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Ernth wears no mask, bows at no human shrine, seeks neither place nor applanse : she only asks a hearing.

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S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, MARCH 2, 1872.

Poetry.

Written for the Religio-Philosophical Journal. A HOPE. BY HUDSON TUTTLE. I have a Hope, 't is only half expressed

That I may dwell on earth to see the day When every wrong and sin shall be redressed, And truth and right o'er all shall cast their ray, And darkness flee, Like storm at sea, Or a cloud-shadow o'er the grassy lea.

For all my transient life I 've felt the wrong Press heavily upon my burdened thoughts. Oft have I watched with sorrow earth's mad throng, Too oft to see the truth by error bought In marts of trade, In prices paid, And wept to see so soon the bargains made.

All things are wrong to what they might be made:

I'd see them righted by angelic sway, Then with a tear the wrong in earth be laid. And for a knell alone the rattling clay. All have their day, And fade away. Like evanescent rainbow's lurid play.

The right triumphant over dying might, Its victory already loudly cries; And through the fog I see the dawning light

In golden morning gild the spirit's skies. T' is coming soon, And ere its noon We'll live to love each other, not alone.

BRIEF OUTLOOK. BY LUTHER COLEY.

The star of empire westward wends its way, From Europe's shores the human flood flows in, And teeming life, at no far distant day, The fruits of labor shall most nobly win.

No pious bigot's wand shall power possess. To warp the minds of honest-hearted men; Freedom of conscience all the races bless, When the great Now shall take the place of Then

as well as the internal man? When I have put this question to Spiritualists they have general-ly tried to jump over the difficulty by assuming that the internal beast *does* so live on-very well-but how far down in the scale must we go to find the beginning of eternal life. So much for difficulty No. 1. Now for No. 2. I was going home from a very "eloquent" spiritualistic lecture one night when I overtook a little, old man who began to talk about the lecture. Said he-"This notion of a spiritual body looks plausible at first, but when does it begin? That is what puzzles me." Exactly so. This has puzzled me ever since I first began to read Swedenborg, but I had never mentioned it nor heard it mentioned before. I looked in vain in the literature of the "New Church" and of Spiritualism for light on this point. There must be some *point* of development at which, if the bodily organism of the mother and embryo child were destroyed, the spirit form of the child would live on. Who can *imagine* where it would be. The only allusion I have ever seen on this point was in a lecture by J. M. Peebles—he says it lives on from the "sa-cred moment of conception." When is that? You may plant a pea in the ground and if there is enough warmth and moisture it will grad-ually sprout and grow. But who can tell us about the "sacred moment" when it first began to sucell? Is birth the time when the spirit begins its independent existence? Birth is an unimportant circumstance and may be hastened or hindered by accident. Or is at the "first dawning of intelligence" of the birth,—and

nal pig live on after the dissolution of the body

when is that? Such are two of the fundamental difficulties I find with the *foundation* of your philosophy. I want them removed. The idea of "falling into naught" is no more agreeable to me than to other men. Spiritualists and Swedenborgians, what can you do for me? Maybe the fact that we do not die can be established and leave these difficulties where they are. If so, I shall be glad -but I want no more rhetoric on that subject, and it is because I believe you are not much of a dealer in that article that I address you. I know you have written a book entitled "Arcana of Spiritualism." Perhaps my questions are answered in that. I intend to procure it as soon as I can. I am not a seer, nor a genius, nor a man of science, but an humble philoso pher of the school of Gradgrind. I want "facts, sir, facts," and that is all any body wants-if we only know what ails us. The trouble with Brother Gradgrind was that there are certain classes of facts that he could not appreciate. My attention has lately been recalled to this subject. I want the question settled "If a man die shall he live again?" You know I am not alone in my position. It is not true by a long ways, as I have seen asserted in Spiritual papers that all who investigate become convinced. If you think it worth your while, I would like to hear from you.

life, at length to become immortal in the spirit of man This is the re-incarnation of life. As the physical form breaks down into its elements to be again resurrected in living beings, so the spiritual portion is disolved to be re-incarnated. There is, however, no transposition of individ-uality, which is as completely lost, as is the bodily structure, which is wafted by the winds to remotest parts, and enters into the forma-tion of countless forms.

All living beings possess spirits, but only in man is the evolution sufficiently complete for the preservation of spiritual individuality after the death of the body. The existence of a spirit, even after that event, is not conclusive of its immortality. As the animal and human kingdoms inextricably blend; as in every infant, the progress of man from the brute is re-peated, the line between the mortal and immortal cannot be sharply defined. All that can be said of the embryo is that it possesses the possibilities of immortality.

HUDSON TUTTLE. Berlin Hights, Ohio.

Items of Interest-By J. O. Barrett.

A GOOD OLD AGE.

What is more beautiful? The autumn of life ripens all our earth disciplines. "We have fought the good fight!" Beautiful indeed the aged father or mother, with a veil over the vision of memory, with a "door open in heaven," with attending angels to take our beloved

to the rejuvenating life beyond. Says Zschokee: "On my seventieth birth-day I felt as if I were standing on a mountain hight, at whose feet the ocean of eternity was audibly rushing; while behind me, life, with its deserts and flower-gardens, its sunny days and its stormy days, spread out green, wild, and beautiful. Formerly, when I read and heard of the joylessness of age, I was filled with sadness; but I now wonder that it presents so much that is agreeable. The more the world diminishes and grows dark, the less I feel the loss of it; for the dawn of the new world grows

orthodox family. "Our departing friends make no distinction as to faith, when visioned in the glories of the immortal world. The angels always come when there is a necessity, and conditions will warrant a revealment from the other side.

"I was greatly pleased," says Dr. Thomson, "with a little incident a mother gave me the other day. A child lay dying. Feeling unusu-al sensations, she said, 'Mamma, what is the matter with me?'

Mother.—' My child, you are dying.' Child.—' Well, mamma, what is dying?'

Mother .- ' To you, dear child, it is going to heaven. Child .- 'Where is heaven?'

Mother.—' It is where God is, and the angels, and the good men made perfect.'

Child .- ' But, mamma, I am not acquainted with any of those, and do not like to go alone; won't you go with me?' Mother — 'O, Mary, I cannot. God has call-

ed you only; not me, now.' Turning to the father, she asked the same question. Then piteously to each of her broth-ers and sisters, she repeated the same interroga-tory, and received the same response. She then fell into a gentle slumber, from which she awoke in a transport of joy, saying: 'You need not go with me; I can go alone. I have been there, and grandmamma is there, and grandpapa is there, and Aunt Martha.'

LOVE CALLING THE DEPARTING BACK.

