving us milk and honey, day by day? Why do ye, like Saul of Tarsus, continually kick against the truth of spirit, or angel communion ?

Four days blindness was sufficient to enable him to see, and wisely comprehend the hour of spiritual illumination. Why remain ye blind, then, year after year, looking only through Jewish goggles? Take one honest peep through the Spiritscope of the hour, and methiaks ye will soon behold the year of jubilee, in which each may see eye to eye, as new watchmen upon the walls of the new spiritual Zion, where the watchword is Eternal Progress.

Blessed are ye who are proud of the name and fear not to be called Spiritualists, for to you are given the keys of Peter with which to unlock the kingdom of man's "Immortal home," and leaving open wide the door, walking fearlessly in yourselves, and kindly beckoning the timid the fearful, the weeping church "convict," and all who will, to follow and buy wine and milk without money and without price.

Come, O ! come ye angel world and teach us to know but this that the only way to (salvation) distinction and glory, ei her here or hereafi-er, is to deal justly with all mankind, with all nations, kindred and tongues, with saint and sinner, to love that element called virtue, for its own sake, to walk honorably with our fellowmen, to seek first the development of the King dom of God within ourselves, to unfold our own Interent Divinity for self sake, and the sake of humanity, not for "God's sake," or " Christ's sake," for they will most assuredly take care of themselves independent of our goodness, our example, our aid, or our prayers, for the Lord, our God is Omnipotent, his ways and laws are Perfect—water will seek its lowest level trees will grow round, Angels will commune with the human world, however much we may desire the contrary.

tor Fifty-three brutal men have during the past three monthsl earned that the Massachusetts society for the prevention of cruelty to animals was 'not organized in vain.

*Let us have peace then, based on the reciprocal relations af all things, all others will be transient.

J. TINNEY.

Westfield, N. Y. *A continued existence and reciprocal relations are inseparable.

NEW YORK.

Words of Encouragement.

LETTER FROM L. L. RUGGLES.

BROTHER JONES :- Enclosed, find money to apply on my subscription. As some are deserting the ship, it reminds me of my duty to pump. "Sink or swim, survive or perish," I stand ready to uphold the banner of free thought. Craven souls may flee. but brave hearts never fail.

I rather rejoice that friend Hogeboom has asserted his right to discontinue your paper. Oft times, opposition is the life of thought, as well as business. The blasts of adversity are as needful as the siren songs of prosperity. The sturdy oak with-stands the tornado, because the tempest has taught it lessons necessary to an individual existence. While willing to respond to the gentle influence of the dew and genial, life-giving sunshine, and put forth its inherent powers for growth and develop-ment, it stands prondly defying the bitter blasts of winter, and galue strength from the very winds and storms that level forests. "Milk for babes, but meat for strong men." Let those who feel mentally dyspeptic, turn

away from deep searching thought, and continue their accustomed pap of plenary inspiration, fall of man, vicarious atonement, immaculate conception and Roman infalibility.

I rejoice that you soar above the orthodox heaven, and dive deeper than its bottomless hell. I can not digest all the strong meat published in ty," etc. Now, the declaration, or the tenor of his assertions, seems to insinuate that all spirits who communicate with mortals are evil, and that the good ones either can not or do not desire to do so

It is scarcely necessary for me to say that this is not true, and that ninety-nine mediums out of every hundred will bear me out in saying so. Now it must be admitted, and can not be denied that the spirits whom the exposer has been pleased to call Satan and his angels, have often spoken the truth, and daily advocated the doctrines which Christ taught, and did so for the suke of doing good. How then, we ask, can evil result from such doctrines?

What, supposing that such teachings were given by this imaginary devil-would hie giving them lessen their truth, affect the soundness of their principles, or be likely to lead persons astray because he gave them ? In such a case, this personified devil would simply

be on the same plane with those hypocritical preachers who say, "Do not do as I do, but as I preach.'

Spiritualists do not deny that Christ was divine. but insist that he, like other men, was and is, one with the Father, and agree with Christ also, that

the Father is greater than all. God is generally acknowledged to be Omnipotent, Omniscient and Omnipresent, and if He be so He certainly is in every thing, in the flower as well as the tree, in the animal as well as in man. Then how, we would ask, if He be in everything, can He be a person? Let the believer in the Mosaic, the Miltonian or the Orthodox theory of God, answer the question.

Spiritualists know full well, and do not deny that spirits of a lower grade do commune with men, and influence all who isy themselves open to their in-fluence, but because this is so, has any one a right to say that good spirits or guardian angels have no power to skay or turn aside the ills that darker spirits fain would exercise?

But we would like to know where those who speak so wisely about evil spirits place the dividing line between those who are good and those whom they call evil ? Gan they point their finger to the man or woman who has not sinned? Is not one man better than another, or is not the selfish man better than the thief, the thief better than the murderer, and an angel better than the best of men? Yet the Bible positively teaches that God

char res "even His angels with folly. Where, then, one would again ask, shall the dividing line be placed between those who are not equal with God?

Evil, therefore, can only be a less degree of good, for, according to the Bible, God Himself has said that all was good, and who dares deny it ?

and rather impertment young convert, who proceeded to inform the old gentleman, in very positive terms, that he could never reach heaven unless he was born again, and added, "I have experlenced that change, and I feel no anxiety." "And have you been born again ?" said his com.

papion musingly. "Yes, I trust I have."

"Well," said the old gentleman, eyeing him at-tentively, "I don't think it would hurt you to be born once more."

PARIS, ILL.-J. Carl. M. D. writes .- In conformity with your request, 1 will' try to give you some information with regard to the number of Spiritualists in this place, mediums, etc. This city numbers about six thousand inhabitants, with six orthodox churches, Methoaist, Presbyterian, Baptist, Episcopal Campbellite and Catnohc-ali, 1 think, in a state of decline, for bickerings, back-bitings, contentions and corruptions are in all of Fourteen years ago, I came to this city, and them. was the only Spiritualist in the place, and there were only two others that I knew of in the county. I have suffered persecutions almost beyond endurance, but continued to work for our glorious cause and have now overcome most of the opposition.

WAVERLY, IOWA .- J. F. Elliott writes .- We have here in Waveriy, Brotner Warren, a good reasoner and fluent speaker, but if we could have some good test medium, it would do much good in this section.

COMMERCE, MICH .-- W. H. Paillips writes .--Inclosed, please find two dollars and sixty-three cents, which is your due for the JOURKAL, from the 25th of July, 1869, to the 3rd of March, 1870, from P. Phillips, who, on the 3rd of February passed to the Summer Land with a full knowledge that the sentiments taugut in your columns, are calculated to give light upon the future of man. He has taken your paper from its first issue, until he passed from the material world to the realization of the spiritual, never doubting that the fearless way you were handling the sword of truth would give oid theology more than it could withstand, and ere long it would make concessions never before forced from its lips.

JOLIEF, ILL.-H. G. Clark writing from the Penitentiary, says .- Please send the JOURNAL to James Warren, a convict in this institution. I in-close fifty cents to pay for the same for three months. He and a cell mate having read two copies of the JOURNAL, earnestly desire to hear more of this spiritual religion. Possibly the paper may not be admitted to convicts in this prison, as at Columbus, Ohio. Perhaps our Warden is more liberally disposed. We have services here every Suncay, by Kev. Mr. Brisco. I think he is a Meth-odist of the old school, but a very nice man for all built of the out schoor, but a very nice man for all that,-quite sociable, and I think, has the prison-er's interests at heart. He prefiches three times each Shuday. He has a regular old fashioned Methodist class meeting of about forty convicts, and they really seem to have a good time, but I really thent the simple has a rough to do with it really think the singing has as much to do with it as anything else.

Letter from A. S. Wilson.

DEAR SIB :- I called at a house in this town a few nights ago, where a small company of Spiritualists had been having a circle.

One of the party, alady, was influenced, I be-lieve for the first time. She screamed "fire," "help," &c., and seemed to me to be in all the agonies of one burning, and finally tell down with the cry, "I am lost,"

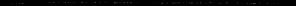
Some one of the party asked, who it was. She arose and said, "My name is Sarah Lee,was burned to death in my father's house. My father's name is Andrew Lee, and lived in Chicago. Simon Lewis set the house on fire."

As this is the first demonstration I have ever witnessed, I am anxious to know if there ever was any such parties living in Chicago, and if the above is true conscerning them. If it is true, tue test is sufficient for me-I can believe in Spiritualism. Hope to hear from you by letter or through your paper.

Striker, Ohio.

REMARKS:-We have no knowledge of the case. Any reader who may recognize the person and incident referred to, will oblige by reporting the same.

A humorous old man fell in with an ignor-



RELIGIO-PHILOSOPHICAL JOURNAL.

Written for the Religio-Philosophical Journal.

Magdalena.

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

CHAPTER XI.

As Guilford Crafton and Le Roy de Chermon left Baltimore for the South, Linwood Suffolk filled with vengeance dire, entered the city from Philadelphia. Passing along hurriedly, he was filled anon, with surprise, though sudden, yet pleasantly agreeable.

pleasantly agreeable. Looking up, the familiar name of "Ketchum Goldy," emblazoned conspiciously in golden let-tering on a huge lottery sign board—saluted his wondering vision. In a moment he forgot his object of vengeful pursuit, and the next he was heartily shaking hands and flippantly chatting with the bland and aimable lottery vendor.

with the bland and almable lottery vendor. "Hallo, Suffolk, my fine fellow, what in the world brings you to the Monumental City,—not seeking another monument I hope, though in truth I'm right glad to see you looking in-deed so well,"—Ketchum broke in bluntly and with well affected welcome. "No, Ketchum, that's something of a grim joke of yours. Not after a 'tomb' yet, nor a "monument."

'monument."

"Had you arrived but a few moments earlier, you would have met Crafton here."

"Indeed, I should liked to have seen him, notwithstanding our little faux pas at the ban-quet,-due more to the inflence of wine than wisdom.'

"All forgiven and forgotten, of course. But what brings you to Baltimore?" "Firstly, I seek change of scenery. I still am

haunted with painful self accusing thoughts: secondly revenge. I seek, Chermon, the upstart and coward."

"Two very powerful incentives for travel, I'll allow. But you are not in haste to be gone. You'll remain with us awhile ?"

"Probably,-though I can not tarry long." "Let me propose a balm for the 'blues,' for I see you are entirely too much predisposed to melancholy. Though that was in truth a sad mishap to you and Grace, at the ferry."

"Yes, yes, I shall never forgive myself as the cause of the terrible accident. It is something I can not forget."

"A gloomy subject to dwell upon, but come, I have a 'balm' for you, Linwood. You must dine with me to day, and I will introduce you to a beavy of the very finest girls in our city. Then if you can not forget the sorrows of the past, I shall despair of any thing beautiful making an impression." "Ah, Ketchum, it will require more witchery

and beauty than the choicest creative heaven affords, to chase the indelible impression of my

"The Claytons will change you, I'll warrant But come, 'tis nearly our time—have a drink, and then for our bower of enchantment."

They had not walked together far, before Ketchum Goldy, Esq., raised his hat in obelsance, and bowed low to a tall well formed and beauti-ful featured lady on the opposite side of the

broad gay avenue. "Who is the lady, Goldy?" Linwood inquired with considerable interest. His companion smiled at his ill-concealed admiration, and an-

swered composedly : "Susan Clayton, eldest daughter of mine nostess, and believe me, Linwood, she is the lovliest woman I ever knew."

"Goldy, Goldy, this sounds strangely from

suppose, Joseph's varigated cost was composed.

At length, somewhat gratified by the quiet lady-like deportment of Mrs. Goldy, he thought to himself, "Here's a go, a pretty kettle of fish, really say the least we can of it,—wish I was out of this

The suppressed amusement of the witness of this little "faux pas," at length, discrnable. Linwood Suffolk, though he could scarce suppress a hearty laugh, yet he keenly felt a pang of regret, that his genial comrade had been brought into the disagreeable dilemna of such a sudden surprise by his devoted wife.

Besieged thus by his children, too, though innocent they were, yet to what chagrin and mortification was he now subject too.

Miss Lennox, book in hand, and down-cast look, though filled to bursting with the sense of the ludicrous, quietly left the scene first. Reaching her room, she remembered Miss Davis words "as good as a play." and casting herself on her couch, rolled from side to side, giving full utterance to her overcharged mirth in a long and hearty laugh. Joined soon by Miss Davis, to-gether they laughed until tears of excessive mirth mingled in an overflowing sound of hu-

mor. "Papa, mamma has come. Ha! ha! ha!" roared Miss Lennox with side-aching laughter. Last of all, Susan wounded to the heart as the stricken deer, left also the scene to her so bitter, and with feelings of fearful revulsion and depression, sought her apartment alone, as best she could in a condition bordering on the verge of a mental commotion, furious and fearful as a sea of seething fire.

At length, Ketchum Goldy essayed to speakit was as Linwood arose to leave also.

"Stay Linwood, there is no need for you to leave us. You are my guest. Remain, and I will be with you again in a few moments,"-saying which, Ketchum took his boy by the hand, and conducted his newly arrived wife and family to his own apartment. Then returning, introduced Linwood to the hostess, and ordered

introduced Linwood to the hostess, and ordered dinner for *four*. Served in his room. At this, Linwood could scarcely refrain from laughing at the sudden turn affairs had taken. He was joined at dinner by the Misses Lennox and Davis, and by polite gallant attention to each, he formed a pleasant and more intimate accuritance with them acquaintance with them.

acquaintance with them. "Who would have thought Mr. Goldy a mar-ried man so extremely agreeable to us all?" Miss Davis joked in sotto voice, unable quite to resist the mirth provoking impulse of continu-ing the airy gossip of the morning. "And Susan, it will almost kill the poor girl-"" "Hush!" whispered Migs Lennox as Mrs.

Clayton just entered with the desert. "But he has a good eye for beauty,"-she continued adroitly drifting her companion away on another phase of the subject. "I failed to get a full view of her lady-ship,"

said the other.

"I was favored, and she is really handsome." "His boy is a bright, pretty little fellow." "Looks like his papa,—ha! ha! ha!" laughed

the other.

"The naughty man,-yet I pittled him. He was so embarrassed, he could scarcely speak,still he deserved it-

"Well, she need not have treated him so. She may have informed him of her coming." "The men are so deceitful,-ha! ha! he de

served it all."

"But poor Susan must be overwhelmed with humiliation,"-Miss Lennox whispered. "Come, we must go to her, and try to assuage her terrible griet," she concluded as they arose and left the dining room.

To be continued.

For the Religio-Philosophical Journal.

A New Healer in the Field.

LETTER FROM C. EMERY.

DEAR JOURNAL :--- I think it is time the read-ers of the JOURNAL should hear of Mr. Jonathan

Allen, who lives near Geneseo, Henry county, in this state. He is healing the sick by laying on of hands. He has had many cases which had been given up by physicians, and healed them in a few days-in others almost instantly. He is a man of wealth, and often receives invalids at his own home, (for the small sum of one dol-lar a day, and the poor are treated free,) where, under his treatment and the care of his wife, they soon recover. When they are too ill to come to him, he goes to them—sometimes many miles.

He was a farmer, and when he first began to heal, he did not know from what source he received his power. He was compilled to go and heal the sick. After a while, he saw spirits, and then knew from what source he received this healing power. The first year, he would receive nothing for his services, and now people pay him whatever they please. He was the Supervisor of his town for a number of years, and received the honors of his county by being elected to offices of much responsibility and trust.

His first case was a young lady who had had fits for seven months, with the exception of five days, three of which she was with mediums. He healed her without knowing from whence his power came.

His next case was of a lady with consumption. She had had three different physicians, the last of which said that no power on earth could keep her alive two weeks. He cured her in a few days,

The following are some of the certificates he has received :

"This is to certify that I was cured by two treatments, by Jonathan Allen, from injuries received in the back, sides and hip, by a run-away team, and suffered for twenty months all the time, with pain and lameness.

WM. STEDMAN." The following was copied from the Geneseo Republic, June 18, 1869:

"RENDER TO ALL THEIR DUES" "Messrs. Editors :- The undersigned having been afflicted with the inflammatory rheumatism, recently, and having received almost instantaneous relief from the tortures consequent of that disease, and received that relief by means unfredisease, and received that relief by means unire-quently applied, generally disbelieved in, and less understood by any, I take this means to in-form persons who are, or may be, allicted as I was, that their suffering can be instantly miti-gated and a speedy cure effected; if not in all cases, in some at least. About three weeks ago, I was suffering greatly with the disease named, and being treated for it by one of the 'regulars' of the healing art. I was told by him that it of the healing art, I was told by him that it would require the time of five or six weeks to effect a cure. This declaration of my physician disheartened me, and caused me to turn my attention elsewhere for a remedy. I had heard of sudden cures by 'Modern Spiritualism,' and by human magnetiim, but knew nothing of them. Had heard that Mr. Jonathan Allen was a 'healer,' to some extent; and rather than suf-fer five or six weeks longer, I consented that Mr. Allen might try his art on me. He laid his hands on parts of my system where pain was most severely felt, and manipulated with his hands the parts most affected, and the result was that I was instantaneously relieved of the pain. The next day, I walked about the house, and now am well-only feel a lack of vigor and strength. The philosophy of this mode of heal-ing I know very little about; but I do hnow, wherein I was sorely atflicted, I am now well, comparatively, and this, too, by virtue of the

Spenkers Register.

Spker's Register and Notice of Meetings

We are sick of trying to keep a standing Register of Meetings and list of speakers, without a hearty co-operation on the part of those most interested.

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you." "Yet I repeat, Linwood, the companionship of Susan Clayton has afforded me more real happi-

ness than before I had ever known."

"Tut, tut, excuse me, --please, but my dear sir, think of your family." "All very well. I thank you, Linwood, for the timely and gentle reproof. But at length, I have learned the noble meaning of the 'congenality of souls.' Blest thus with the sweet society we love,-O, how smoothly and happily flows life away.'

"Ha! ha! Ketchum Goldy, you moralize fine-"" "All the work of her love." But here we ly." are at home, walk right in,"

Linwood Suffolk was soon introduced into the genial society of the Clayton mansion, and sooth to say, found the sprightly converse and very agreeable disposition of Rachael, younger sister to Susan Clayton, peculiarly attractive and winsome.

Somewhat apart from these, and impatient for his charmer's return, Ketchum Goldy sat with a printed copy of a stage play in his hand, kindly hearing and prompting in her part, a Miss Lennox, a vivacious and pretty young heroine of the drama. Soon, however, Susan sailed gaily into the room,—her eyes sparkling with real good nature, and her countenance generally exhibit-ing the rosy and healthful result of her brisk promenade.

"How, now, Miss Lennox,-at your old habit, eht" She smilingly exclaimed, and crossed to where they sat. Occupying a chair left vacant on the opposite side of Ketchum, she gally con-tinued, "I shall insist upon you selecting another prompter, Miss, if you continue to take advantage of my absence in this way." "Could I think it possible for Miss Clayton to

take offense at these little liberties of mine, I should not request Mr. Goldy's assistance in my studies. But I have so much to do this evening,-and he is so very accommodating."

"Ha! ha! at it again,—the two roses vieing together over the golden thorn between them," laughed a Miss Davis, looking up from the game of chess which she was playing with a gentleman opposite, and near the street window.

"Look at the gentle doves,-hear how loving ly they coo, and look, there's love at first sight." She whispered to her companion, "Rachael has taken captive the stranger. Ha! bless me, its as

good as a play." "Miss Davis had better pay attention to the progress of her own game. There is danger, and fatal movements in a game of chess. She

may yet be checkmated." Miss Lennox retorted in excellent humor, "We need not fear her wit, Miss Lennox, 'tis perfectly harmless, and I think quite aimless. See, she already blushes with regret having spoken," chimed in Susan gaily. Miss Davis glanced at Susan, blushed, bit her

lips, and then turned to arrange the pieces on the board for another game of chess. Her companion simply remarked :

"Two against one, is not fair."

He assisted in her confusion to replace the pieces.

"All is fair in war, you know," laughed Goldy, and drew his seat nearer Susan.

A servant now approached, and confidentially announced that "a lady awaited his presence in the hall." As the servant turned away, a little boy, bright and happy, leaped upon Ketchum's lap, and gleefully exclaimed :

"O, papa ! mamma has come-we've been hunting all over for you, but now we've found you at last. O, I'm so glad." Before the startled and confused parent could

rise, Mrs. Ketchum Goldy, holding a cherub of a girl in her arms, stood before him smiling.

Ketchum still sat immovable, but his face assumed successively all the colors of which we stamp.

Spiritualism in Texas

By request, we copy the following from Flake's Bulletin:

HOUSTON, March 30, 1870. EDITOR FLAKE'S BULLETIN :

My Dear Sir-My attention was called to a paragraph on "Spiritualism in Texas," in your edition of to-day, and I teel satisfied, from your liberality of expression, that you will afford me sufficient space to put in an answer, in detense of the cause, called so unexpectedly into question by your groundless commentations; but as Mrs. Wilcoxson happens to be in town, and is desirous of acting attorney in her own behalf-and in consideration of the fact that your notice is directed more to her individually-I shall not impose too much on your generosity, and will be as brief as circumstances will permit.

I was born and educated an Israelite, and knew nothing whatever of Spiritualism until the 17th day of last April, when my attention was directed to its investigation, by persons of the highest standing, both in regard to integrity and erudition; and I am both happy and proud to say, that after having searched earnestly, impartially and faithfully for the truth-which was exclusively given by both occular and tangible manifestations-I come before my people-the Children of Israel-(and, if you have no objec-tion, the editor of this paper included,) a standard bearer of Spiritualism and its glorious revelations; ready and ever willing to help, in honest investigation, all those impartial searchers yet in darkness, who will throw away big-otry, prejudice and ignorance, and go in for tangible knowledge and facts, rather than fictions and theories.

All acquainted with the history of the Hebrews, know very well what reluctance, aversity and antagonism the Jewish people harbor for Christianity, and especially for Spiritualism; and entertaining these prejudices myself, previous to my conversion, naturally something stronger than mere argument must have presented itself to have wrought so wonderful a change. But sometimes truth has enemies, as in the history of Gallileo and Newton, who scientifically demonstrated the world's rotation and the laws of gravitation; and the Church, or rather ignorance, superstition and bigotry, per-secuted these noble and inspired men; and a lapse of many years, when science and pro-gression had a more liberal scope and field to plow in, it was discovered that the world did move. I could relate many other cases, but do not wish to intrude, although, if a reasonable indulgence is extended by any of the press of Galveston, I would very much desire to give to the public a few facts which I feel confident will result to their happiness and welfare. Strength grows out of weakness. The indignation which arms itself with secret weapons, does not awaken until we are pricked, and stung, and bitterly assailed. I dislike to defend myself on the beau tiful truth of Spiritualism through the columns of a paper whose views are so opposed and adverse to my own, as I feel as one that lies unprotected before his enemics; but, should I be so fortunate as to receive an invitation of a fair exchange of correspondence, I feel a certain assurance of success in moderating, at least, the fire of our opponents.

Very respectfully,

LET Sully, the portrait painter, is still living in Philadelphia, at the age of eighty seven, and is at work on a copy of "The Neapolitan Boy," which appeared as an engraving in Every Saturday. Mr. Suly painted the portrait of Andrew Jackson, which appeared on our last two cent postage

mparatively, and healing powers of Mr. Jonathan Allen, who imparts without money and without price. CLARK W. DAY."

"I, the undersigned, certify that the above statement of my son, Clark W. Day, is correct. W. R. Day,

For the Religio.Philosophiral Journal. .

Mrs. Martin's Spirit, and the Daylight at Midnight.

LYDIA H. BAKER, MEDIUM.

The change from death to life came, and with the honors due a member of the "Temple of Honor," we buried our friend from mortalsight, when a few months after, as I had retired for the night, atter being disappointed in the holding our accustomed citcle for spiritual development, Mrs. Martin came in the dark, and took a seat in a chair in front of me, illuminating the intervening space of darkness between her and me with the beautiful rays of light that diverged out from her head. Her brain was active with kind thoughts and affectionate interest, and her presence left me only as 1 softly glided into a trance to receive a glimpse of the future years. but half-defined in their particulars, closing with the picture of a rosy spring morning, and a beau-tiful landscape upon which was erected a rude arbor, upon one of whose cross-beams was a human heart, as if palpitating with life and interest in that dewy morn.

And with this was a return to the normal condition to find it day, and time to arise for the labors it demanded. But an interested idleness took possession, as I lay and thought of my friend and her message, which did not come to an end for some little time; then, arousing myself to the duties that lay before me, I arose to make my toilet, when to my surprise I stood in the blaze of a large gas or lamplight, that in a moment flickered and died out like a candle in the socket, and I was left in a darkness, in which I found by experiment I could not see my hand before me. And I found the bed and hid down before the light expired, as I saw when first getting up, that the family was still in bed, and I did not wish to arise first; so that I had gotten up to dress, and laid down again without being aware it was a spirit light. I was amazed, wondering what would come next in this singular chapter, I then arose and examined the candle on the stand near the bed, for something of a solution, but it had not been lighted since retiring, and I lay down again to repeat the experiment of trying to see my hand as I held it before my face, though it proved as abortive as at first; and was broken into by a clock in an adjoining room striking one.

For a time, my mind was absorbed in the wonderful of this phenomena, when sleep visited me again, and the trance and its message was repeated, though not with the same vividness that pictured the grassy lawn and the rose-bushes around the arbor, and the strange symbol of a human heart pierced with one of its large crossbeams.

Lancaster, Texas.

137" A lady asked a pupil at a public examina-tion of a Sunday school, "What was the sin of the Pharisees?" "Eating camels, marm," quickly re-

ET Card from D. W. Ramsdell to the Farmers of The West :- Having been repeatedly asked as to the best time to sow Norway Oats, and as many tarm-ers who will sow the seed this year have had no experience with them, I desire to say that it is much better to wait till the ground gets quite warm and dry, as they stool much better than if sowed earlier.

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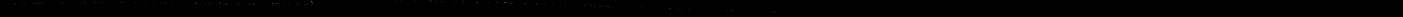
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All letters and communications should be addressed S. S. JONES, 139 SOUTH CLARK STREET; CHICAGO, ILLINOIS.

(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. XVII

THE REAL CHARACTER OF GOD-HIS NATURE UNVEILED.

The source of our information in reference to Jesus-The incidents of the past read from the Diffusive Mind of God-Psychometry explained-The Book of Judgment.

In our previous article we advanced many new and startling truths, and again we prop se to continue our travels on that disputed domain which we then commenced traversing. This is our tenth article on the early history and development of Jesus, and still, as we advance, the fields grow more beautiful, and there appears to be rising up before us many things that we little anticipated. We have taught a lesson of practical utility to humanity, and endeavored to lift that veil that obscures their vision, and disclose to their view that hidden vein of supernal intelligence that is continually flowing from the angel world. These ideas are comparatively new to the public, yet we aim to so present them, that they can be easily comprehended by the general reader. In the early history of Jesus, we find a systematic action on the part of the angel band who had him in charge, therefore we are able to state results with mathematical precision. There is no uncertainty in our investigation. The astronomer with telescope in hand surveys the majes'y and grandeur of the arched sky above, views the path of those brilliant orbs, and can tell the nature of all their motions. Even the eccentric comet is no sealed book to him. However quickly it darts throughout the sky, or however much it attempts to avoid the close scrutiny of man, it can do nothing that he has not recorded in figures before him. The path that comet will traverse for millions of years, is known to him. It cannot escape his mathematical vision. It can not play hide and seek with the stars, dance child like in the face of the sun, shake its tail in the rings of Saturn, or get behind the planet Jupiter, without all its intentions being known-fate, mathematical fate in its motion, and we desire to say here, that as there exists mathematical fate in its motion, in all its wanderings among the stars in the firmament, so there is fate connected with its future destiny, and the nature thereof can be read by the wise sages of the Spirit-World, with the same unerring precision that the mathemati cian can calculate its size,-and the course it will follow for the next million of years. The mathematician learns many rules by experience. He learns the designs of the angel world by studying the automatic laws that they originated. The astrologist has his signs, his zodiac, the planets, the constellations, the whole starry firmament at hand, in computing the destiny of man. Whether true or not-whether it has a basic foundation in the deluded brain or not, we will not say. The result of Heenan's fight with Sayers, his first struggle with Morrissey, and his still later defeat by an English pugilist, was pre dicted by a New York astrologist. The death of Lincoln, the course of the present Emperor Napoleon, the attempted assassination of the Czar of Russia, were predicted by an eminent astrologist. We would say that much in astrology has no foundation, but there are many grand truths in connection therewith that we will unfold to you in due time. In carrying on our own investigation in regard to Jesus, there is no abstruse calculation, no mysticism, nothing that has a tendency to obscure the vision. We trace hu life as we would follow the course of a beautiful river meandering around among mossy banks and fields of flowers, and we make no mis- Diffusive Mind of God. You who think to es

take therewith. In our previous article, we explained more fully the method by which we gained our information, and in this we desire to elaborate still further, before branching off and giving many intensely interesting events connected with the life and experience of certain Bib'ical characters.

We spoke of the Sensitized Plate of Nature, comparing it with the plate that the artist has in the camera, when he takes your likeness. This was a crude comparison, though it answered our purpose for the time being, until we prepared your minds to advance a step. You know that your physical organization is a part of the infinity of matter,---- do you not? You know that much, and it is unnecessary to elaborate further on that point. If your physical organization is a part of the infinity of matter, is not your spiritual organization a part or parcel, as it were, of the infinity of spirit? And now we will advance a step. What is true of the physical organization in that respect, is true of all other parts of the body; therefore, the mind must be a part of the infinity of mind. As matter and spirit are diffused throughout all space, mind must be also. Man is a microcosm of the Universe, consequently he is a part of the grand whole. Now, as it is the mind within us that takes cognizance of all things that comes within the scope of our investigation, we have a right to conclude that the infinity of mind, or the Diffusive Mind of God, as we call it, takes cognizance of all the actions of earth's children. It can not be otherwise. You see a horse, The color of the same, his general make up and characteristics are forever daguerreotyped, as it were, upon your mind, and simultaneous therewith- on this Diffusive Mind of God. There is nothing outside of God. If he possesses all-power, the power of man must be a part of that allpower, or He would not be all-powerful, and there would be something standing in antagonistic relations to Him. This Diffusive Mind contains a record of all our thoughts, of all the scenes we have witnessed, for we live, as it were, in this infinity of mind.