It was love, too, that called back in recognition, a child to its mother, as thus described by a sympathetic friend: "Dimly burned one solitary lamp, keeping midnight vigil in the hum-ble abode of poverty and death. On a small pallet of straw lay a suffering child, tossing restlessly to and fro, while by his side sat his al-most heart-broken mother. The child sleptall unconsciously—his last sleep, save the long sleep of Death, so soon to follow. Suddenly those dull eyes opened, the first time for many hours, and he whispered, in gentle accents, the name of Mother. 'Am I with you yet, dear mother? Oh, I have had a delightful dream! bright forms fitted around me, and beckoned me away from the cruel world of ours. Mounted on their snowy pinions, I soared far, far away. Sweet music greeted my ears, and myriads of shining ones pressed around me. Among them, mother, was our dear father, too, who warmly greeted me, and asked for you, the only member of our bright circle who was not with us. I called you-did I not mother? and the bright vision vanished from my sight. But was it all a dream? No, no: he beckoned me. I am-I am-' and as the sound died away, the spirit returned to the God who gave it. 'Oh, blessed thought!' murmured the bereaved mother, 'that when my earthly course is finished, those loved and gone be-fore will bear my spirit away to its bright home in the sky.' "Lay her in the earth: And from her fain unpolluted flesh shall violets spring. I tell you churlish priest, a minstering angel shall my sister be when thou liest howling.

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grasp and handle any subject presented. Nearly the entire verdict of the community, is that both in suavity and logic, he completely vanquished his opponent.

The discussions and lectures have awakened free thought, and created such a sensation in the ranks of fossilized theology, that the trustees of the United Brethren Church, double locked the house they claim to occupy, but the stockholders opened it with a key at-tached to an axe handle, and the Doctor lectured there. We can recommend him as an able lecturer, or debater, and hope societies wishing a speaker, will give him a call, His address for a few weeks, is Quincy, Mich.

WM. BRYAN. Pres, of Hillsdale Co., Circle. Woodbridge, Mich.

J. O. Barrett's Moral Philosophy.

In a recently published article, J. O. Bar-rett says that criticisms such as Hudson Tuttle and others have published on the princithe and others have published on the princi-ples of Victoria C. Woodhull, "only help her." There are two ways to elect Victoria President of these States: by opposition, and co-operation; and when elected, it is not quite so pleasant to be left out in the cold, all for the sake of 'the constitution."

When we decide on a course of action, we had supposed some higher motive than "being left out in the cold " should actuate us. We had supposed the Rev. J. O. Barrett would stand up for principle, and not for the party who was *likely to win!* Mrs. Woodhull may be elected President, and then, having cooperated, will prove a good thing; so, throw up your hat for her! It is not to be asked, are her principles right? will not her social doctrines lead to anarchy and ruin? but will she win? Aye. Then run to her out of "the cold!"

This doctrine was never imbibed from Spiritualism. It is the outgrowth of a cool, calculating parvenu selfishness, as unmanly as it is ignoble. It is the doctrine Judas might be supposed to preach to Jesus. "See good Lord, if the Pharisees win, it will not be pleasant to be left out in the cold, for the sake of our ideas; let us throw up our hats, and co-operate with the Pharisees!" How much suffering Mr. Barrett might have saved, had he been allowed to counsel the martyrs who have borne the keen torture of rack and rod, or the terrible pangs of the fagot's flame. He would have said to them in a voice tender as a woman's, "Don't you see that it is best to co-operate with the side that wins? Don't you know your standing out in the cold only helps that party to win. We fain would believe Mr. B. wrote in haste and unthinkingly. We cannot believe he would be influenced by the motives he sug gests, where such vital principles are involved He asks with irony if the "Brothers (Tuttle, Bailey, Mrs. H: idinge, etc.) feel they have put on strong brakes to the radical car." It strikes us that strong brakes are just now needed. They cannot be accused of making their bold opposition to get in "out of the cold." They stand nobly up for principle, and it comes with poor grace from one who confessedly is fleeing to the shelter of that opposition be cause he thinks it will rise, to cast on them re proach, or taunt them because the principles they advocate are not able to stay the tide of fanaticism. The prospect of office is bewitch ing, and has been the price for many a poor soul sold to the devil. When "Victoria" is elected "president of these States," we hope she will reward the vir tuous principles of her early friend, who, with statesmanlike instinct, saw she would "rise." with the Glen Beulah Postoffice, or, at least appoint him to write her biography, under the taking title of "The Free-Love Pilgrim."

Cities shall rise on hillside and on plain, Where now the Indian's wigwam dots the land, The white man's skill the barren earth regain, And peace and plenty reign on every hand. -Banner of Light.

Do Animals have Immortal Spirits? -If Man has an Immortal Spirit, when does it begin to exist?

I presume that I shall be pardoned by the author of the following private letter, for publishing it entire. It gives an able expression to two of the greatest difficulties which beset the spiritual philosophy in the minds of thinkers. With the exception of the doctrines of conservation of force, and creation by evolution, these difficulties have seemingly become more insurmountable, and have been occupied as high vantage ground by skepticism.

To escape the pressure of materialism, the old doctrine of re-incarnation has been revived, which, by making creation a succession of miracles, at once places itself outside the province of reason and the spirit realm, instead of being controlled by law, becomes the law to the physical elements with which it clothes and expresses itself. Of this theory I cannot speak at present. Commanding as it does the be-lief of a majority of European Spiritualists, and many in this country, it deserves respectful attention, although in the form in which it is presented, it has little or no support from science. Its strongest position is the time old statement: If spirits are immortal in the futare, they must have an infinite past, as whatever has a beginning must have an end. It is impossible for an immortal spirit to spring from a mortal form. Exceptions may be taken to this position, and even should they not be successfully maintained, the opposing difficulties of physical science are not met by the scheme of re-incarnation.

HUDSON TUTTLE, Dear Sir :- Assuming your willingness to answer the questions and remove the doubt in the minds of skeptics concerning the theory of "spirituation," I make no apology-though personally a stranger to you-for addressing you on a subject which is "a matter of life or death " to us all. I remember reading, many years ago, an essay by Robert Chambers ^{concerning} the class of persons who are easily convinced," and the rapid and wide spread of spiritualism is proof to me that that class of Mappily constituted persons is very large. I was among the first to investigate this subject twenty years ago. I did so with high hopes and soon became familiar with most of the phenomena-but I finally retired from the seld disappointed-not having the good fortune to be one of the easily convinced. There are many things that I have witnessed that] can account for on no other theory but the spirit-ual. By the Spiritual theory I mean the theory of a spiritual man, existing in the natural body but distinct from it, and capable of existing without it-and that it is these disembodied spirits that produce what are called the "spirit al phenomena." Now there are some considerations which make this spiritual existence sppear to me simply *impossible*. Two of them I will set forth as well as I can. 1st. Man ame to be here on the carth somehow. I pre sume Spiritualists generally have given up the heory of his miraculous creation, if they ever believed it. How then came we but by some process of developement from lower species. an not imagine any other way. I have an ex tract from a lecture of Agassiz (who still holds against Darwin, but he will have to surrenby and by) showing that the intelligence ng only in degree. Such being the case,

CURRAN SWAIM.

ANSWERS.

Nunda, Ill.

In the brief space allowed for reply, I cannot even attempt to prove all the propositions I shall advance, but refer the question to "The Arcana of Spiritualism " for a more elaborate statement

We will take for granted that man is a dual structure, a spirit and a body, and attempt to solve the problems presented on that ground.

If the body is mortal, and the spirit immortal, we may first inquire what constituues im-mortality? The ballance and perfect equilibrium of the forces of decay and renovation. Could this obtain with the gross elements of the physical world, an immortal oak or lion would be as possible as an immortal man. But such balance cannot be be gained or preserved. Animal forms mature and perish; death is an essential result of life.