Well, this is the Sensitized Plate of Nature, that we first alluded to, but which is nothing but the "Diffusive Mind of God," taking cognizance of all things, just the same as our own mind takes cognizance of those things that come within the radius of our vision. It is from this "Diffusive Mind of God" that the angel world are enabled to glean the secret history of individuals, survey ancient battles and scenes, bring into existence all the pristine splendor of of the Senate of ancient Rome, or survey the crowd that thronged to hear Demosthenes as he thrilled Greece with his eloquence. They can develop from this Diffusive Mind all things in the past. The appearance of our Congress signing the Declaration of Independance, the retreat of Washington from Valley Forge, the vict ry over Cornwallis and other British Generals, can be brought before their vision by a law understood by them, but which we can not now unfild so as to render it easy of comprehension

cipe the knowledge of that all-seeing eye, will be in the distant future greatly mistaken. Go where you will-on the highest mountain, in the deepest valley, on the broad bosom of the ocean, anywhere, everywhere, and there is the Diffusive Mind of God, which has recorded all your acts. all your deeds. Do you understand us? You cannot help it. We have made our position too plain to be misunderstood. The debuchce, the harlot, the thief, the back bitter, the miserable loathsome drunkard, may not wish to believe it; yet every word we have uttered is true.

This Diffusive Mind of God is in all planets and worlds! In the house of worship, in the dens of prostitution ! In the rose with its rainbow tints, in the festering canker within the licentious heart ! On the tongue of the gospel advocate, within the lips of the pirate ! This Diffusive Mind of God is everywhere! Some call it Psychometry ! Prof. Denton has written learnedly on that subject. His thoughts are grand: his illustrations are beautiful. We love the man for the good he is doing, for the good he will do. Pare in heart, generous to a fault, and with on honest purpose, he will go forth winning many laurels for himself. We pronounce hin a great man, and our mind seems to come in rapport with him, drinking in the thoughts that he has garnered up, and reveling on those flower gardens of his soul that his own fertile mind has caused to bloom into existence. Still, in his works he has taught but little of Psychometry,-simply presented to the world the morning twilight of a glorious philosophy.

It is, then, this Diffusive Mind of God that constitutes Psychometry. We called it first the Sensitized Plate of Nature, standing in the same relation to the Universe that the little plate does to you, that the artist puts in his camera when he takes your Daguerrentyne.

Now, dear reader, you understand us. We are now prepared to continue the narrative of the early life of Bible characters, knowing full well that you will regard the same as truthful, for it is furnished us by the wise sage who stands by our side.

We would, then, in conclusion say that you are enveloped in this Diffusive Mind of God, and that it takes cognizance of all you say and do. Under all circumstances, remember that the Bible stated a grand truth when it referred to a day of judgment. Recognizing the fact that all your inmost thoughts are known, are recorded,-nerve yourself to renewed exertions, s t the temple of your mind in order, live pure virtuous lives, ever remembering that your existence here is the parent stem which will in the future bloom into one more beautiful and grand. We first intended to continue the discussion of this subject in another number, unveiling still farther the true character of God, by tracing the varied history of a hail stone that had its home in the s'orm-cloud, following its varied career as mist, snow flakes, clouds, icicle, water, steam, dew drop, and gas, unfolding thereby a lesson that dispenses with the Christian God altogether; but we will delay the publication of that article for a tine, as it does not properly belong with the subjects under discussion. *For many beautiful illustrations of this, the reader is re-ferred to Professor Denton's work entitled, THE SOLL OF THINGS, for sale at this Office

in the same light as the liberal Wixon, therefore the offer was rejected, notwithstanding the assurance that the proposition, if accepted, was eminently calculated to redound to the glory of God

Beautiful Visions-Angel Visitants,

The Ithaca (N.Y.) Journal gives the following account of the death of Kitty Skinner, who died at Ithaca last Thursday. She was one of the victims of the Lang family poisoning case:

"Little Kitty continued to grow worse until between seven and eight o'clock Wendesday night, when her suffering became intense. She could with difficulty be kept quiet, and only by giving a great deal of anesthetics. All the time she asked for cooling substances, as snow and ice, on account of her burning stomach. At last, death came to the little sufferer's relief. but gradually, for after she became easier she could talk. She talked constantly of her relatives, and said she saw Bella Lang (who was buried last week,) and she had a beautiful white dress, all plaited about the waist and gathered in the skirt. She said she wanted to be dressed just like Bella, for she was so beautiful. Not long before she died, in the midst of her talk, she said, 'Papa,' (her father was buried on the 23d of January,) 'take hold of my hand and help me across.' Between six and seven, Thursday morning, she breathed her last."

We have another case directly in point. LITTLE MINNIE,

one of the most beautiful, sprightly and intelligent chi'dren we ever saw, was stricken down with a species of typhoid fever, a few weeks ago, which in less than five days, closed her life upon the material plane.

A few hours before her decease, she leaned her head forward and gazed in one direction with intense animation. Her Ma asked, "What do you see, Minnie ?"

She replied, "I see a lady and a little girl. They are dressed so nicely. The little girl has got curls up here (placing her right hand to her head)."

She closed her eyes as if sleeping for a moment, when she looked again in the same direction, with the greatest intensity, and, in a moment more, the little darling Minnie passed into a convulsion-the first she had ever had in her life, and apparently was dying.

All the restoratives known as available were resorted to, accompanied with a warm bath. In a few minutes, she was called back to physical life, but only for a short time.

The guardian argels had come to guide the loved little one to the other shore. The casket was lef, but the jewel was transferred to the coronet of the guardian who had exhibited herself, with another little ward, while Mianie was yet in the form.

But, O, how beauti'ul! how consoling the manifestation to the receivers of the spiritual philosophy !

Little Mionie, always so bright, so lovely in the form, now till clings to, and shows her little spirit selt to the loved ones of earth.

These are not isolated cases, and of rare occarrence. The faithful observer-the devoted Spiritualist-the philosopher, who scans well

Titerary Aotices.

HELEN HARLOW'S VOW. By Lois Waisbrooker, author of "Alice Vale," "Suffrage for Wo-men," etc. Boston, Wm. White & Co. Chicago, Religio Philosophical Publishing House. Price \$1,50 ; postage 20 cents.

The author of Alice Vale has placed before he reading public another candidate for favor in this her last, and in some respects, best work. Like all of the author's writings, Helen Harlow' Vow is written with a grand motive which will make even a common-place book readable, and we assure our readers that this is no commonplace book, but one of great merit. The question of the Social Evil, and its remedy, forms the ground work and principal object of the book, with a little touch of "Woman's Rights" and Theology here and there, worked in with con-siderable literary skill, to form a part of the story. The S cial Evil and its remedy is a problem that has claimed the careful attention of some of the wisest and best men and women of all ages-and it still remains unsolved, and seemingly as far from it as ever, despite heroic indi-vidual efforts, well managed social organizations, and even the strong arm of despotic governments. The author assumes a very origional, not to say startling theory as the true one to solve the problem.

We give a portion of the preface which explains the foundation on which she bases her theory. She says: "My observation of life, of persons and things in general, has shown me that, so long as any class of persons will submit to injustice, just so long they must be subject thereto. That God helps those who help themselves, is the truest of axioms: for it is only through ourselves, through the life forces within ourselves that we can be helped. Therefore the man or woman who stimulates another to earn a dollar, has really dove more for them than though they had given them five. The same law holds good of every other channel through which the souls of men and women act upon this external plane of life-is as true of moral as of physical power.

If, then, in writing this book, I can make woman feel that she need not submit to the injustice which society meets out to her, in condemning her so much more severely than it does man for the same offense-if I can make her feel this, I have done more for her than though I had given thousands of dollars toward erecting homes for fallen women." My honest opinion is, that whatever tends to make woman feel that she is helpless, that she has not the power within herself to rise, after having once gone aside from the straight and narrow path-every effort put forth in this direction tends more to curse than to bless. Just so long as you gather them in and care for them as you would for babes or for cripples, just so long you may continue to do so : but once show them that they can get up and walk erect again, even if they have stumbled-once show them this, and your work is effectually done. And more than this ; the present state of society wrongs man even more, if possible, than it does woman, from the fact that it, in a measure, promises him impuniy in sin. thus practically tempting him to tempt others. while hiding from him the punishment that must inevitably follow all wrong doing.

I is not from measures put forth by mistaken philanthropists, to save the individual that we can hope for the remedy from the present state of things. This can never accomplish the work: as well talk of dipping a river dry with a bucket. No, we must go back to causes, we must change public sentiment; and in no way can this be done so readily as by arousing woman to a sense of her own power, the power that defies disgrace, and dares all for the right, leman others." From this introductory, some idea may be formed of the style of the bock. The story opens by at once introducing the leading character, Helen Harlow, a young girl but litle past fixteen, who has been seduced under promise of marriage. She discovers her lover's perfidy by overhearing a conversation between him and a friend of his-his friend chides him and he answers, "but that which cannot stand the test must fall;--that's my coctrine." Helen breaks in at this moment, and says, "Hope you will be able to abide by it then." The young men, of course, are terribly startled by this denovement. Helen continues, "You pity my ruined condition, but those who cannot stand, must fall. I want none of your pity. And hear me, Elward Granger, there is no one man that can drag me down.? "No, sir, I am not ruined; no woman is ruined unless she thinks so. And I here swear in the presence of high Heaven, that I will not sink; that even with the additional burden you have imposed on ma, I will tise higher than you can ever hope to rise." The story then goes on to tell how she fulfilled this vow to the utmost extent, and the trials she underwent in so doing. We cannot attempt to give a detailed analysis of the story, and what we have given does not do it justice. The book is replete with startling incidents, some of them rather overdrawn, but not impossible; and the scenes shift at times with lightning rapidity. The author never loses sight of her motive, in order to make a smooth story, but introduces scenes abruptly to illustrate. some phase in her theory; and she does this with a fair show of success, and certainly establishes her position, on paper, at least. We regard the book as by far the ablest that has been written of late on this subject, and it will undoubtedly reward the author by in some measure producing the effect she desires, and also be a decided pecuniary success.

to the general reader. This is the whole secret of psychometry,-it is only the action of this Diffusive Mind of God.

In regard to this D.ffusive Mind of God. we can not now fully elucidate. We have stated enough in regard thereto to awaken considerable thought within your mind, and induce a spirit of investigation on your part. We aim to present our views in a manner to be easily understood. It is not, then, really, the earth with its massive buildings, its hills, valleys and mountains, that have impressed thereon the characteristics of all the acts of our life, but the Diffusive Mind of God, that is impregnated therewith. I hold in my hand a petrified pebble taken from the banks of the Mississippi River. Within that pebble is the Diffusive Mind of God. I am brought in rapport with it, and I learn the history of animals and men that have ever come near it. *First, there appears before me a bird of majestic mien and glistening plumage, nearly four feet in length. Then there rises up in hideous proportions a loathsome reptile, the fames that escape from its venomous longue almost stiffling us. We survey the monster with a feeling of awe, and wonder why such an animal ever had an existence. Then steps forth an Indian with a bow and arrow in his hand. and a beautiful fawn dangling over his shoulders. He strides along with all the majesty and mien of an ancient warrlor. Then comes another scene,---a little girl, with the ringlets of her hair falling over her shoulders, with rosy cheeks and eyes of blue-how happy she seems tripping along, and I wonder why one so fair and beautiful was allowed to be alone. Then there arises a loud war whoop, and there springs from a cluster of bushes an Indian, who seizes the little girl, and carries her off. Within that pebble was the Diffusive Mind of God, and it had taken cognizance of those things. We hold in our hand an inkstand that had been used in the Capitol at Washington. What a scene presents itself! What grandeur there ! Rome in all her ancient splendor, or Greece blooming under the influence of her seven wise men, could not present such a scene. Therein stands the representatives of a mighty nation ! Grand indeed 1 There is the flower of the nation-the people are its stem, and the constitution the soil in which it is nourished. We take hold of the remnant of a coat. There arises therefrom a man with cunning manifested on every feature; there is the knave in that eve: there is a festering canker in that heart. We see him at home with a wire on his knees, a little boy and girl by his side. He kisses his wife, he clasps to his bosom his little girl and boy and then goes forth to a bacchanalian feast. to houses of prostitution, to clasp to his bosom the residents of the lowest dens of infamy and vice. We see him intoxicated, the dagger is used, and comes forth from a wound dripping in the blood of his victim. We then see him dangling on the gallows, receiving the punishment his conduct had gained him. Ah I children of earth, there is a Book of Judgment, and it is the

The Tandency of the Old Theology-Cardle nal Antonelli's Instructions,

The following letter from Cardinal Antonelli. the Prime Munister of the Pone, is taken from the Nicaragua Gazette of January 1, 1870 The Cardinal thus writes to the Bishop of Nicara-

"We have lately been informed here that an attempt has been made to change the order of things hitherto existing in that republic, by publishing a programme in which are enunciated 'freedom of education' and of worship .--Both these principles are not only contrary to the laws of God and of the Church, but are in contradiction with the Concordat established between the II dy S c and that republic. Although we doubt not your most illustrious and reverend lordship will do all in your power against maxims so destructive to the Church and to socie y, still we deem it to be by no means superfluous to stimulate your well known zeal to see that the clergy, and ab we all the curates, do their duty.

G CARDENAL ANTONELLI." Freedom of education and of worship " contrary to the laws of God, and of the Church !" And this from the headquarters of "Mother Church" in the nineteenth century ! Free education and worship in violation of the Concordat between the Holy See and Nicaragua, and destructive to the Church and to society ! We may guess, then, that something is likely to come from the Ecumenical Council that will make a stir in the world .- N. Y. Herald.

And here is another choice nut, full of theological meat. Verily, one would hardly believe that either the Catholics or Protestant branches of christians, were followers of the honest Nazarene, if they did not with persistency assure us that such is the case. These are the people who daily ut er all manner of falsehoods and scandal against Spiritualists.

The Reverend rascal referr d to in the follow. ing paragraph would be defended by his church with as much pertinacity as they recently de fended the other Reverend, who drowned his wife to ob'ain nine thousand dollars insurance money, for which he had procured a policy to that end.