If man is immortal, it is not through miracle, but his spirit must be amimated and sustained by fixed laws. The grand doctrine of Creation by Evolution, unfolds the perfect physical man from the original chaos, and, extended still further, unfolds the immortal spirit. For as man is the crowning glory of creation, the crown ing glory of man is immortality, without which the creative scheme of nature is objectless. As the physical bodies of animals are only steps of progress to the development of man, as their component atoms are dissolved at death, so is whatever spiritual power they may possess. They have not reached the stage where the harmony is capable of preservation without the intervention of the body. The animal as well as man has a spirit, but its individuality is not preserved after death for this reason. But as the animal merges through intermediate forms into man, and the infant knows less than the perfect animal, the line of demarcation is drawn with seeming difficulty. A certain degree of advancement is absolutely essential, below which is nonentity and above which is immortality.

From what has been previously said of animals possessing spirits, it will be seen that a spirit is not necessarily immortal, but can be gradually extinguished as a lamp, burning for

an indefinite time and slowly going out. The spirit "begins to exist" as soon as the physical body which clothes it begins to exist. matures with it. If the parents have immortal spirits as well as mortal bodies, and if the corporal frames support the corporal being of the foetus, then their spiritual natures must in equal measure support the spirit of the foetus, and the growth of its spirit and body be similar.

But all spirits that thus "begin to exist" are not immortal. Up to the indefinite borders of the realm of man, the process is incomplete, and the spirit does not retain its identity after death, but is, as the Hindoo would say, absorbed

ever clearer and clearer.

Beautiful is this life-like picture of "grandmother," translated from a Spanish Ballad "Grandmother is very old; she is wrinkled and white-haired, but her eyes are soft and bright; she tells the prettiest stories, and she has a new silk gown worked with great flowers which make a loud rustling against the walls. Grandmother knows many things, for she has lived a long, long time-a great while before father and mother; this is certain. Grandfather has a psalm book, with a silver clasp, and she reads very often in this book. In the middle of the volume is a rose pressed out and dried, which is not as pretty as the roses in the conservatory; yet grandmother regards it with a smile of happiness; and tears come into her eyes. Why does grandmother gaze upon that dried flower in her psalm book? Dost thou desire to know? Whenever grandmother's tears fall upon that flower, it lifts up its stem, its leaves resume their colors, and then the walls fall as if they were but clouds, and on all sides around grandmother spreads the green, beautiful, forest, where the sun scarcely pierces the foilage. And then grandmother is young again; she is a charming young girl with blonde locks and fresh cheeks; she is fair and brilliant, no flower is brighter. By her side is seated a handsome, graceful young man, who presents her a rose, as he smiles. Grandmother never smiles in that way? Ah, yes, even now, she smiles again as then. He has gone; a thousand visions and a thousand thoughts have taken his place. The handsome young man is gone; the rose is spread out on the psalm book; grandmother falls back in her large arm chair; she gazes on the faded rose spread upon the open book; grandmother is dead! She was put in the black coffin, wrapped in white linen; she was so handsome! Her eyes were closed, but every wrinkle had disappeared, she lay there with a smile on her lips; her face surrounded with her venerable, silvery locks; none are afraid to look at her; it was still grandmother, so good and so beloved. The psalm book was placed in her coffin, under her head; she had also desired it, and the rose was in the book; and then they buried grandmother. On her grave, close to the church walls, was planted a rose bush, whose roses waved in the wind, and said: "It is pleasant to breathe in the dew and the moonbeams. If we are the freshest, some loved hand will come and gather us for the fairest maiden. Let us summon all our brilliancy and perfume." And the nightingale heard what the roses murmured, and it carolled in honor of the rose which the young girl had planted in her psalm book, of the rose that was faithfully kept until the cheeks, once so fresh, became wrinkled. It is so pleasant to live in a loved one's memory. And as the nightingale sang, the church organ pealed out those grand and beautiful psalms which in the book beneath grandmother's head, and then the moon shone down with all its brilliancy.

In Miss Muloch's "Thoughts about women occurs this fine passage:-" A life in which to learn has been made of all the materials granted to it, and through which the hand of the great designer can be plainly traced, whether its web be dark or bright, whether its pattern be clear or clouded, is not a life to be pitied; for it is a completed life."

Oh, yes, the thread found floating is attached again. "I will begin again," says Mountford in his "Euthanasy," "but it will be in a new earth, and under a new heaven. Nobler than a ship safely ending a long voyage, and sublimer than the setting sun, is the old age of a just, a kind, and useful life."

SPIRITS IN ORTHODOX FAMILIES.

Notes from Michigan.

BRO. JONES:-I write you to give you an account of a discussion that has just closed in this place; but allow me to preface my report with a little "brief" history.

For several years past, the Rev. N. S. Sey mour, Adventist, endorsed by Miles Grant, has kept bills posted about the country, challenging the Orthodox world, and offering a liberal reward to meet him in public discussion, and disprove the mortality of the soul, and several other resolutions embraced in the dogma of Adventism-no one daring to "pick up the glove," and enter the list; but from their cow ard's castle (the pulpit), would switch out their anathemas spiced with such epithets as anti-Christ, no-soulite, semi-infidel, and slurs at his personal character (which by the by is above reproach) and with other kindred drives. and when Mr. S., protested against such treatment and pressed them to meet him before the public, he was answered by P. E. J. N. Martin, one of his most flatulent defamers, with the insulting response: "Mr. Seymour, you mind your business and I will mind mine.'

Thus matters have stood until Dr. E. Sprague, late of Nebraska, came here and acepted the challenge.

The proposition presented by Mr. Seymour,

Resolved, That the scriptures teach, that man dies, soul and body, and is wholly dependent on Christ for a resurrection and reward. He led in the affirmation in the usual amount of bluff, which is too much a leading feature of modern pulpit declamation, also casting his hook and line into the shallow pool of sectarian prejudice, baited with advent prayers and hymns.

He contended man was made of the dust of the ground, and that that and breath was all there was of him-soul and body died together, and were buried in the grave, and there remained until the coming of Christ, at the end of the world; then the whole would be raised, and the saints caught up to meet their own savior in the air.

Dr. Sprague, Spiritualist, replied in the neg ative; met him manfully at every point. He proved that spirits are children of God, made in his image, and that God is a spirit, and that if spirits could die or cease to be,-God could die and cease to be. Also there is an inner man, and an outer man, and that the resurrection is now-that the family, both in heaven and earth, named as Christ's is one. that in all ages spirits have been seen, Samuel, Moses, Elijah, the Apocalyptic angls, and

GEO. R. FITCH. Pittsburgh, Penn.

Note from Emma Hardinge-Britten.