A "Preacher of the Word," in Emporia, Kansas, recently addressed the following letter to the Judge of a Court in which the preacher had a case pending:

EMPORIA, Jan. 5. Hon. M. WATSON-Dear Friend and Brother m Christ :- Having made the decision of each suit of H. E Norion and Dr. J. H. Wyatt, to which I am a party defendant, a subject of earnest prayer to God, I have been constrained to inform you of the conclusions to which] have arrived, which are these: That if justice is done, the disputed land is mine. (This is not only my opinion, but the opinion of every one with whom I have conversed.) And if it is so d cided by you, if your honor will be kind enough to accept, I will make you a present of \$500. Permit me to say, also, that one half of the value of the contested land I have promised the Lord, and now promise you, should be used for the benefit of His cause in Emporia. Please accept this as confidential, from a true friend and brother in Christ, M. A. WIXON.

and observes the laws of life, knows well that but a single step separates the two spheres of existence, and that those who are not blinded by superstition or the irregularities of mortal life, usually meet the guardians of the spiritual spheres at the very threshold of immortality.

Let the cold skepticism and theological bigotry join hands in their ridicule and fanatical opposition. It is their loss-a poor compensation for their opposition, while to us such experience is of more value than all material wealth and honors combined.

OBTTHARY.

Little Minnie, the only child of Mrs. Mary Morry, at the residence of Mrs. A. H. Rubinson, Chicago, on the 26th day of February, 1870, passed to spirit life, after a brief illness of four days, aged three years and eight days.

> "Yes! the light has left our dwelling. In a brighter sphere to roam ; For 'twas she who made our summer,-'The sunshine of our home."

Mrs. Esther Morels, Esq.

The following is extracted from a letter to a young lady, by her cousin in Wyoming (a lad of fourteen), son of Either Morris, Esq., one of the newly-appointed Justices of the Peace in that **Territory**:

"You are informed by this time that your aunt Esther Morris is a Justice of the Peace. and if not yet one of the 'eminent 'women of the age,' she is the first woman who has ever exercised the judicial power, at least on the American continent. I am glad to say my mother is perfectly at her ease in her new posi tion, and all our best citizens, and the press, are her open and declared advocates. I have just finished reading 'Eminent Women of the Age, and when I think of what the first advocates of abolition and woman's rights had to endure of public ridicule, and, much worse, were some-times scorned and hissed at, and mobbed ; the way for their followers now seems comparatively very smooth; and they who will finish the grand reform of equal rights will no more realize the hard work, self-denial and suffering it required, than the polisher who has glazed the statue which has employed so many days' hard work n quarrying and chiselling the rough marble to beautiful form. I am mother's clerk, and since her appointment, I have been busily engaged in studying law, and the forms used in our new calling. I think we will get along smoothly, and the prospect of considerable business, too, is flattering; for most of the profession have promised to bring mother their cases."

MAGDALENA.

The above named most interesting story, which is now being published from week to week in the JOURNAL, is bringing in many hundreds of sub-cribers.

We shall be able to furnish the story complete for all new subscribers for three weeks to come. as we are publishing a large number of extra copies each week, from the com nencement of the present volume, with which the story commenced.

The Thing Needful

Is pay for the JOURNAL. The little amounts due from the many, make up the five hundred dollars and upwards, that we have to pay out every Saturday, to defray the expenses of this paper. We sincerely ask those who are receiving the JOURNAL on credit to remit promptly such amounts as they can spare, even if it does not HISTORY OF THE EARTH'S FORMATION,-its First Inhabitants, in Connection with the Explanation of the Bible. By a Convocation of God's Messengers, through the Mediumship of M. E. Walrath, New York.

The above is the title of a new work of 633 large sized pages, large, clear type, with full table of contents, arranged in chapters and sections, numbered for easy reference.

This work was dictated throughout by spirit power, even to the style of arranging and binding, through the above named medium.

The medium being a very conscientious lady obeyed implicitly the spirit dictation in regard to this great work.

We cannot even attempt to give an outline of the subject matter treated of in this great volume. It would require many weeks reading to become familiar with it.

It is apparent that the spirit dictating this work is upon that plane denominated by the socalled orthodox world, strictly evangelical. The work will be read with very great interest by those who adhere to the sacredness, and believe the Bible to be of divine origin in an especial sense. With "Christian Spiritualists" the book will find especial fayor.

Altogether, it is a wonderful volume. It follows the Bible from Genesis to Revelations-a complete commentary.

The superb style in which the book is gotten up will guarantee its way to many libraries, notwithstanding its expensiveness.

For sale at this office. Price \$5.00; postage 52 cents,

The Judge did not happen to see the matter pay in full.

APRIL 23, 1870.

RELIGIO-PHILOSOPHICAL JOURNAL.

Philadelphia Department.

BY H. T. CHILD, M. D

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Bace street, Philadelphia,

Bible Discussion.

NUMBER TWO.

Mr. Fish presented in reply an elaborate argument on geology and astronomy, showing the utter fallacy of the six days' story, if taken liter. ally, and the utter impossibility of a universal deluge. He stated that those who accepted the Bible had always opposed the progress of science,-that everywhere it had been held up as a barrier against progress,-that every onward step in science had been outside of the church, and mostly in defiance of it, and under its law and persecution. He gave very extensive illustrations from geology as to the age of the world, and the recent developments which go to show that man has lived on it a much longer period than the six thousand years of Bible history, and presented various authorities on this point. The geological argument occupied several evenings, and was very interesting and instructive.

Then followed the astronomical argument which entirely reversed the order of creation, showing that the earth and other planets of the solar system were children of the sun.

The historical argument in reference to the genuineness of the four gospels, and the other books of the New Testament, was carefully re-viewed, and it was shown that the four books were written between fifty and one hundred years after the events had transpired, and there was no historical evidence by any cotemporary that would establish the fact of their authorship ; that these books were selected out of more than three hundred writings and made canonical by certain human councils,-three hundred years after the time of Jesus, and that in this selection there were many bitter contests, and the final decision was by votes of the council.

Mr. Fish admitted that there was a reformer who lived about the time of Christ, as there was abundant evidence of a great change in the religious ideas of the Jews.

It was evident that this reformer was imbued with the ideas and sentiments of the Essenes, a secret order which had existed in Egypt, and which promulgated the ductrines which are ascribed to Christ.

He denied that there was the slightest evi-dence that this reformer and prophet was any thing more than a good man, or that he was born out of the ordinary course of nature. Mr. Fish showed most conclusively that all the prominent characteristics that were claimed for Jesus, had been previously claimed for Chrishna among the Hinduos, long before his time; that there had been many so called incarnations of God among the nations of antiquity; that some of the early Fathers in the christian church, said that as other nations had these, it was well enough for the christians to have one also. This was a point on which the disputants differed more radically than any other.

Mr. Moore contended that the whole story of Chrishna was false,-that he was a very low and immoral character who was killed in a battle near Delhi, not long before the d To which Mr. Fish replied, that it was so muchthe worse for the christians to plagiarize an immoral character from the Heathens and deify him. Mr. Fish accepted the teachings of Jesus as among the best on record, but failed to find any originality in any of them, and denied most emphatically the interpretations which modern theology has put upon, both the life and mission of the gentle and beautiful Nazarene. He showed that if Christ was indeed a true prophet, which he believed, that the theologians of this age were not entitled to call themselves his followers, since Christ most emphatically declared, "The things which I do, and greater things shall ye do.' The churches of to-day, not only fail to do these works, but they invariably persecute and denounce all those who do any of their works, and for a long time have used all their power to crush out inspiration which they declare has ceased, and to persecute all those who perform any of the so called miracles of Christ. He declared that Christ must either have been a talse prophet, or the so called christians of this day, were not his followers. The subject of chronology, both that of the Bible and of the Egyptians, was presented and considered at considerable length. Mr. Moore contended that the great pyramid was the oldest monument in the world, and presented a computation, showing that it is the fourth dynasty of Egypt, and twenty hundred and seventy years before Christ. This would be only one hundred and eighty years after the flood: Mr. Fish contended the four dynasties must have occupied at least four hundred years, which would carry Menes the first king of Egypt beyond the flood.

was, and is, that in the case in question, when Brother Davis was brought into a certain passive condition, through the magnetism of persons in the form,-spirits from a band, having in view the grand object of the introduction of the new dispensation, gave utterance to this book through him.

S.

We do not think Brother Davis' opinion, that his "information was not derived from any person that existed within the sphere, into which his mind entered," is infallible, or proof that our view is not correct. We find numerous records in all ages made by mediums who fully believe in regard to their utterances, "Thus saith the Lord," or " the great positive mind."

An old patriarch supposed that his god took dinner with him on the plains of Mamre. Does any body believe that now? The facts

of modern Spiritualism furnish the solution by showing that the men and women who talked with God, as they believed very honestly, were talking with spirits as we do to day. These are inspirations flowing into the human soul from nature around us, and especially from the masses in the spheres above, but these are general, and not specific.

In the case alluded to, the medium was passive and unconcious of all that was uttered through his organism. We know that same intelligent individualized being must have made that book ; Mr. Davis did not, Dr. Lyon and the other magnitizers did not, and we are left to infer that some one outside of these did it.

We do not think Spiritualists have been definite enough in this matter. Some through modesty, and others through the other extreme, egotism, have failed to perceive the exact truth. We are glad to have our article criticised, and hope Brother Bacon and all others will do this freely. We have heard from several in refer-ence to this article, and believe it has awakened considerable interest among Spiritualists.

It was written to define our position, after a certain Rev. I. R. Gates in a debate, asserted. that all Spiritualism was obsession, and we hold to the points made in our article, that control and obsession are distinct, not only in their manifestations, but especially in the results; which prove to us that wise and good spirits may control for useful purposes.

While obsession is produced by ignorant and undeveloped spirits; fearful instances of which will be given in one of Sister Hardinge's lec-tures, which we are writing out for the Jour-NAL, we believe with her, that Spiritualism is the only preventive and cure for the terrible evils of obsession, and we trust the time is not far distant, when through a general spread of the knowledge of Spiritualism, we shall be saved from all obsession, and the entire power of the Spirit World over humanity will be confined to the two forms, which we designate, Influence and Contol, and as the world moves onward to higher conditions, the latter will gradually give place entirely to the former; and when man comes to live so harmoniously with his fellow man, toat there will be no arbitrary control or compulsion, but each one will be left free, both by his interior feelings and his surroundings, to act out truly the highest and holiest impulses of his nature, then, spirits will find no more necessity, nor excuse for absolutely controlling individuals; then the highest, holiest and purest for the world.

We are marching on towards this-angels and mortals speed the day, when knowledge which is a revelation of the glory of the Lord, shall cover the earth as the waters cover the sea, and mankind drinking from the pure fountains of spiritual influx in their own souls, and having no impuricies there to embitter these waters of life, Il realize that relies in which to all " to die and go to heaven," but to go to heaven and never die.

L. Armstrong informs us that six pious young men are trying to convert his town by prayermeetings and exhortations in the streets and byplaces. We wonder if they are as pious as the Puritans, who whipped beer barrels for working on Sunday.

M. M. Tousey gave us a call this week. He is successful as a healer, and will, no doubt, work himself into notorlety on the rostrum.

Dr. Carman, of Ladoga, Ind., relates some remarkable cases he has cured through spirit influence-one a lady with paralysis of twenty year's standing.



Ramsdell and His Oats!!

The above cut is engraved from a true photograph of Mr. Ramsdell standing between two sheaves of his justly cel ebrated Norway Oats. Some conception of the astonishing growth of these oats can be gathered from this cut.

In former articles published last month, we gave the history of this specie of oats so far as known, It will be remembered that Mr. Smith found a single kernel dive-ted of its hall, among some Norway peas which he received from the seed department of the Patent Office at Washington, D. C. He gave that kernel to his neighbor, Mr. Rumsdell, a young farmer in Vermont, who placed it in the ground, watched its growth-for it was a new variety, and carefully protected it until it was ripe, when he sowed the seed, from which many thousands of bushels were grown in the different states, during the past year-nearly all of which, Mr. Ramsdell has purchased at enormous prices, and is now retailing to whoever may desire to purchase the same, at the rate of \$7,50 per bushel, and sends them to all parts of the country.

The farmer who does not supply himself with at least one bushel of these oats for seed this spring, will find himself behind the times. We are advised by the best 'of authority, that the best time to sow these outs is when the ground is warm and mellow, say in this latitude, from the first to the tenth of May; so it will be seen tbat there is plenty of time to send and get them in time to sow them. The only danger that is to be apprehended is. that if not sent for immediately, the supply will be exhausted before the orders reach Mr. Ramsdell. His address is D. W. Ramsdell & Co., 171 Lake street, Chicago, Ill.

er, Mr. G. W. Tucker and wife, N. F. Tucker, Q. B. Votaw, William Votaw, W. Wheat, Mary Votaw, Merinda Votaw, Alice Votaw, Jessie Phillips and wife, Granv II Phillips, Oscar Phillips, Freeman E. Ballard and wife, Luther J. Baker, A. Pringry and wife, Samuel Gillum, Clogan Votaw, myself and wife. Liberal minded that are now investigating our Philoso-

Libbrai minded that are now investigating our Princes-phy:--E. Mediums:--Six. Their names are Luther J Baker, Sam Gilum, William Votaw, E L. Pringry, Miss N. V. Tucker. Mrs. Bizabeth Mills Churches:--One church at this place called "christian." Out of 130 names on the church-book all they can gather up

is 12 active members, Lectures five.

Kaw Kawlin Mich. Reported by E. M. Filvernale.

Number of Spiritualists: —Thirteen. Number of Spiritualists: —Thirteen. Names: —A. M. Silverpale wife and daughter, J. B Silver-nale, B. S. Shephard and wife, N. P. Shephard and wife, Mra. H. Shephard and son, Mrs. Margaret Smith, W. D. Elliott and wife.

Church:- ' ne Methodist. Mediums: Three. Two physical and one mental.

Reported by Aron Beom.

Reported by Aron Beom. Number of Spiritualiste:-Thirteen. Names:-J A. Beom and wife, Jan es Cutler and wife, G. O. Beom and wile, Abel Chandler and wife. Thomas Beom, J. W. Beom, John Townsend, D. H. Miller, Aron Beom. Mediums: One inspirational speaker, and one trance, in this number. Hold private circles quite often. Churches:-Methodist Church is in full blast, but makes slow progress. In fact as a general thing men are thinking for themselves, and pay no more preachets to think for them.

for them.

Obituary

Departed this life in Walpole, N. H., January 27, 1870, Mrs. Julia Ann, daughter of Sceva Richardsou, and wife of Isaac Fisher,-aged 68, all formerly from Franklin, Muss.

MRS. P. W. STEPHENS.

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NORWAY OATS WANTED NEXT YEAR.

Few 'armers realize the 'magnitude of the Oat Crop in the United States, and some suppose the abundant harvest of another season will overstock the market with this seed. We call the attention of all such to the following figures, from the last report of the Commissioner of Agri-culture, showing the seed required by a few States only: Illinois requires over two million bushels, Pennsylvacia requires over three and a half million bush-de.

Pennsyrvana requires over three and a hair annum busid-els. NewYork requires over one and a hair million bushels. Ohio requires over over one and a hair million bushels. The above four States alone will take more than will be foreale next year. In a dition to the home demand our accent now in Europe writes us that not less than two mill-ion bushels will be readily taken there at any reast nable prize. Let every farmer buy seed now who wishes to grow a profitable crop, and be sure to take our bill with trade mark stamped, to enable him to show the genuineness of he crop. So much counterfect seed is being sold, that this will be more than over necessary next year. Our price is 37 59 per bushel; half bushel, 51; peek, 52.50; or 2 15, by mail 51, postpard. Money must accompany all ord est. It is botter for every man to buy his seed and take his chances for the full price in selling, but these desiring to grow seed for us on contract may address us for terms. Our new il-instrated circular tree to all who send for it. Instrated circular irco to all who send for it. D.W. RAMSDELL & CO. 213 Pearl St., N. Y., or 171 Lake Street, Chicago 111.

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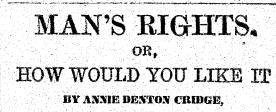
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Vol S no 4 Verdi, Wilson Co., Kansas.

Then it was known that there had been numerous religious rulers. We think Mr. Moore could not answer this problem.

Upon the internal evidence, for and against the inspiration of the Bible, neither of the disputants had much time.

Mr. Fish showed some of the absurd and wicked things recorded in the Old Testament about its "repenting the Lord that He had made man," and about "His declaring that He would come down and see what was in man's heart," and a few other points. We regret that more time was not devoted to this branch of the subject, for after all in this practical age it is the main one. It is time that people were taught to read the Bible as they do any other book, with a view to us intrensic merit, and not with blind idolatrous feelings that would accept, even the most revolting statements, and brand them as of

divine authority, because they are in that book. We are very glad that this discussion has been held, it can not sail to result in good. It has awakened a great deal of interest, and many persons who followed the speakers, have learned that which will be of practical value to them.

We propose in our next to review the subject from our own standpoint, having given this brief account of the views of these learned gentlemen

What is Spirit Control ?

Brother Bacon, in the American Spiritualist. makes a friendly criticism of our remarks on the subject of Influence, Control and Obsession.

He refers to our statement in regard to the great work, "Nature's Divine Revelation," written through the organism of Brother A. J. Davis.

The question involved is a very important one. We believe that spirits in the interior as in the form, accomplish the most important works in organized circles or hands, where there is mutual aid and co-operation. Our impression | sends snother dollar to Austin Kent.

Personal and Local.

MRS.ELLEN WAIT.

Some ten davs ago, Mrs. W. sent us a note stating that she had just received a dispatch announcing the dangerous illness of her daughter, and must hasten home, and that she would write us on her arrival there, since which time we have not heard from her and as she did not give any post office address, we are unable to forward the many letters which have accumulated since she left.

E. Lafincke, what is your post office address? You gave neither name nor state.

Some one sends us an Anniversary Address. consisting of twelve pages, but fails to give by whom, or where delivered.

George Willis Cook, of Jefferson, Wis., has entered the lecturing field.

Dr. Henry Houghton has closed a successful engagement in Ohio.

William Bell was lately hung in St. Louis, firmly protesting his innocence to the last moment. When will this relic of barbarism be abolished?

The noble veteran, Judge Edmonds, is improving in health.

L. Schlesinger, a prominent Spiritualist, is doing an excellent work in Texas He speaks in high terms of the labors of Mrs. Wilcoxson.

Good reports are constantly reaching us from Mrs. Addie L. Ballou's labors in the West. At the conclusion of her lectures she delineates character and describes spints, much to the astonish. ment of the orthodox portion of her audience.

Joel G. Fogg will find the name he desires at the head of the communication he refers to.

Mrs. F. O. Hyzer, the highly gifted inspirational medium, is still in Baltimore. We publish an interesting communication from her this week. We hope to hear from her often.

Dr. J R. Doty is lecturing at Madisonville, La., with good success. A society has just been organized there, with J. W. Allen, President ; James Wingard, Vice President; L. Dutruit, Treasurer; E. F Semens, Secretary; A. Liverman and Wm. Bailey, Managers.

Be patient, Brother W. Your communications will appear in due time.

During a discussion at one of the public schools in New York, as to whether the Bible should be read m schools, a Bible man knocked down an anti-Bible advocate

Thomas Harding, of Sturgis, Mich., is now in the lecturing field and is represented as doing a good work.

B. S. Wells informs us that the orthodox have begun their persecutions of Spiritualists at Francisville, Mo., treating them in many instances, in the most shameful manner. Be patient, brother, such treatment will not long continue.

Chauncey P. Griffith informs us that the Planchette we sent him, will write under his hand, imparting, of course, information in regard to the hereafter.

Brother J. M. Winslow, Barre, Mass,-God bless him-will never become weary in doing good. He

Statistical Department.

In this department we purpose to publish all reports that shall be orwarded to us by in lividuals or committes of local societies, in reply to questions hereunto appended, and our readers are requested to aid in furnishing reports, not only in regard to their own towns, but in regard to ad-jacent towns or localities, where our paper may not be cir-culated. This is intended to remain a permanent 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 port will be subject to supplemental reports from time to time, as in criections shall be discovered, and changes made in the status of the spir tusi philosophy, by the dis-semination of light and knowledge, which is now so rapidly disintegrating old theological systems.

13- Be careful and give the correct Post-Office Address of all persons reported.

QUESTIONS.

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

year ? How many mediums, what phase of mediumship a. d what

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

REPORTS.

Anderson, Ind. Reported by Will C. Elliott.

Number of Spiritualists:--Twenty-seven. Number of Spiritualists:--Twenty-seven. Names:--Dr. J. Westerfield and wife, P. Shutterly and wife, their daughter and son, S. Shutterly and wife and son, W. Cratraff and wife, H. Biddel, H. Shlmar an wife, J. Saunders and wife, Mr. Jacobs and wife, son, and two daughters, A. Makepeace Sr. and wife, A. Makepeace jr. and wife, and J. Mix and wife. Lec ures:-We have had thirteen lectures by Warren

Smith, who also held a debate with a minister during five evenings, and two lectures by S. Maxwell. Dr. Westerfield lectures once a month. Mediums:-Three. J. Mix, writing, personating, trance, heating, clairvoyant and clairst dient; S. Shutterly trance,

P. Shutterly, personating. Churches:-Methodists are most numerons, while the

Campbellite ministry is not equalled by the other churches, of which there are one more, the Presbyterian. The Stritton which there are one more, the FreeDyterian. The Sritit-nalis' Society, organized about two years ago, is improving, now having the 's estarfield Hall fees for meetings. Old foggi in is pracing away while the people are advanc-ing in the liberal cause.

Bushey Prairie, Le Grang Co., Ind.

Bushey Prairie, Le Grang Co., Ind. Recorted by Thomas Harding. Number of Spiritualists:--Fiffy. Names:--Mr. and Mrs. Kingeley and two daughters, Mr. and Mrs. Foos and two daughters, Mr. and Mrs. Huntsman, Miss Huntsman, Mr. Prentice, Mrs. Prentice, Mr. W. Pren-tice, Mrs. Prentice jun., Mrs. E. Dyer, Mrs. Dyer and son. Mr. and Mrs. Fuller, and two daughters, Mr. S. Westcott, Mrs. Westcott, Mr. and Mrs. Francis, Mr. Porter, Mrs. Robin-son, Miss Olmsteed, Mr. H. Olmstead, Mr. M. Goodsell, son and daughter, Mr. John Bthor, Ts. Sthor, Mr. O. Cochrane, Mrs. Cochrane, Dr. Heslop, Mr. and Mrs. W. Sish and three-sons, and a great many more whose names I could not ob-tain. tain.

tain. Lectures: —Had twelve past year. Mediums: —Mrs. Kingsley, partially developed as a heal-er and mechanical writer. Mrs. Dyer and Mrs. Fuller, in-spirational speaker. Churches: —The Methodist Church most prominent— not remarkable for anything in particular. There are some Baptists also, but they hold no meetings. The orthodox church does not progress. They about stand still, Spiritualists same.

Mills Corners, Jay Co. Ind.

48

Reported by Issaih Mills. Number of Spiritualists:--Twenty five. Names:--Daniel Tucker, Winfield Tucker, Miss N. Tuck-

COSMOLOGY

George M'Ilvaine Ramsay, M. D.

THIS work is purely scientific, and the subjects treated , upon are handled with care and great ability. The eminent author in his introduction says;

Man has various means and avenues by and through which he may and does obtain knowledge, the most obvious of which are those faculties of the mind known as the five senses.

Resulting from a combination of those five special facul-

Resulting from a combination of those five special facul-ties is the production of another called memory, by which he is enabled to accumulate knowledge. Having learned a fact yesterday, and another fact to day, on to morrow he may combine these two facts, and thus elicit a third, by much the same process, mentally, as the chemist, by a union of two kinds of substances, produces a new, and third kind. Man has still another faculty which we have all agreed to call scasen, by which he further adds to his knowledge

to call reason, by which he further adds to his knowledge through a process called analogy. Having obtained a limited knowledge of something which he sees or feels or hears he thence reasons by analogy, either retrospectively limited knowledge of something which he sees or feels or hears, he thence reasons hy analogy, either retrospectively or prospectively and thereby sains further knowledge; e.g., if, on travelling through a forest the first time he sees a great many trees standing upright and a few lying down, his r ason into tively suggests that those trees lying down had formerly stood upright, and those standing up would eventually fail to the ground. Still extending his chain of thought, he would learn that some of those trees lying down looked fresh and life-like, much ike those yet stand-ing, while others again, were very much decayed. His con-clusions in such a case would inevitably be, that some of those trees had long since failen, while others had failen but recently. Now, this reasoning by analogy, as a means of obtaining krowledge, is of parsmount value when we come to study the heavenly bodies, including our earth. The life of man, and indeed the race of man is so short, when compared with the age of suns and moons and plan-ets, that comparatively nothing could be known in regard to either, if man's knowledge were limited to the experience of his race. Hence we find that man is capable of learning what was and what will be, from what exists. But not-withstanding this crowning attribute, all cosmologists must in the beginning, start without where n to rest so much as the sole of their foot. and make the best of much and

in the beginning, start without wherein to rest so much as the sole of their foor, and make the best of such foundation. We claim no more.

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Late Professor of Diseases of Females and Chemical Medical Midwifery in the New York Medical Gollege. CONTENTS

CONTENTS. I. The Modera Womens' Physical Deterioration. II. Local disease in children and its cause. III At what are should one Marry. IV. Is Continence physically in-jurious. V. Personal Pollution. VI. The inju-rious results of Physical Excess. VII. Methods used to prevent Conception and their consequences. VIII. Infanticide. IX. Conjugal relations during the period of Meustration. X. Conjugal relations between the old. XI Marriage between Old Men and Young Girls XII. What may be done With Heaith in View, and the fear of God before us. Appendiz. Price in cloth, \$1.50, postage 16 cents; in paper, \$1.00, Postage 8 cents. The Trade Supplied. Address S. S. Jones, 187 and 189 So. Clark St., Chicago Ill.

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Communications from The Inner Life

For the Religio-Philosophical Journal. INTERESTING SPIRITUAL COMMUNI-CATION.

The following is a description of the Spirit-World, by William G. Howard, who departed this world, May 1, 1832, now a resident of the third sphere,-and continued by Thomas Paine, resident of the fourth sphere.

M J. DAY, MEDIUM.

We have been some months in receiving these communications. They have been written with care and submitted to those from whom we rereceived them and pronounced correct. It is evidently the design of our spirit friends-and they have labored earnestly to accomplish it-to teach us' this important truth, that a real substantial life awaits us in the spheres, and that we shall always be in harmony- with our surroundjogy,

HENRY ROSSEAU.

Lonsingburg, N. Y. Mr Howard says: After suffering severely and closing my earth-life, on awakening to con-sciousness, I was standing by the side of my mother, who had departed this life nine years previous. The surprise in meeting my mother, my change of condition, and seeing myself as I supposed on the couch before me, I was con-founded, and turned to my mother for an explanation. She informed me that I had passed from my earthly body into a superior existence. My mother presented me with a suit of black garments. I clothed myself with them, and we zoon bade farewell to my earthly home. Our passage was up an ascending plane, —the motive power the will of my mother, and we soon landed in another world. This place very much resem-bled the earth. I was informed that we were in the second sphere. What surprised me the most was my newly awakened sensations. My mother informed me that I was developing powers of life which until now I had known nothing of, and that it would be necessary for me to change my black garments for those more suitable to my advanced condition. Accordingly I was presented with a light gray suit, which pleased me much. During our stay here I learned many important facts, which no doubt will be of interest to you. I will describe them as they appeared to me and as I was informed by others. The second sphere surrounds the earth and revolves upon its axis. The five circles comprising this sphere are really but one expanding circle, formed from five segments. The first seg-ment or circle is sixty miles distant from the earth, and covers nearly one fifth of its circumference. The second circle is one hundred and twenty miles distant, each increasing the distance sixty miles, the five covering the circumference of the earth, the fifth segment being three hundred distant. The whole are united to the earth by inclined planes, forming a continous passage from the earth outwards, and upwards to the fifth circle. The productions of this sphere are in form similar to those of the earth. The fruit is more beautiful and pleasing to the taste. The customs and habits in thse different circles in this sphere, are as various as their language. All who leave their forms do not immediately ascend-many become so attached to the earth for various causes, that they have not the least desire to depart. I will instance those who have accumulated large fortunes, and sacrificed their humanity to gratify this one desire,-they will remain to see others grasp and often squander that which they have prized so highly. There are other causes which detain spirits on or very near the earth. The manv emperate are severe suff of them pass through the horrors of delirium which to them is an awful reality, driving them to desperation, often continuing many years before they will or can listen to the least encouragement for mercy. We will say for the benefit of those who traffic in that which destroys the happiness of their fellows, they will pay the last faithing before the God of their souls will forgive them for degrading the children of their heavenly Father. Another class far more numerous remain very near the earth for a long time. I refer to those who are deficient in spirituality, being possessed with barely enough to enable them to retain the form, but not sufficient to progress without a large amount of cultivation. The majority are so low that they require food but little in advance of their primi tive condition. To supply this need, Nature in her abundance reproduces certain animals on the same plain with them. Here the red man finds his hunting grounds; here he pursues his prey and feasts on his game as he did when he roamed the forests of the west. The name of this class is Legion; they have been pouring into the spirit-world for thousands of years, and many eininent spirits have labored centuries in this work of love to liberate these children of their heavenly Father from the thraldom of ignonorance, to the glorious liberty of light and truth. The second sphere presents an almost endless variety of conditions, from the fact that here are congregated people from all nations, and all languages of the earth. In this sphere, all must approximate toward a certain standard of morals and intelligence, before they can move upward and onward in the road of progression. After roaming over a diversified country, we commenced our ascension to the third sphere. The passage was of some duration, but not tedious. On our arrival we landed on a platform, which was no doubt intended for the purpose, as it was on the edge of the sphere. I was soon sensible that we were in a very beautiful country. A short distance in advance of us was a walled city of vast proportions The entrance was through an arched gateway. The door was slightly ajar. A partial view informed me that my gray suit would illy barmonize with the white garments within. She said, "my son allay your fears, garments are prepared here for you also. Then I saw one of the inhabitants pass out of a gateway, and present a parcel to my mother which she gave to me. It contained a suit of pure white. The exchange was soon made, and when avrayed in white garments, my joy was unbounded. I was now a new creature, -born again, and entering the kingdom of heaven. Old things had passed away,-earth and earthly pursuits were fading from my mind. I was free. Outside the gate was the keeper, on his left was a large book in which he recorded the names of those who entered the city. I asked why all this was necessary. She answered, "my son, when you pass into the city, your remembrance of earth life will become less and less. You may possibly forget your name, and should you in the future wish to visit your earth home, you will return through this gate, take your earth name, resume your gray dress, for you will need those garments you left by the way, to enable you to remember your earth-life. and to assist you to communicate with your iriends. Hence the necessity for recording your name in this book" As we entered the city we were greeted by my father who passed from earth life when I was a boy. He welcomed me with joy and affection to his spirit home. I was really surprised at the beauty of the scene before me. The buildings were large and splendid. Those near the gate. and for some distance, were schools for the study of philosophy and science. The arrangement of the scholars was in circles of ten or twelve, with the teacher in the centre. The schools