DEAR SIR:-I have but just seen a recent is sue of your paper, in which you make some severe remarks on my article in the London "Medium," commenting upon the lack of cor diality evinced by the Spiritual press of Ame rica towards me, on the occasion of my return to this country. As my remarks were called forth by those of a large number of friends on both sides of the water, who were, perhap foolish enough to draw a rather unfavorable contrast between my reception, and the abun dant hospitality and kindness extended to every American medium who has ever visited En gland, I see no occasion to retract the opinion I have expressed. I may have been in error however, in including the Western Spiritua papers in those opinions, and therefore I beg to express my regrets, that you and your con temporaries in the West, should have had eason to imagine yourselves wronged by what I have said. I have noticed that it has been a custom among those who desire to do honor to my fellow laborers in the field of Spiritual ism, to treat them to what is popularly termed "a surprise party." The Banner of Light has conferred this favor on me, in the shape of a recent editorial on my London letter. If the editors of that journal grant me the usual cour tesy of a reply, those whom it may concern will find in what I have written a far more extended answer to yours, as well as their re marks, than so utterly unworthy a subject seems to merit. Gladly consigning the whole affair to oblivion on this earth, and whatever judgment we may all deserve hereafter. I am, dear sir, in sincere kindness and good will to

Faithfully yours,

EMMA HARDINGE-BRITTEN,

so not he internal monkey and the inter- it again enters the physical structure of animal which I copied from a book—originating in an The Dr. proved himself fully competent to 251 Washington St., Boston, Mass.

From the Christmati Commercial SPIRITUAL PHENOMENA.

Spiritualism in Cincinnati, Ohio,

Spiritual phenomena expresses itself in so many forms that to attempt a general explana tion of its occurrence would not only transend my ability, but also the object and limit of my present writing. I shall, therefore, confine myself more to simple recording phenomena which have occurred under my present observation than to indulge in any speculative philosophy respecting their producing causes. Your readers. I assume, have an average share of general intelligence and ability to discriminate between facts and fancies; and n twithstanding a recent controversial writer in the Commercial declares it as his individual opinion that from the days of Adam to the present, men have been deceived, and love to be deceived, still I think the human mind is ever aspiring aft r truth, and will not rest satisfied until its mission is fulfilled, though that may lead it even to explore the unmapped empires of immensity. For one only I speak and protest sgainst this defamation. Why should think or write in the interst of a lic? Why should any being love to be deceived? Is the writer deceiving himself? In charity let us suppose the author of such a degrading sentiment did not, when penning it, represent his better judgement, but rather the intoxication of his zeal to slander and misrepresent the moral and intellectual status of at least five millions of his fellow-citizens. Would it not he well to divide the attention of our missionary friends while sending teachers abroad into heathen lands, at the same time to look after the pagan ignorance at home, however much it may be guided with fashionable foodle? But this is foreign to my purpose. More than twenty one years ago my attention was first directed to "spirit raps"—such at least those sounds were deemed to be. At the time my mental condition might be described as midnight atheism, having no idea of a future life, and consequently an avowed disbeliever in all the popular forms of religion. I became interested in the "raps" as a scientist, and not with any view of changing my opaque opinions in regard to death and the after life I said to myself: Science can create nothing! Its office is to discover laws by which phenomena can be produced. Having done this, apply them to the improvement of our social, 1 olitical and religious relations. The possession of knowledge confers upon man the power to bestow happiness upon his fellow-man. Hence I will examine these raps. I soon became interested. I found Professor Hare investigating the same subject; so, also, George Bush, Judge Edmonds, George Talmadge, Robert Dale Owen, Joh . Pierpont and quite a large number of others. They pronounced the origin of the raps to be spiritual. However, these were but the opinions of others. I recognized no authority in the domain of mind but truth! I listened to the raps, but could understand nothing Still I knew there must be a cau-e of which this phenomena was only the succeding effect, whether I ever discovered it or not It was soon made clear to my understanding, however, that these sounds represented sense, and only awaited my interpretation of them. Of course, I was awkward and ignorant of spiritnal matter as your correspondent "Teresa" is of magnetism and the writer's gender; but I interrogated the poor dumb thing (as I supposed) for such information as it could not give. Still I could not afford to give up the investigation. The raps might have a spiritual origin, and I felt like the wrecked mariner clinging to his last plank in mid ocean. By giving close attention to these raps, and timing them, they were made to signify yes or no. This was like the first lisp of the infant to its mother's ear. It is astonishing how much these monosylablles can be made to express. I had never before so high an appreciation of the injunction that your communications should be "yea, yea, or nay, nay." No two words can be made to express so much that is important to man. By rej ea ing the letters of the alphabet, the raps would indicate a particular letter to be written, which, by frequent repetitions, were formed into words. Now I began to understand the value of the raps as a medium of communication, and soon, by patient and persevering application, the name of a person was spelled whom I had mourned as lost for years. Not only the name was given, but also the startling message, "I still live and love y u!" My God! I - xclaimed, is it possible. Is there really a future life. And can it be that comm mication has been established between this and the place where our dead ones are! In all the preaching I had ever heard it had failed to satisfy my mind on the immortalit, of the soul of man so much as these little despised raps had done. Here was demonstration or proof positive of the continuation of life, and linked with human affections. The new thought was painfully interesting and omnipresent, absorbing every faculty of my mind. I seemed all at once to have passed a birthhood into a high r life, and a new feeling pervaded my entire being. No longer was life a purposeless blank I found a new application for words, and they represented a force and majesty of expression uaknown. I began to realize " how noble was man in reason, how infinite in faculties, in form and moving, how express and admirable, in action how like an angel in apprehension how like a god." The great lesson taught me by the raps was that I escaped annihilation. But now the raps were only the beginning of the phenomena, that were ultimately to fix the attention of the world, and change the whole aspect of human affairs. Soon after their advent, table-tipping exhibited the powers of the spirits to move weight-then the human hand was influenced to write automatically-then they controlled the whole nervous system in entrancement and children were made to speak the "wisdom of angels." The eye then became clarified and invested with periscopic or clairvoyant powers. Through suitable organizations the spirits then began to heal the sick, by the laying on of hands. Books were written, which have secured the allegiance of millions of thoughtful men and women to their teachings; and now, the same immortal beings have overcome the disabilities of ignorance to such an extent, as to be able to write with their own hands, and speak with their own tongues and lips, and present their heavenly faces for recognition, thereby giving man no excuse for remaining ignorant of his birthright, namely, the inheritance of another It will, in this hasty enumeration of phenom-ena, be seen that there has been from the first a gradual unfoldment or development of more satisfying manifestations of spirit life. What is reserved for the future we dare not even Very much is promised, and, if real ized, "the world will be the better for it." With all the thought I have given the subject. I have no dogmatic opinions to obtrude upon your readers. All Spiritualists are students, and whoever assumes to represent their views even of the causes of the phenomena will expose his temerity to a damaging criticism in his own household without effecting any good results. We must be careful.

house. You remember I did not attempt to explain the causes of these effects, but invited the reader to do his own thinking and form his own conclusions. Hereupon you beset me with questions of a lively character, which would have enabled you, could they be satisfactorly answered, to take a short cut over the domain of facts not at all in keeping with the importance of the subject. Don't be in such a hurry; we can make more progress by mov