were supplied with books, charts and models My father informed me that a large proportion of these who enter this +phere are ignorant of those principles of knowledge which are necessary for their growth in happiness and their ad-vancement in the spheres, hence as soon as they are convinced that they are laboring to a disad-vantage because of their ignorance, they entered the schools at once, and applied themselves with their utmost ability in the different branches of study. When you entered the schools, none but your friends observed you, and they by impression, so intent are the learners to acquire the necessary knowledge for their progress in the spheres. As we passed on towards my father's home, I learned that a portion of these buildings were devoted to mechanics and art. I afterwards visited them, and found many filled with machinery, for the purpose of producing and perfecting inventions, and to manufacture articles for use and ornament in the spheres, and also to transmit knowledge as far as practicable to the children of earth. The arts are here displayed to the highest degree of perfection to beautify mind, adorn temples, mansions, parks, shipping, etc. Those who labor divide their their seasons into work, recreation, and rest. We have machinery for measuring time,-it is very different from yours. We raise cotton of different colors; flax as beautiful as silk; and a species of grasss which is highly ornamental for ladies dresses. We are not confined to white, but make any color we choose. Our costume is similar to yours,—we change them when we please. Our sustenance is truit, of which we have abundance. The variety is large, and very pleasing to the taste. We cultivate it or gather, that of spontaneous growth. Our soil is darkit somewhat resembles yours with the exception of stones. If we have a desire to sleep, we gratify it. We have vocal and instrumental music. Our instruments are similar to yours; our music is superior. We have a telegraph; it is more perfect than yours. The action is magnetic. As the message flies over the wires there is a slight illumination. Our language is uniform, and we also communicate by impression. Language is used for public speaking, and joyful occasions. Our light is partially derived from the sun.

Our atmosphere being more magnetic than yours, we are not so dependent on the sun for ight as you are. This sphere does not revolve upon the axis of the earth. Our climate is uniform,--one continual summer, flowers always in bloom, and superbly beautiful. We are not sensible to cold or heat. When we meet a friend we greet him with a hearty shake of the hand. We are as tangible to ourselves as you are. We have great pleasure here in visiting and in making others happy.

West of this city is a large body of water con-taining many beautiful islands,—the larger islands are covered with villages, the smaller with one or more mansions. Many of these islands are graded with rising ground in the centre, sloping to the water's edge, adorned with walks, sculptured images, flowering shrubbery and with trees of most singular varieties of fringed foliage. The scene is enchantingly beautiful, and is enriched with sailing vessels of every description, decorated with splendid colored streamers. In the distance are seen majestic ships, and visiting from island to island are beautiful palatial steamers, whose soul stirring music comes rolling over the water, tempting all to enter the smaller craft and join them in their happy pursuit of pleasure.

Gratification is not the only desire which actuates those who spend their time on the water-their real purpose is improvements. Every vessel is most perfectly moddled, and every principle carefully studied and applied. On these waters, vessels were propelled by steam power long before you had the pleasure of witnessing the same interesting view upon the waters of the earth. If the ruling passion or genius of each individual is not perfectly developed previous to his arrival in this sphere, he will here prosecute his desire until he is satisfied with his attainments. The same law governs every mind,--whether mechanical, scientific, literary, wealth, fame, or whatever it may be. This principle bears severely on the worshippers of mammon ; it portrays the depth of its demoralization on the human mind. The sufferings of the miser in the lower spheres from the loss of his wealth, may wean him in a measure from his idol, and enable him to advance to the third sphere; but on his arrival here, he will soon learn the fact that there is abundance of gold. The sight of the precious metal awakens the full force of the ruling passion. He makes no inquiry as to its worth, until his pile is completed and his every desire gratified. He then learns the reality, that his coveted wealth has no more value than the most common meial. All his ambition and pride is changed by disappointment to mortification and disgust, and it is often very long before he will awake to consciousness, and seek for that instruction which will unfold to him the real purpose of life. When we wish for anything we cannot supply ourselves with, we make it known. For instance : if I desire a mansion, I draw my plan, or get an architect to make one for me, and it will not be long before a master builder, who is not satisfied with his proficiency, learning my wishes, calls on me and offers his services in erecting my mansion. His aim is to gratify his mechanical genius to repletion, and mine to obtain a mansion, according to my wishes. This is one mode of barter with another-to do all the good you can to make others happy. Conjugal attachments' formed on earth, and not founded on mutual love, seldom, if ever, reach the second sphere. Many attachments are formed in the second and third spheres. A true union of souls, for all time, is when the two are so constituted that their united qualities of mind form a unit-that is, each supplies the various deficiencies of the other. One of the most, if not the greatest endearing source of happiness in the spheres, is the spiritual outgrowth of conjugal, paternal and filial love. There are many large cities in this sphere also immense tracts of land devoted to country residences, including parks of great extent, beautifully adorned with walks, statuary, fruit and flowers. The land is beautifully undulated; it has running water-forming cascades, large and small lakes, trees of splendid foliage, flowering shrubbery, bright green verdure, and hundreds of beautiful beings, making calls, and promenading to their perfect delight. Over the third sphere, are suspended beautiful magnetic lights, emitting rays in color and form similar to the rainbow. These lights are caused by the constant intercourse of the spheres. The arts have long engaged our highest attention. Sculpture, painting and engraving are our favorite pursuits. One great advantage we have in scuipture is the beauty of our marble. We have, in this city alone, (and there are many others,) three hundred temples for the purpose of preserving and exhibiting specimens of the arts. The exterior of these temples are elaborately beautified. The one I am conversant with is reared on a base of white marble; it has four ironts; is three stories high, and surrounded with a tripple colonade. It is an immense square building, and has a dome towering high In the heavens. The walls of this temple are made of large square blocks of marble, as pure as Parian, and inlaid with flowers of beautiful stones. This building has four entrances, one in the center of each front. The doors are large and massive, and elegantly embellished with | rudimental manifestations is imperfect and pro- | story of a new building. My wife was absent 1 -beauty.

sculpture and Mosaic work. The trimmings are of gold; the handles are very massive, and splendidly wrought with inscriptions of "Welcome." These temples are esteemed the finest works of art in the spheres. You can form no idea of their extent, neither can I. To examine the specimens contained in one of them requires full threescore of your days. I cannot impress you with their wonderful grandeur.

(Mr. Howard discontinues, and Mr. Paine resumes the description.)

The dome of the temples, of which you have had a faint delineation, are open at the top. They are the passage ways from the third to the fourth sphere. The domes are ascended by winding stairs. The halls throughout the three stories will admit but two persons abreast. All who enter pass out through the domes.

The temples are filled with statuary, paintings and engravings of the highest merit. In the base of the temples, farther than the eye can reach, are offices, occupied by spirits from the fourth sphere. Around these offices are congregated thousands of spirits, who throng here for the purpose of passing an examination as candidates to become inhabitants of the fourth sphere. Those who are accounted worthy are presented with a certificate, and at the same time a duplicate, with the residence of the spirit, is placed on file. One more condition is requisite before they can pass above-it is this : each must be mated, and the quality of the two minds such as will in all future unfold harmoniously to their mutual advantage.

These examinations are accomplished with great rapidity. When a candidate is presented whose mate has previously passed examination, the certificate on file is given, and a telegram is instantly flashing the welcome message to the mate,-" Come; all is ready," and in an incredible short time, the pair, who previously may have never seen each other, and are to spend an eternity together, are face to face, rejoicing that they are worthy to enter the temple, and beautify their minds with the impress of those rare and precious works, the treasures of ages, and then to ascend to a world whose beauty far exceeds their present magnificent sphere.

Spirits move with rapidity as their distance increases from the earth. When spirits of but little notoriety arrive in the spheres, they are generally received by their friends; but when those who are enlightened, and have labored earnestly in the cause of truth, enter the fourth sphere, they are most heartily welcomed with a public reception. Conversation in the fourth sphere is done by impression instead of sound. When audible language is necessary to convey an idea, it is used. Our language differs from that of the third sphere.

The costume here is truly splendid, and nearly transparent. They are manufactured in the third sphere, and are furnished the candidates in the temples, previous to their ascension, and donned when they feel the necessity, just prior to their arrival in the fourth sphere. The dress worn from the third sphere is laid by for use, should they wish to visit the spheres below.

This sphere greatly exceeds the third in size and in the beauty of its landscapes, the contour of its mountains, its brilliant streams and silvery lakes, the golden green of the verdure, the form and color of its flowers, trees and fruit. The whole combines to form a world so supremely heautiful as to be entirely beyond your conception, and our powers of delineation.

In the fourth sphere, our sustenance is iruit, of which we have an abundance. It is still more exquisite in flavor—it never withers. When we need, we pluck and eat.

Our time is not divided,-it is one eterual now We do not perform any manual labor. We have a subject which it is our pleasure to study. This subject commands our highest attention and interest; it is

gressive, in its supernal state,-infinitely per-

Such was the God impressed upon my brain, in a moment of time, while in a harmonious condition. If it is blasphemous to state my impressions, I err in that only.

Man, to resume, is the natural child of God, endowed with his two-fold nature, born, by the union of spuritual and physical agencies. But here Later is the second the second sec But here I stop ; I cannot speculate on the two sexes of the God principle.

Being his children, spiritually and physically, and born in his smilitude, we can readily say with scripture writers, that we are the "sons of God;" with Christ, that we are "gods"-undeveloped imperfect gods, but gods still.

The Massacre of the Piegans,

EV SHENANDOAH, 'AUTHOR OF "SHERIDAN'S RIDE" AND "MOKE-TA-VA VA," THE MARTYRED CHIEFTAIN.

[As rendered at the close of a lecture upon the subject of "Moke-ta-va-va; or, The Nation and its Wards," in Masonic Temple, Washington, D. C., March 30th, 1870, by Cora L. V. Tappan.]

Stern winter flashed its frozen bars. Across the fiery belt of Mars ; The mountain brow was crowned with light. The valley robed in spotless white ; Calm justice, bending from the sky, Looked o'er the battlements on high. Her shining balance downward hung, All solemnly and still it swung To weigh the deeds of shame and worth, At that hour passing on the earth ; On one side was a nation's ban, The other held the poor Piegan,

Great was the power, wealth and pride, Piled, mountain high upon one side, The prowess and the strength of years, The triumph over doubts and fears ; The conquests, sometimes gained o'er wrong, With Freedom's name to make them strong ; The other side held want, distress, The children of the wilderness, Feeble and faint, in numbers few, The wintry winds could pierce them through ; A nation's army, Sheridan, Against the oatlawed poor Piegan.

On one side glittering steel and fire, To do the work of death so dire ; Steeds prancing, banners waving high, Strong men to conquest drawing high, Such victory as might could gain, With none their weapons to restrain; The other but a few souls brave, Who fought their helpless ones to save, Women and babes shricking awoke To perish mid the battle smoke ; Murdered, or turned out there to die Beneath the stern gray wintry sky ; Here, a great Christian warrior's plan, There, Pity, and the poor Piegan.

Far o'er the seas, Columbia's hands Uplift the fallen of all lands; To freland's stricken sons, her voice Speaks, bidding them awage, rejoice; From England's pride and wealth of state, She bids the paupered millions wait ; Wakes from her dismal, dreary trance, The sleeping liberty of France ; Salutes, across the golden sea, Brave Garibaldi's Italy; Pleads everywhere for rights of man, Why not for her own poor Piegan ?

The summer fields of flowery Spain Give promise of bright Freedom's grain ; Far to the distant Orient A flash of fiery thought is sent, The dark Mongolian is stirred, With every potent, piercing word ; To all the races 'neath the sun She welcome gives, even the one So lately bound to shame and toil, Enslaved, enfranchised on her soil; For whom her own tair sons were slain, o wash away loui slavery's stain : Oh, in this splendid perfect plan, There is a place for the poor Piegan. Justice still bends above the earth, To mark the deeds of shame or worth ; Each in the balance shall be tried, Oh, not upon the natiou's side Of shame, let us our tribute lay, But on the side of truth alway; Remember, "Whatso, er is done Unto the teeblest little one," The loving Master once hath said. "That ye do unto me instead ;" I look, behold the Son of Man Bears in his arms the poor Piegan.

in the lower part of the house. I saw her come through the hall, in at the door, pass me on the floor, and stand at the window, apparently looking out at the street. I asked her what attracted her attention. She made no reply, and in a moment she disappeared. In the course of a few hours she came up to her room. I related the circumstance, but she seemed to think it merely a joke. I have read Brewster's works, but have never been satisfied in regard to this singular phenomena.

D. TRUESDELL.

For the Beligio-Philosophical Journal.

Daniel March-Samuel-Witch of Endors

BROTHER JONES :- Having had a late number of the Chicago Times sent me by some one that seemed to have a welfare in my immortal soul, I found it contained a sermon marked all round with a pencil, that was delivered by Rev. J. C. White, on "Ancient Divination and Modern Spiritualism." I find after perusing the article, that it savors of the same spirit of another article that has lately made its appearance in our midst, written by Daniel March, D.D., and callindex, written by Daniel March, D.D., and cal-ed the Night Scenes of the Bible. This has found its way into, and has been, I think quite exten-sively sold, in this community. As the visit of Saul to the woman of Endor comes under that head, he gives an orthodox account of his visit, which is worthy of perusal by every Spiritualist throughout the land -of course not for its heauty or meral land,-of course, not for its beauty or moral worth, or the honesty that it bears on its face, My attention was first called to it by an orthodox friend. I perused the article, and I here quote from it that it may reach many that it would not otherwise, so that all may judge of its candor, and also what the greater lights are driven to in trying to put down the modern manifestations of spirits. After giving an account of the inquiry tor one having a familiar spirit, and their travels, he says: "One of those wretched cabins, forming the entrance of a rocky cavern on the the mountain side, Saul and his attendants seek out in the darkness, and his attendants seek out in the darkness, and enter in that damp and diabolic den at mid-night. They find a solitary Hag, who receives their late intrusion with mingled terror and cursing. Her fear is allayed by the promise of secrecy, and her wrath is appeased by the promise of rich reward. In this wretched hamlet, of Endor, with a heathen name and halt hea-then population, this outcast woman of Israel. has hidden herself away, that she may the more safely and profitably practice the protane art of Divination. She pretends to the power of call-ing back the spirits of the departed, and wresting the secrets from the unknown future; but she has no more power over the spirits of the dead than the man has over the clouds.