You remember I stated that if you held a slate under the table, with a small piece of pencil on it, it would soon be covered with writing. A French letter, or sentence, was found written in this way. It had the signature of "Ney" subscribed. Now you criticise the power of the sentence; you call it weakly, and therefore it can not have been written by Your correspondent, more hypercritical, Nev. don't believe it is Ney's because there is a verb Well, if Ney is not the author, who is? It

a not important to know exactly who wrote it. What is Hecuba to you, or you to Hecuba? The more important question is, how was it written at all? You criticise Ney. Let him alone, and confine yourself to the fact. Do you admit it was Ney? If not, why criticise? If it was Ney, admit it, and you'll be counted feebly one among the ten millions of spiritual believers in the United States. Your correspondent can not refrain from looking at the small pencil. It's a small matter. He might magnify it with his pen, and then it would be larger. How puerile such stuff? Twaddle! The slate was held under the table with one hand. I know no word of French, and yet, with no other hand under the table but the one supporting the slate, this French sentence is written. The room was as light as a noon sun could make it. Could I have written it automatically? But the slate did not rest on my knee. My legs were not under the table. In this way not only French, but German, Italian, Greek, Hebrew and Latin are written fluently and elegantly. So, at least, is the testimony of those who understand these languages. Now, why this writing can not take place on the top of the table, where you propose sticking your dirty boots, I can not tell. I can not tell even why it takes place under the table. I only know that it does, and if I have any opinions in regard to the modus operandi in its p oduction, they are purely hypothetical and personal. But if the writing was the only curious thing occurring in the presence of Mrs. Hollis, we might possibly satisfy our reasoning minds by classing it among the vain tricks of the cardshufflers, and fortune tellers' fancy shifts. But you remember I stated that three Lands differing in size, shape and color, were projected from under the table, while you, alone, held the slate, and so perfectly materialized and humanized as to carry a pocket-book or knife from your outside hand, and place them on the slate under the table. This they repeated again and again, opening the pocket book, and emptying its contents on the floor. Subsequently, they gathered about forty bank bills up again, carefully refolded them returned them to their places in the book, adjusting the clasp and threw it from under the table as complete as when first taken.

From the draped aperture in the cabinet of the Davenport brothers, as many as six hands have been materialized and projected at once, while the young men were roped down to their seats with such devilish ingenuity that they have fainted from the torture of tight lacing to satisfy the cruel malignancy of stupid doubters. Hundreds of thoundands of people have witnesse I these hands.

But showing hands is not all of this. While names, circumstances, and dates by which you alone may be able to identify them. When they have a lenthy communication to make, they will fill several slates with writing. Now, what are you going to do about this? You say you don't want to le bothered with it, and your correspondent declares them to be "the acts of shortsighted mortals." In both cases you do injustice to yourselves, and you will, I hope, both live to feel ashamed of such shillyshally. Hitherto you have but seen and felt the hand of a spirit. Now close the blinds and exclude the sunlight, and hear their voices calling to you from the " Debatable Land," just over the border. Open your ears and you understanding, for you will hear more things about heaven and earth than was ever dreamed of in your philosophy. When the room is quiet, Mrs. Hollis with request to you to sing a stanza of a hymn or a song. She will not assist you, for the reason that she has no talent in that direction. You must sing alone. If you choose, you may sing the following:

Now, Mr. Editor, you will have observed that three of your five-senses have been unmistakable addressed to cap'ivate your understanding. You see, you feel, and you hear. To doubt after this amount of 'estimony is no evidence of good juagment, but rather of mental degeneration.

Will you still ask to be informed of what value all this evidence of a future life is to man ? what good purpose will it subserve? what ennobling ends promote? Does not your own udgment inform your reason and instruct your heart? Sir, all truth is valuable, whether we make application of it or not. Principles are the life of laws; ideas are the life of principles, and God is the life of ideas.

The uses to which Spiritualism may be applied it is yet premature to say, as they are not entirely manifest to our understandings. But that the contemplation of these phenomena and the discovery of their causes will give rise to ideas entirely practical in their character. I can not for a moment doubt. Ideas precede actualizations. In the construction of an edifice we first dig in the earth for a foundation and than cumber the band about with materials that express nothing but disorder and confusion to the uneducated eye of the lookers on. Here is nothing, you would say, to indicate an ediffice. But the builder comes and finds the material ready for use, and soon the structure rises before your astonished gaze-a thing of beauty and a joy forever. So will the Holy Temple of Truth be built. Every man and woman should work to prepare the material and have it ready for the coming artisan, who will rear its beautiful proportions from granite base to cloud-capped dome, to stand forever the hope and refuge of the world. Thus will the temple of Truth be built to stand white and immortally beautiful before the eyes of all men. When the eternal light of day reveals its symmetry, there will be found inscribed upon its walls in letters of deathless hue. No creeds! no doctrines! no bigotry, no vicarious atonement, no prayers for special favors or immuni ties from penalties of laws-but grand and far more ineffable will be the blazonry, proclaiming the Fatherhood of God! the Motherhood of Nature and the Brotherhood of Man!

Sects loom up before me like distilleries, And churches consecrated to death and hell, But splendid gin shops on the streets of time. The poor enebriate who pawns his rags, Or sells his manhood for a flery dram, Finds his fit counterpart where sages pawn. The starry vesture of the sciences— And purple robes of high philosophy, And sit like drunkards maudlin o'er their creeds." NEP. CINCINNA'II, OHIO.

Hudson Tuttle.—The Arcana of Spiritualism.

We extract the tollowing highly complimentary notice of the above mentioned author and his last work, from the London Human Nature, the leading English spiritual magazine:

Among the many valuable works that have proceeded from directly inspired, or abnormal enlightened authors, during the last twenty years, the writings of Hudson Tuttle occupy a place of honor as high as any, and posess certain merits peculiar to themselves. Mr Tuttle appears to us to have been selected by his spiritual guides as the fittest channel for communicating those scientific truths that form the proper basis for a science of human nature. This bright scholar of the celestial is emphatically what we heard him called by our friend, Mr. Burns, the other day-who, for aught we know, coined the word for the occasion, thorgh it deserves to pass current-"a factayou set at the table, these hands wrote on the | rian." Tuttle is very impatient of theories slate, still under the table; but they gave you | that will not bear the test of careful analysis and laborious research. It is curious to see this union of Dryasdust's grubbing among the details of material facts, dates, statistics, and the like, with flashing sunbeams of generalization, which cl arly come from those unclou 'ed regions of abstract thought, to which his angel ministrants delight to raise the mind. Some of Andrew Jackson Davis's works are wonderful examples of a co-ordinating faculty -a power of arranging ideas in their proper relations- to say nothing of his noble moral tone; Mr. Peebles frequently sheds over a subject a pleasant lunar lustre of lambent enthusiasm, and a mild glow of unkindly sentiment : Mrs. Hardinge pours forth the feelings of her large heart in a perfect torrent of fervid language, which can scarcely fail to leave us better for the copious baptism ; the philosophic utterances of our own much-esteemed medium, Mr. Morse, professedly from Tien-Sien-Tie, are worthy of his old compatriot, Lan-tsze, and leave Confucius very far behind. Other wellknown "writers and speakers under impression" have their distinctive gifts, which place us ordinary quill drivers at a great disadvantage; but, for the just union of scientific fact to supra-mundane theory, commend us to Mr. Hudson Tuttle. Take, for instance, his little books, entitled "The God-idea and Christ-Idea in History." Why, they contain the substance of Baring Gould's weighty, but erudite and scholarly volumes on "The Science of Religion " not to say Algers invaluable repertory of all theology, "The history of the Doctrine of a Future Life. And now we have to call sttention to another production from the same untiring hand, " The Arcana of Spiritualism : a Manual of Spiritual Science and Philosophy." *

"What is Truth?"