Her magical arts are wicked and forbidden,-not because they have any power over spiritual agencies good or evil, but because they are im-positions and lies." After commenting at some length, he says, "And the woman said to Saul, 'Whom shall I bring up to thee' And Saul said, 'bring me up Samuel' And before the woman hed time to practice her arts for the decation had time to practice her arts for the deception of the king, behold at the command of God, Samuel actually appeared. The woman herself had not the least expectation of any such thing. She was so startled and terrified that she cried out with a shriek of horror. She was well fited by her abandoned character, and by the long practice of her imposition, to turn any unexpected occurrence, to the the credit of her divination. But the actual appearance of a living man from the Spirit World was too much for her courage and her self possession.

It was what she had long pretended to see and do; but to her it was as great a surprise as it would have been had the stony idols come down from the sides of the cave and spoke with a human voice. Her magical arts had no power to compel the great prophet to leave the society of Abraham and Moses and appear in that den of sorcery. The Spirits of the mighty dead have something else to do than to answer the call of conjurors and clairvoyants in any age and any land;and if they were to come down from their high seats in bliss, they would bring better messages and wiser counsels than the seers and mediums of modern times have exhorted in their name." I have here given the principal points arrived at by this learned Divine, to prove that modern Spiritualism is of the devil, and it appears to me, that he has given his Bible the hardest blow. I would here give a lew questions for him or any other to answer: First, By what authority does he say his wrath was appeased by the offer of rich reward? Second, By what authority does he call her a Hag? Third, By what authority does he say that she received them with mingled tear and cursing.

commencing with the gaseous matter flowing from the ever living father, filling immensity through all time, forming worlds, developing the mineral, vegetable, and animal kingdoms; gradually unfolding forms, and when every property was called into action, the whole com-

bined in producing the ultimate man. Our recreation consists in conversation, promenading, music, dancing, etc. Our musical instruments are similar to yours. The harp is our favorite. We have immense marble floors for public receptions, dancing and promenading. There are no buildings in this sphere—no stated time for rest. With us, it is one eternal day of pleasure and unalloyed joy.

For the Religio-Philosophical Journal.

Conflict of Opinions.

BY M. NOYL.

ED. RELIGIO-PPILOSOPHICAL JOURNAL:-It is very seldom I contribute articles to any of the literary journals of the period, and, indeed, it is with extreme reluctance I essay to write at the present time. But the day is fast approaching, aye, it has already arrived, when every man and woman who understands the situation, and can give expression to their views, are imperatively called upon the stage.

The world is being whirled around now with astonishing speed, not only on its geographical, but its mental axis, and the people are already dizzy, and anxiously waiting for the coming crisis. Nor is this representation far fetched. The moral world is trembling under the march of armies hurrying to the battle. One of these armies we shall note. They come forward with firm bold steps. They are terribly in earnest. They are clothed for the battle. Their flag floats high, and is held by firm hands and on its striped tolds are inscribed, "Liberty of Conscience." They are the free thinkers, the infidels to creeds, who have fought every battle, and struck every blow which has resulted in the liberation and emancipation of human beings from either moral or physical servitude.

They have been condemned; they have been seorned, and hated, and abused, but they are ready and prepared for the battle. These men are mostly advocates of the philosophy of nature. They believe in a God, but that God occupies a natural place in nature and cannot be above nature in a theological sense. Is God eternal? 90 is nature. Is God infinite? 80 is nature. Is God everywhere?' so is nature. Neither can God violate or control any of its laws, for by them is nature ruled.

In the present essay I shall confine myself to the expression of some ideas I have concerning the nature of God, agreeing also as I do with the free thinkers I have described.

I believe that the principle or being called God, has a two-fold nature-we might express it as two parts, comprising Internal and External God. Each of these two parts are again subdivided into two parts, comprising,-1: A life or living principle; 2: A body.

The first or internal part of God is composed f, 1: the spirit; 2: the spirit body of the universe, which are visible only to our spiritual nature.

The second or external part of God is composed of, 1: The Life; 2: Life (or gross) Body. The gross material universe, the body, we can see with our eyes and handle, but the life of which is too fine (not immaterial) to treat in either manner.

To recapitulate: God comprises, internally, the spirit and spirit body of nature; externally, the life and hie body of nature.

He is united by attraction. He is governed by fixed and eternal laws. His mind in its

For the Religio-Philosophical Jou, rnal.

Planchette and Apparitions,

DEAR BROTHER: Yours of 5th inst. is before me. We have a Planchette, and occasionally persons call to investigate the phenomena. We freely give our time to gratify the curiosity of our friends.

The following was written by Planchette. Q Will you give us the name of some one we have known in the form?

A. Yes. (The name of a young lady was then written who was a resident of the vicinity, but had left a few months ago on a vist to the state of-and was a very long distance from here.)

When did you die ?

- Yesterday.
- Does your pa know that you are dead?
- Did you telegraph to your pa? No, but my friends did. Q.
- Ά.
- When will your paget the despatch? Q.
- A. Q. To-morrow.
- What disease did you die of?
- Of heart disease. Q. Will you give us a test.
- Miss —, (a good test). Do you believe in Spiritualism? Q.
- Α.

The above is as near as my memory serves me.

The young lady has written back to her friends since, and we have good reason to believe that Planchette gave us wrong information.

I have omitted names for special reasons. Do you believe that a spirit dwelling in the form, a thousand miles distant, can control Planchette, and write a communication?

You wish to know something about the medium. He is a young gentleman about 27 years old, light complexion, and well developed. He is a member of the M. E. Church, and very well respected by all his acquintances. He does not claim to be a believer in Spiritualism.

I have seen a great deal of Planchette's communications, and I have no reason to doubt the honesty of the medium.

A gentleman present asked Planchette to write the name of his father. The name was written and acknowledged to be correct. Frequently names of deceased persons have been written, and upon asking them what they wished to say, replied that they merely wished to let us know that they could come back. Some tell us that there are twelve degrees in heaven, and that there is no hell. Some tell us that there are evil spirits, and we should not have anything to do with them, for they would do us harm.

Planchette claims to be moved by spirit oower; and I know nothing to the contrary. Surely there is a mystery about it.

Any information that I may be in possession of that would aid you in your investigations, will be at your disposal.

What about apparitions, are there well attested facts ?

A number of years ago, when I was residing in the city of Cincinnatti, I occupied the second

Fourth, Where in the Bible does it give him authority for calling her an outcast and sorceress ?

Fifth, By what authority does he say that she had any pretensions that she did not or could not accomplish.

Sixth, By what authority does he say that Samuel actually appeared to Saul, for if he had, why did he ask her for a description of him, and lastly why does he attribute his downfall to his having sought the woman of Endor, for Samuel told him twenty-three years before, that his downfall was attributed to his disobedience in the war with the Amalekites. Now, there appears to be a vein running through this work, that, in many parts is most beautiful, for in treating upon that portion of the Bible, it includes most of the angel or spiritual visitations; but when any one arrives at his description of this manifestation, I for one think the old adage is a true one that there is but one step between the sublime and ridiculous, and that step is easily taken, and if the enemies of the modern manifestation resort to a denial of the Bible, they have no need for complaining of others for the same thing. But while Spiritualism is growing faster than any other religion from the days of Moses till the present time, let us all deal in a spirit of kindness towards all in their blind ignorance or zeal for tearing down others to build up their own. I will close by saying that all may read the Bible, 28th of first Samuel, and judge of the honesty of those orthodox leaders through the land. A.R.

LET A lady made her husband a present of a silver drinking cap, with an angel at the bottom. And when she filled it for him he used to drink it to the bottom; and she asked him why he drank every drop?

"Because, Ducky, I long to see the dear little angel at the bottom." Upon which she had the angel taken out, and a

devil engraved at the bottom. He drank all the

same, and she again asked him the reason. "Why," he replied, "because 1 won't leave the old devil a drop."

A San Franciscan, speaking of the orchestra in the Chinese theatre there, says : "I can tell you, you can go your bottom dollar that you never heard anything like it ; why, when that band strikes up it sounds like ten thousand wash bilers tumbling off a five story building onto a brick sidewalk."

A Boston lady has published a column in fine type, to prove that the dirst duty of woman is

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In the first scene we are introduced to Paul and Judas who have mounted their spirited steeds, for a day's journey in search of the recluse, Joun THE BAP-TIST. Weljourney with them—at noon they halt for rest and refreshments.

SCENE IT.

The bondsman, Judas, opens out a rich feast from his leathern bag, while Paul gives him a feast in turn, which is perfectly bewildering. They resume their jour-ney, and find the object of their search alone in a moun-tain cave, haranguing an imaginary audience. Paul and Judas enter—John frightened and squares himself for a fight; haughable scenes occur, and Paul gets well paid for his journey. SCENE III.

SCENE III.

Graphic description of the Mount of Olives and sur-rounding country, including the beautiful village of Bethany, the home of Lazarus, his lovely daughters Martha and Mary : the latter has a strange presentiment ; Martha tries to pry into the secret : Mary in tears, etc. SCENE IV.

Jesus visits the house of Lazarus, after a sajourn of many years in foreign binds. The weicome- a perplex-ing mystery solved. Mary swoons: comes to her senses -too good to be true, Jesus and Mary walk by moon-light alone in the garden; what transpired during the interview.

SCENE V.

The baptism: the storm: what John saw. Jesus of-fended, and John distressed; Paul jubilant. The opin-ion of Judas concerning Jesus, John and others. The multitude scatter; Paul commands Judas to follow Je-sus to his retreat; he obeys, is delighted with his com-pany, and becomes a disciple. What occurred there, SCENE VI.

Judas returns with a flattering report. Paul encour-ared, sends didas off in search of a fortune-teller. He stops at an Inn where he meets an old friend of his youth; have a jubilant time: secrets disclosed confiden-fully. A strange character here introduced, who plays an important part in the scenes following. Judas an important part in the scenes following. Judas finds a modium and engages a sitting for his master, Chicago and St. Louis-Depot, corner Madison and Canal sis.

SCENE XXIV.

The Disciples all meet at Bethany; a grand reunion, and infamous treachery. Mary accidentally catches a few words of some remark of Judas'. She discovers a plot, and warms Jesus, but he fails to see the point unfil it's too late. An infamous document sent by an officer from the great Sanhedrim; an immediate reply de-manded and answered.

SCENE XXY. Matters culminating very rapidly. A fearful scene. SCENE XXVI.

The last supper: strange conduct of the Apostle John. Judas retires from the company ; he returns

SCENE XXVII.

Jesus arrested, and his followers discusted: their game was up; fishing for *dsh* more incrative. The great trial; the witnesses and judges; exciting scenes and incidents. Another prisoner apprehended and brought into court; nine counts in the indictment. SCENE XXVIII.

The magnificent Palace and Fortross of Antonia, built by Herod the Great; the great hall of state. Pontious Pilate; Tiberius Casar. Herod Antipas comes to the city on business; attends the trial and had a severe trial himself. The Eather and Mother of Jesus; who are they? We shall see before the close of this scene.

BCENE XXIX.

Great excitement in Jerusalem and classwhere. A frantic mother and lover. Ho, for Calvary! The proces-sion; line of march. Marshalls; police executioners, &c. Martha and Mary in the crowd: Mary swoons and falls into the arms of Cosby, who, for the first time in his life, feels the weight of responsibility. The distressing scenes which follow. Hered Autipas musing in his pal-ace. A strange visitor; her affecting plea. The curiona bracelet: an impregnable monitor; Hored witts; has sent his own son to ignominions death; the scramble for the cross. Afast too late!

SCENE XXX.

SCENE XXX. Another Scene. The shades of night, and a murky mist hangs over Jerusalem. Paul and Judas under en-gagement to meet in a secluded spot, by moonlight, at the hour of midnight; Judas on time; his impatient walting, and the strange sensations which come over him; Paul approaches. The freedom papers and bag of gold are presented, and giftering weapons as well. "Are you prepared, Judas; you or I must die this night." The terrible contest; Paul the victor; the dying words of Judas to Paul, such as must thrill the soul of every reader of this remarkable book. reader of this remarkable book.

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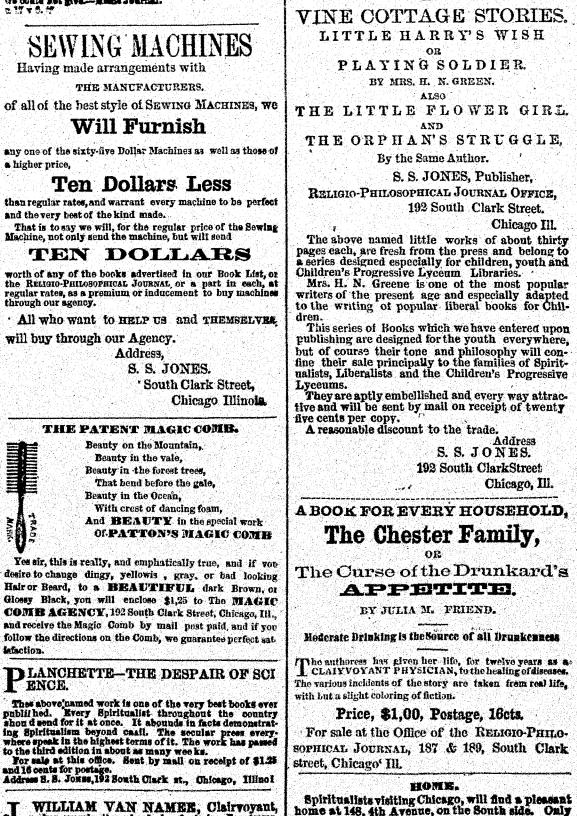
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There is a world of soul in his "Saturday Night." Let every one read it and think of the loved and the absent.

Another drop from the bucket of time into the vapory amethyst-another week lost here to be planed as a star up there to light the heaven : for heaven is this side, not beyond the beautiful blue! All these weeks—each of these Saturday rights— are but stars, each one but adding to the glory of the future, as one by one they are lifted home by Him—His record of time, to last through eternity. Some stars are brighter than other, as some weeks went Home laden with less sin, evil, wrong, selfishners and black heartedness than others. To night we are all alone in our room, but not in

thought. We have visitors, but you can not see them more than we can—but they are with us. Witnout, there is the hum, the noise, the bustle, the motion of city life and restless humanity. The air is keen and cold-like man's charity, cutting to shiver. Within, all is light, comfort and attraction. The fire burns in the grate-the black coal turning to white ashes as our acts are purified by the fire of trouble, sorrow, struggling and ago-ny of the heart wrestling for the prize it craves.

The carpet on the floor-the rug on which our litten sleeps, seem warm and carnest in their col-ors, like the life of an earnest man, whose heart-work carpets the floor of life, so that others may walk with less noise, and rest thereon more comfortably.

The large six-burner chandelier overhead throws its mellow-tinted light all about, just as kind words and honest eyes light and warm the heart. The pictures on the walls-the keepsakes everywhere to be seen, seem sociable, as if each one wanted to tell us the history of the characters represented, or the ones who have thus kindly remem-bered us. Who would not be happy thus sur-rounded? All these beautiful things won by hon-

est labor ? Better these evidences of striving, than a life of dissipation, with good to none. But something is lacking to night. We all lack something ! The loved and the absent. By wondrous power we cango to them, if they can not come to us. And we will go. * * * * * * * The invisible company just with us has trooped off in high glee, for spirits have their Saturday.

nights. And we, too, will go. Here is written evidence—a little scrap of paper written upon "once upon a time," and we will go on a visit to our darling. No. You can not go with us. The smiles and the tears-the hopes, joys, griefs, cor-rows and inner life of those we will soon visit, are not for you to know-nor who she be, nor where she live. But we know-and thither will we go.

* * * * *

Home again !

We saw her-but she did not see us-yet she wakened with a start, and tried so hard to listen, to look light into the darkness to her but light to us as we bent over her couch ! We went because it was lonesome staying alone when the heart is away: We went because we knew how. We had light-light from the window, buraing in Heaven, placed there and watched by one who for years has thrown that deep, clear, wondrous light full across and far along our pathway to guide us safe-ly where others fall, and too often fail to rise. We went, as do thousands who read this chapter, and who do often wish they could go to their loved and absent ones, but can not see the way because they have not thrown the shade of bigoted illiberality from across the soul.

As thousands of the good, the true, the earnest-hearted, the fearless, loving, caring, working ones wish they could go in a body to visit their loved and absent ones. We saw her.

tion or selfishness, to grow out of yourself into the morbidness of just, thirst, love for power or desire for dissipation till all the glorious, the man-like, the good, the God-like be frozen out. All this s with yourself. For as you will—as you elect for yourself—as you have the honor to be—as you have the will to dare, so, in exact proportion, will you have the power to accomplish. And thus can we all become better, stronger, more loving and more with those loved, but often absent when comes the morn of the morrow, or the resting hours of Saturday night.

Spiritnalism in Ithaca.New York, and Adjoining Towns,

Spiritualism has a strong hold upon the common mind. in Ithaca and the surrounding country. We have just completed an engagement with the Spiritualists of this place, ultimating in a grand necess.

Ithaca is a pleasant little town, of some eight or nine thousand inhabitants, situated at the head of Caynga Lake, and connected with the outer world by rail road to Oswego, on the Erle R. R.,by steamboat in summer to Cayuga Bridge, connecting with the N. Y. C. R. R.

The surrounding country is well adapted to farm ing purposes, and with a good rail road from Elmira to Cortland, Ithaca must take rank with Saratoga, Lake George or Newport, as a resort for pleasure seekers and invalids. No finer scenery can be found in any part of the Empire State than amongst the hills, valleys, streams and lakes of Cortland, Cayuga, and Tompsin's Counties. and especially about Ithaca.

Cornell University, founded by the Hon. Ezra Cornell, and endowed by him with a princely sum, where the youths of our country can be educated free of theological dogmas, bigotry and religious coercion, the minds of the students being left free. and they can go to whatever meeting they choose, of course the churches howl, and well they may, for here is a "big thing" that they have no part in, and they already prophesy its downfall and final overthrow. There are at this present writing, over five hundred young men here from every part of our country, and more demanding admission than can be accommodated at present.

We lectured in the beautiful Court House, which is capable of seating several hundred, and notwithstanding the very stormy weather, (for it stormed every evening during the month of March) there were more souls present than could find sitting room in the large and commodious reception room of the house.

Spiritualism in Ithaca is treated very much as Christ was in Judea 1840 years ago-it hath a devil,

Christ was in Judea 1540 years ago-it hath a devit, and is raising the same amongst the people, and especially the colored people. Some time ago, as we heard the story—there came to Ithaca a colored man by the name of Still, asking pecuniary help for the Liberian emi-gration fund. He called upon the colored minister, and may have heard the bin. One den and was hospitably entertained by him. One day, the wife of the colored minister went up stairs for some purpose, and found the stranger in their house, writing with both hands, at the same time having his eyes closed, as the man was in an unconscious state. Alarmed at this wonderful ex-hibition of phenomena, she rushed down stairs in great fear, and informed her better part and religious head of what was going on up stairs. The colored minister called Mr. Still to account for the benomena, when Mr. S. very quietly informed his host that it was a spirit. "Then," said the minister, "you are a Spiritual-

ist?" Yes," said Mr. S.

"Very well, sir, you will pick up your things and leave my house at once."

Mr. S. tried to remonstrate with his colored brother in Christ, but to no purpose, he had to go, and out he went. But Mr. 8. in the set of leaving the room, turned to the colored man of God (?) and

E. V. Wilson's Appointments for May, Saturday, April 30th; Sunday and Monday. May 1st and 2nd, at Oskaloosa, Iowa-tour lectures

Tuesday and Wednesday, May 3d and 4th, at Bonapart, Iowa,-two lectures.

Thursday, Friday, Saturday and Sunday, May 5th, 6th, 7th and 8th, at Des Moines, Iowa--five lectures,

Monday, Tuesday, Wednesday, Thursday, May 9th, 10th, 11th, and 12th, at Olumwa, Iowa -four lectures. Friday, Saturday and Sunday, May 13th, 14th,

15th, at Independence Iowa.

Tuesday, Wednesday, Thursday, May 17th, 18th and 19th, at Marshalltown, Iowa--three lectures.

Saturday and Sunday, May 21st and 22nd, at Iowa Falls, Iowa-three lectures. Tuesday, Wednesday and Thursday, May

24th, 25 h and 26th, at Parkersburgh, Iowathree lectures.

Saturday and Sunday, May 28th and 29th, at Dixon, Ill.-three lectures.

We will be at the yearly meeting at New Boston, Mercer Co., Ill, on the 4th and 5th of June next. Let the Friends in Mercer Co. rally round the altar, and all will be well.

Orders for Books and Subscriptions for the RELIGIO PPILOSOPHICAL JOURNAL Solicited. Subscribers in arrears will please be prepared to settle up old accounts and begin anew.

The friends of Spiritualism will confer together and consider the propriety of holding a State Convention in August or September, 1870.

TO CONCERSION

Where shall it be ?

Lydia A. Pearsal informs us of the death of George W. Jewett, eldest son of Dr. J. R. Jewett, of Lyons, Mich. After an illness of seven weeks, he passed away to the evergreen shores of the Summer Land. In his happy death the community had an example that Spiritualism has a consoling and elevating influence in the last moments of earth's children.

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LITTLE GRACE C. TREADWELL

"I RECEIVED YOUR LETTER DESIRING TO KNOW the particulars about my nicce. 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 cloud one eye entirely and she had an injury under the other one. Whenever she could open the lids, there was seen a thick whits 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 ever. She had been troubled with the Scorfula ever since she was born, and had always been unwell. Since she 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, for four or five years."

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

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THE STOMACH

OSTRICH.

The stomach of an ostrich will digest glass, flints, fron-cobble stones, and almost anything that may be put into it. It is not possible, or desirable, for man to acquire such s wonderful stomach. The neares human approximation to such vigorous digestion is to be found in these persons who have used Spence's Positi vePowders. Dyspeptics of ten, twenty, and even thirty years' standing, find that the Positive Powders cure their Dyspeysia, so that they can es and digest anything and everything that anybody else can-

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

ENOUGH FOR THIS TIME.

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

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

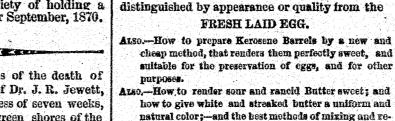
AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

THREE DOCTORS AND A WIZZARD.

A fier trying three M. D.'s. and one bottle of Wizzard Oil, and one other prescription; my wife's Rheumatism kept growing worse all the time, until she took Mrs. Spence's Positive Powders which cured her enlarged joinis, and now she is well and hearty. We also gave the Positive Powders to our little granddaughter at the age of two weeks old for Fits, and it has been the smartest little thing you ever saw up to yesterday, when it was taken with the Boar, et 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,

POSITIVE AND NEGATIVE POWDERS.

APRIL 23, 1870



BRICK POMEBOY.

We talked with her as she slept. We wiped a tear from her eyes, and she wakened with a trembling start—we passed a hand over her face never so lightly, and again she slept. One hand was un-der her face. The other lay just across her bosom. Her head was thrown back—the full, round throat, so fair and tempting; we could not help leaving a knss thereon. Did she know we were there? Ask her! She knew somebody was there, though the darkness was like a pall to her vision.

And she slept. We held her hand in ours. We held her to our heart. We saw the trouble go for the time from her spirit. Then we litted her carefully in our arms and kissed her closed eye lids, that when she awakened our image might never pass from her. And she did not awaken. This is the test-for thus light and pure is the kiss of true heart love-kiss given in pers m or spirit. Then heart love—kies given in pars in or spint. Then we kissed her lips, so often that often she might half bite them lest her love escape. Then we kissed her hands a dozen times, that the touch of none other might be as ours—then we whispered that one dearest of all words—*Darling*, in her ear, as here fine recorded to the low of her heart thus as her face responded to the joy of her heart thus given to bask in the sanshine of love. Then we kissed her again on her lips-sentinels left there to guard the heart none other now can win; and as she slept, as we all shall before waking "occr there." left to one work and duty.

* * * * * * * *

Do you who read ever think of your loved and absent ones? Do you hunger for that heart-rest which gives joy? Are you never lonesome when the loved ones are absent, the loved one-the one best loved of all? Do you not often wish that one were near you at home, or elsewhere, to enjoy with you the beautiful of life-the kiss of love-the touch so filled with God's electricity? Are there not times when the hours drag-when you so long to be with the absent, or have them with youwhen the brain is at rest, and the heart on duty, keeping watch and vigil against the labor of the morrow, which needs both brain and heart ?

Or are you so lost, so crushed, so wrapped in selfishness as to be content to live half a hie without the bliss which follows making others happy ? No-no-none of our readers are thus lost-thus storm tossed on the clouds, their present unloving, and their future but guess-work! Are you a times weary, heart-sick, needing rest to soul, to brain, to thought? Would you visit the loved and the absent—giving life and light to both hearts? You can if you will! If you live aright. Not like trembling, cringing, terror stricken, unedu-cated, bigoted slaves to that narrow-minded education you too often call religion, but which is but the gum of intolerance, thrown out of the tree by progress. Would you have a beautiful home? Then, good brother, strive to make it so, for you are the master, if you so will it.

There is something God-givenly glorious in being a man. In feeling in your heart that you are true, earnest, honest, and of use, if not to others, at least to yourself. It is the germ of power to control yourself-to keep your heart warm, your words from roughness, especially to the loved ones-your brain cool when battling with life-your mind and hody well and whole, with vigorous manhood, gentle touch, and love's electricity, when comes the hour for home joys, and communion with the loved.

It is glorious to be able to sustain yourself-to know you can walk where others fall-can run where others grope-can live where others but stay-can be loved and pitied and cared for, as God's sunshine and moist dew cares for the tender-plant—can be loved, pitied and held to the heart all the home hours, while many are but endured by the home ones your dissipation has made sick at heart and desert-lifed forever.

Those who are unloving here, will be unloved over there. Those who fool themselves away here will not be connted over there, no more than the worm eaten bud which drops to the gutter in June will be a flower in July!

Would you have others to love you? Then be kind, liberal, forgiving, charitable, pleasant faced, and considerate of the feelings of others. Would you have others look to your coming with anxious delight, glad when with you—lonely when away? Then be a man—simply yourself just as God in-tended. Do volte period by education, distp?.

0

"Sir, you will repent this," and then left the hous

What became of Mr. Still we did not learn, but many of the brethren in the colored church fully believe that Still was Satan. Certainly there is a similarity in the names. There is an 8. in each, and a T., and hell has two L's in it, and devil has an I. and L. in it—S-T-I-LL-Still, Satan, Devil, Hell,—strange coincidences. Well, shortly after Mr. Still left, raps commenced, furniture became animated, walked without legs, flew through the room without wings, doors were locked and un locked, opened and shut, beds when made, would become animated and unmake themselves. The Holy Bible, "Word of God," would leave its place on the shelf and take to the floor ; and other phenomena, wonderful and surprising, take place,such as hurting the children, tearing clothes, break.

ing dishes and furniture, etc., etc. The minister concedes the fact, but is stubbord as a mule, accuses the Spiritualists of haunting his house ; declares that they send in the influence ; has said that the Lord and himself is enough for the devil : that he could fight it out on the line of faith and prayer until he is master of the position. We sought to interview him, but he was too holy. We did not see him. The facts are simply these : Mr. Still is a good medium, no doubt, and through him the spirits have developed fine physical me-diumship in a little girl in the minister's family, and the bigotry of the man, and his rehgiou, pre-vents the full development of the law,—hence the angularity of the phenomena. Give the spirit, or spirits an opportunity to develop the little girl, and Ithaca would soon have a colored wonder.

The Lang-Skinner cases of supposed poisoning, have attracted marked attention for a few days past. The facts are these. Three children have died of late in the Lang-Skinner families. They are cousins, and their deaths are supposed to be the "results of arsenical poison" But whatever may be the cause, the sad affair has testified to the truths of Spiritualism. The reader, when reading the subjoined extract from the *lthacan*, of March 26th inst, will remember that the persons referred to by Kittle Skinner, when dying, were in the Spirit Land. How true it is that in death we are not Blessed words from poor little Kittie. Let alone. me be "dressed just like little Bella Lang, for she was so beautiful."

Again, "Papa, take hold of my hand and help me across."

Thank God for the testimony of little Kittle Skinner. What a theme for a spirit sorg. In our next we shall give an account of the haunted house in Virgil.

DEATH OF KITTIE SKINNER.

Since the above was written, we have another sad act to add in the history of this terrible or-deal—an ordeal through which this community is passing with and hearts and indignation aroused by deep suspicions of the darkest character.

After the removal of Olive Porter's corpse to Mr. McDougall's, the next door, little Kittie Skin-ner continued to grow worse until between seven and eight o'clock Wednesday night, when her sufferings became intense. She could with difficulty he kept quiet and only by giving a good deal of anesthetics. All the time she asked for cooling substances, as snow and ice, on account of her burning stomach. About twelve o'clock she began calling for her relatives and had all night called for her mama. Her cries for her mother were pitiinl and could be heard in the street. Her mother was abed sick, and declared she could not get up to come to her dying child. At last death came to the little sufferer's relief, but gradually, for after the became easier she could talk. She talked constantly of her relatives and said she saw Bella Lang, who was buried last week, and she had a beautiful white dress all plaited about the waist, beautiful white dress all plaited about the waist, and gathered in the skirt. She said she wanted to be dressed just like little Bella, for she was so beautiful. Not long before she died, in the midst of her talk, she said, "Papa, take hold of my hand and help me across." Between six and seven Thursday morning she breathed her last, only strangers standing by and watching her child spirit take its leave from the abused body. We understand that soon after the death, the mother, Mrs. Skinner, who was too sick to come to the bed-side of her suffering and dying child when it called so loudly for her in the night, got up and came Marie's's auf wa' about tur horse,

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Vol 7 no 25 9t

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

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

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