BROTHER JONES :- An article under the above heading, by Fred Alles, appears in the RELIGIO-PHILOSOFILICAL JOURNAL of Jan. 13, 1872, from which please permit us to make an extract or two and follow the subject with remarks. Here are the extracts :

What, then, constitutes truth? It consists of that which each individual mind accepts as true. So lon, as any mind accepts of an idea as true, so long is it a truth, but just so soon as a doubt springs up in the mind, then it ceases to occupy a place in that category.

Truth, then, is what we honestly believe, and our simple faith is truth.

If a person believes that the earth is the center of our solar system, (we credit his sincerity,) is it, therefore, as he believes? If a person, looking in a deep calm stream of water at night, sees the shadow of the moon and believes it is a cheese in visue at the better of the stream and numbers in lying at the bottom of the stream, and plunges in after it, is it a cheese? If a person without much observation or experience and with small mental capabilities, believes he knows more than another with larger capabilities and experience, is it, therefore, true that he does know the most⁸. Can an error i e a truth to any one because he believes the error is a truth? Where, then, is the necessity of proof or domonstration? Is it assumed that one can demonstrate what he believes as well as another can his belief? Is it not a d monstrable fact that the earth is not the center of our solar system, and that the shadow of the moon is not a cheese? Perhaps you had better ask the man who plunged into the stream after the cheese if he did not demonstrate the fact that it was not one. Or does the belief that an endless hell awaits the mass of mankind make the tradition true? Those who accept the belief believe that God is a personality of eternal and unlimited knowledge, power and goodness. Think, and the latter proposition demonstrates the falsity of the tradition, as clearly as that two halves are equal to the whole, or that two mountains, not at antipodes, cannot exist without a valley or depression between them, for infinite power and goodness must prevent infinite suffering

Let those who wish to arrive at a demonstration of what is truth, mark the difference of conjecture and facts. Grant freedom of expression on all sides. It does good sometimes to show to those whose beliefs are founded merely on tradition and conjecture that they are not sustained by facts. And the answer to what is truth, is, simply, whatever is a demonstrable fact is the truth, any belief to the contrary notwithstanding. A. C. BARNES.

Albia, Iowa.

----Items from New York.

BROTHER JONES :- Although our little city is so strongly fortified in the folds of Orthodoxy, still its power cannot stay the sun or moon as did Joshua of old, nor dare it come out from its priestly robe and discusse or r ason upon the living issues of the day. Though Elder Knapp recently held forth here to the disgust of all good people, his sermons were so full of sulphur and its choking fumes, that many an Orthodox brother was ashamed that the Devil ever crept into their creed. I heard one very fair-minded brother exclaim, that he "really wished their Elder would let the Devil alone and preach goodness of humanity !" This reminds me of a little colloquy between the Baptist Elder here and our Cit Recorder. Our Recorder has n't a very high estimate of ministers. Elder Haynes approached the Recorder and appealed to him to sign a petition against granting licenses to sell liquors, saying, "If we could only kill the Devil, your business, Mr. Recorder, would be at an end." The Recorder promptly replied, "Mr. Haynes that might possibl be so, but should Satan be slain your mission could certainly be dispensed with." The Elder didn't wish to argue further. The Elder didn't wish to argue further. Harry Bastian left here several weeks ago, and I

just learned he reached his home in the western part of this State to recruit for a season. Bastian's mediumship improves almost daily. While at my house, he being seated at the piano, in the afternoon, it tilt d and rocked, as though a host of the invisibles were present. He gave a large number that will tell in years to come. Now that he has gone, inquiries spring up here and there from "the

Voices from the People.

BALDWIN'S MILL, MICH.—J. T. Snow writes, We have been highly favored with good lectures from such speakers as Mrs. Emma Martin, C. Fred Farlin, Prof. Taylor, and the late A. B. Whiling. His sister, R. Augusta, has announced her deter-mination to enter the lecturing field. She is a young lady of prepossessing appearance, possessing a highly-cul ivated intellect and scholastic attain-ments. We predict for her a bright future. May we not confidently anticipate spirit messages from the other shore, through her organism by her spirit brother? spirit brother?

BINGHAMTON, N. Y.-E. C. Leonard writes.-I hope eve y friend of our glorious cause will do all they can to extend the circulation of this most valuable sheet, for the knowledge they and every reader may obtain of the life in the spheres, our spirits' home.

REMARKS :- Thanks, brother ; all that our friends do for the JOURNAL, is appreciated not only by us. but by myriads of angelic friends who are so anxious for the promulgation of the Philosophy of Life to the world.

DANVILLE, ILL.-J. J. Smith writes --If you could send us a test and physical medium,-one that can stand Orthodox clubs and rocks, to do so, for he is the one we want.

SACKETTS HARBOR, N. Y .- S. A. N. Kimball writes -And now allow me to congratulate you and add my praise to the Angel World, for the help you have had in getting the dear JOURNAL out so very beautifully again.

WHEELING, WEST VIRGINIA.-S. B. Williams writes.-I write a few lines from this stronghold of Orthodoxy, to say that we have had a course of lectures delivered here and some fine tests given by our good sister and medium, Mrs. Thompson, of Cleveland, and we have the promise of another great treat, namely, E. V. Wilson.

PENNVILLE, IND .- Rachel G. Irey writes .-Mrs. A. H. Coiby is powerful and eloquent beyond any one that has yet been among us. She is also philosophical and distinct in her expressions, and the manner in which she unfolds the grand truths of science to an eager waiting crowd, is astounding to the multitude.

COLBURN, IND.-Joel Peffly writes.-I notice in the RELIGIO-PHILOSOPHICAL JOUINAL that a certain scientist has advanced this idea, that the earth is toppling over on account of the vast accumulations of ice in the polar regions. Now, according to science and reason, this seems to be ridiculous. Query: If the earth topples over, which way will it fall, up or down? and how can it topple over at all, since the center of gravitation must be near the center of the earth, and every atom is drawn towards that great attraction? Is there not counterbalancing ice at the South Pole?

SYRACUSE, N. Y.-M. Peasley writes.-You can hardly imagine the happiness and delight your paper affords me. Every column I read affords me new and deep interess. A thousand thanks to you for the light you have thus diffused around my pathway, and may that light continue to shine with greater effulgence until the perfect day shall dawn with unspeakable glory upon us all.

CALAMUS, IOWA .- J. M. Dean writes .- I have been a reader of your paper since its commencement, and every week I prize it more highly, and especially for the past fifteen months, as I have been a constan subject for the doctors to operate on. And being confined to my room, I find the JOURNAL a regular and dear friend each week, laden with the truths my soul so longs for in this the time of my trials. It has driven many a dark cloud away.

ALGONA, IOWA.-J. Dunton writes.-Mediums of varied forms of manifestations have been developed here-some excellent test mediums; one healer, second to but few, has performed invisibles were present. He gave a large number many cures during the last year, - ome of an of sittings in this place, and made impressions astonishing character, his name is L. C. Dunton.

> SACCITY, IOWA .- Lucy C. Ronnsevell writes .-. We are alone in our religious ideas in this section of country, but our hearts are warm and zealous in the cause, as they have been for many years, and we cannot help looking forward to a shaking amongst the dry bones of old theology, even here in this desolate (as far as Spiritualism is concerned) corner of our great and glorious country. HALF MOON BAY, CAL.- Wm. S. Downing writes .- The JOURNAL abounds in so much reading matter interesting to the liberal-minded, and instructive to those weighed down by the dog-matical doctrines of the day, that I am all allve to its interests. I hope to see the day, when it will have a circulation excelled by no other. BOULDER, COLORADO .- Jos. Wolff writes .-Enclosed please find one dollar and fifty cents for the enclosed name. She is a young girl, just being developed as a medium, and needs knowledge. The JOURNAL is her best school, and I donate the enclosed to meet the proposition of our incognito generous friend. I wish every old subscriber might do the same.

The principal motive for writing you, to day is to again call your attention to the phenomena occuring in the presence of Mrs. Mary J. Hollis, and which recently took place at my "THOU ART GONE FROM MY GAZE "

Thou art gone from my gaze, like a beautiful dream, And I seek thee in vain by the meadow and stream. Oft I breache thy dear name to the winds floating by But thy sweet voice is mute to my boso o's lone sigh. In the stillness of night, when the stars milely shine My heart fondly holds sweet communion with thine; For I know thou art near, and wherever I be, That thy spirit of love keeps it watch over me."

You sing this alone! No, for you have scarcely commenced, when as many as four or six voices seem to wing the melody about the room, first now on one side and then on the other, or all around at the same time, until a very bouquet of most divine harmony steals through the portals of your ear and senses itself upon the soul. Each word is articulated with a crystal clearness and a virgin purity, which no human voice I have ever listened to could equal.

Now, this singing may not excite one "unused to the melting mood," or who is not ef-fected by the harmony of sweet sounds. Yet t'e e are those who, learing these heavenly choristers, languish under the enchantment, and grow not weary with these dulcet souls. But the quality of the singing has no esthetic influence over the mind of the logician or scientist. It is of more importance to know "who sings?" or what sings? Answer, ye hard-headed materialists, the question is direct as it is asked? It is not t e medium, for no single person can sing with six voices synchoriously in concert; besides, the voices are not ventriloquial, as Mrs Hollis will talk if you desire it while the singing is heard; but each voice is clean, clear, beautiful and sharp-cut in articulation. Who sings? Answer it who can.

But before the music has ceased to thrill your heart, you hear your name called by a familiar voice-one, however, long silent in death. You listen, and the voice tells you the story of your childhood, with an accuracy that startles you. Long forgotten circumstances are again revived, and you are reminded of the last promise made on earth-that if to revisit the shores of time were possible, it would be done to tell you of the life beyond the tombs. This interview may last an hour. In this way I have conversed with many friends for hours in the aggregate, and with the spirit of my mother for more than an hour and a half at a sitting

You do the same. No particular mental condition is necessary as a prerequisite to interview your friends. It is only expected that you will treat them with the amenities of a well-bred gentleman, or friend, as the case may be. Mrs. Hollis sees your friends while you converse with them, and describes their appearance-age, size, peculiarity of dress or person -with entire accuracy.

In noticing the above remarkable book, we cannot overlook the very striking photograhic likeness of the author which faces the titlepage. *

The student of anthropology will especially desire to note the organic developments of a mind capable of such unusual modes of action as are exhibited in the case of our transatlanic friend. The spectator is attracted by the positive, yet intelligent, far seeing eye; the strong, yet finely pointed nose; and the massive brain, and slender face.

Mr. Tuttle is a spiritual scientist, but not a spiritual man, and his powers direct him to a consideration of the material conditions of spiritual existence, rather than a conciousness of the metaphysical relations to the celestial grades of being which mark the experience of some other ecstatics. His attention is directed more towards the horizon than the zenith. Amongst intellectual dogs Mr. Tuttle is a mastiff of the most powerful build. He is tremendously positive and vigorous, and he grapples successfully. With irresistible power be casts about him right and left, and tossing obstacles on either side, he grips right at the real matter of-fact truth of the subject, and holds it up in triumph to the gaze of all. This remarkable faculty is very evident in the book before us. It is a perfect encyclopædia, not only of spir-itual facts, but of whole nature of man. By dint of arrangement and subdivision, the author avoids r petition, and states clearly and succinctly every point in his argument. Each section is a work in itself-a powerful bite of the giant jaws, which have disintegrated the whole immense subject into comfortable mouthfuls for those who are only cutting their intellectual teeth.

It affords us great pleasure to introduce the works of this writer in the most cordial manner to the readers of Human Nature ; to them his former volumes are not the products of a strange and distant clime, but the familiar words of a brother, well known and much be-

good seed sown by the way' But now we are looking forward to a feast of reason in the course of six lectures that E. V. Wilson is to deliver here on the evenings of Feb. 17th, 18th, 24th and 25th; also two Sunday mornings. He also is advertised as ready to discuss the following with any or all Orthodox ministers while here at this ; dace :

First: The Biole and Spiritualism are one and the same.

Second: We believe the Bible but deny the Orthodox interpretation.

But, perhaps, the Orthodox in consenting to a discussion, might feel some as the young collegiate when home at vacation. His pious mother wished him to attend church and hear their new preacher. "Mother," said he, "if your minister spits out his hell fire doctrine as some do, I, for one, shall leave." The minister did that very thing. The The minister did that very thing. young man, true to his manhood, started, an l when part way down the aisle the preacher roared out, "Young man, would you rather go to hell than hear me preach?" Turning himself mildly about, said, "Well, Parson, I think I should."

L. D. OLNET. Watertown, N Y.

----J. M. Prebles.

BROTHER JONES:-The following resolutions were unanimously adopted last evening by a crowded audience, at Manerva Hall:

WHEREAS, J. M. Peebles, of Hammonton, N. J. has, since March last, lectured to the Spiritualists of New Orleans, three months-one in April, and two recently-difying and instructing us in the principles of the spiritual philo ophy; and,

WHEREAS, his method of bringing these progress sive truths b fore the public mind has been so tempered with charity and fraternal kindness as to m et with a cordial reception from Spiritualists and a tacit approval even of inquiring sectarians; therefore,

Resolved, That a vote of thanks be tendered him for his outspoken utterances in behalf of mediumship, mediums, the spiritual phenomena and the harmonial philosophy in all its practical bearings.

Resolved, That we but utter the sentiments of Southern Spiritualists generally, when we cordially invite Mr. Peebles to return again to break to us the bread of life, and point us to fountains of living waters,-promising him our hearty co-opera-

Resolved, That we recommend him to all localities and societies where there is a due appreciation of organization, order and harmony, as necessities for the better dissemination of the truths connected with Spiritualism, and the social and fraternal relations growing out of them.

Resolved, That copies of these resolutions be furnished to the Spiritualist papers of this country, and the Medium and Daybreak, London, for publication.

CAPT. JOHN GRANT, DR. J. W ALLEN, Committee. SPENCER FIELD, M. F. HYER, A. B. LAMB. New Orleans, La., Jan. 29, 1872.

Embalming.

DEAR JOURNAL :- In your issue of Jan. 20th, I see an article upon "Embalming," by Wm. B. Fahnestock, -- inculcating ideas which might be questioned,-holding as he does that decomposition is the only means to free the spirit entirely from the body. Are we to admit a partial freedom? And again, what view are we to take of those whose bodies are embalmed in the icy regions of the North where nature makes no effort at decomposition? If the poor spirit of the Egyptian is still struggling for freedom with only a few pounds of earthy matter left, what of our friends who may have a skull or thigh bone unburied? If we ever received a genuine spirit communication, it was from a friend immediately after the change cal ed death. Let us be a little more guarded in accepting extreme ideas in these matters, or others pertaining to this or the future life.

West St. Paul, Minn., Feb. 12, 1872.

REMARKS :- Thank you, brother, for your sppreciation of the JOURNAL. If thousands of our subscribers were to follow your example in sending this paper to the youth of our country, the world would be all the better for it.

AURORA, IND .- L. D. Moody writes .- The progress of liberal ideas is reasonably gratifying throughout the country. It is a happy relief when the mind is disenthralled from the horrible theo logical dogmas of eternal punishment. "I know" "how it is myself."

KANSAS CITY, MG .- E. Fair writes .- As I am writ ng to you, I think it would not be inappropriate to say a word in addition. A Methodist minister not long since, when preaching to his membership used the following language. I give it verbatim. "Not one-fourth who read the Bible practise it precepts. Not one-fourth who read it, under "stand it. Not one-fourth who understand it." believe it;" and then he added, "There was 'time when I could believe what church member "told me, but now I can scarcely believe what the "tell me." Some weeks ago the same man said "There are one hundred and fifty drinking saloon "in Kansas City, and there are twenty three thou "sand men and women on their way to eterna Query : If this doctrine be true, what "death." good, we ask, has eighteen hundred years' of preaching done for our poor damned race? D not understand me to use the word damned, "a "cuss talk," but I intended to convey the idea of an old-fassioned Methodist damn. Seriously, I 1 we to work in the Methodist Episcopal Church The brethren have not yet thrown me out.

MORPETH, CANADA WEST .- J. W. Taylo writes .-- I sincerely thank you for sending the JOURNAL, as I could not think of doing without it—it is the most welcome weekly visitor I mee with. Hope that it may be a blessing t each new subscriber and light up the murk atmosphere around High Gate so long darkened by the mist of old theology, is the prayer of you sincere friend.

EUREKA, CAL.-Mrs. Bell A. Chamberlais writes.-I wish to tell the Eastern people what's good work has been commenced here upon the extreme western coast. During the two months we have been here, we, by the aid of friends in an friends out of body, have succeeded in organizing a county society of Spiritualists, and one branc society, and have strong hopes of establishing a least one more branch society soon. We haw given eighteen public lectures to full houses, which have been variously received-combatted by som and praised by others; have both in public an private given very many good tests of spir-identity. By request of the society I send in m report, and by my own desire I send greeting to my friends.

TOLEDO, OHIO.—T. A. Nelson writes.—We bo the donation of your valuable publication for or Free Reading Rooms, which we purpose makin among the most complete in the country. We desire to file the JOURNAL among the other leadin papers of America and Europe in our rooms. Fr us under obligations for it.

With great pleasure we comply with your requesas we always do in such cases. Our paper is eve free to all free reading rooms .- ED. JOURNAL.

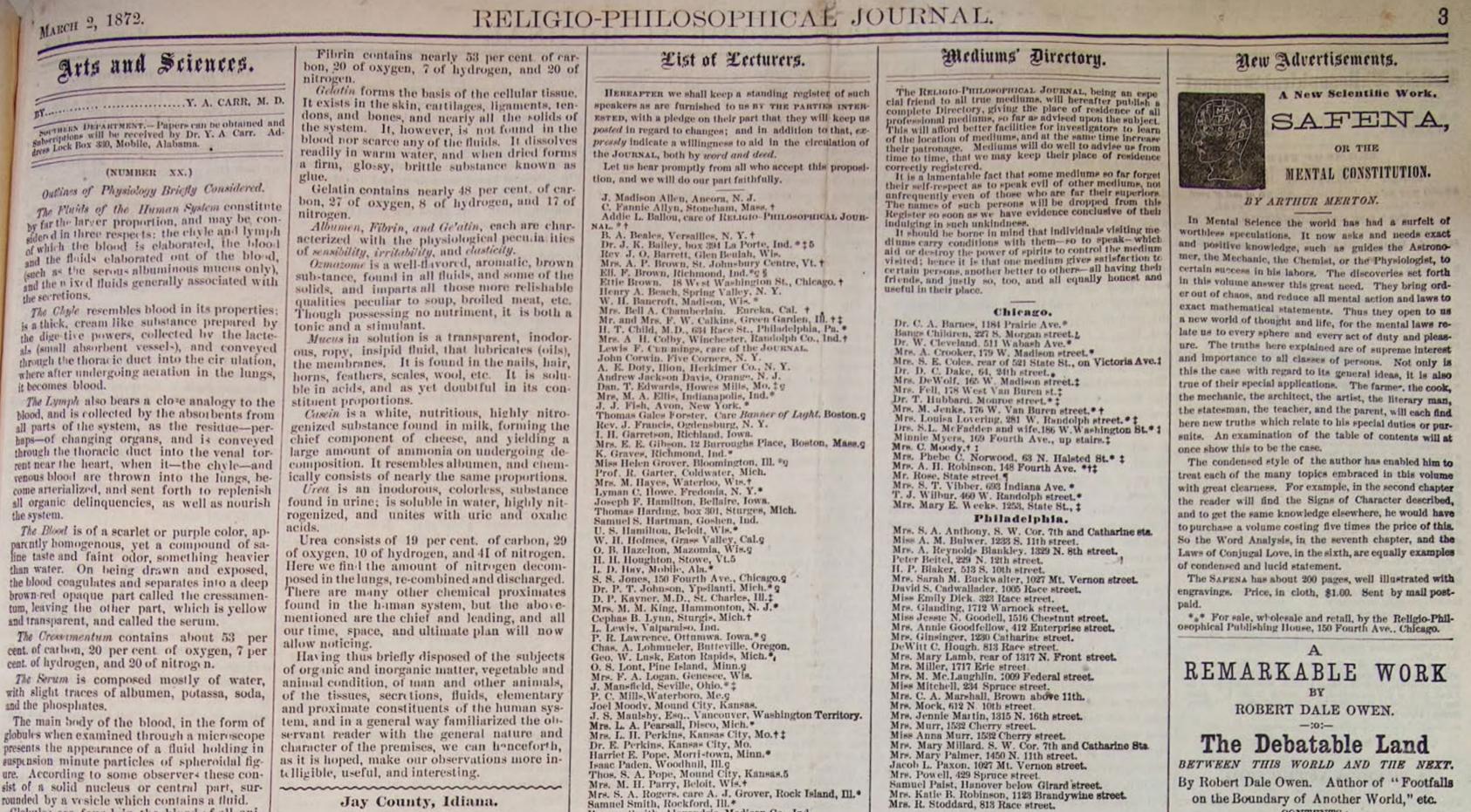
MARCH 2, 1872.

the secretions.

it becomes blood.

the system.

and the phosphates.



Jay County, Idiana.

DEAR JOURNAL:-Go where you will in Indiana, and you will find that Jay County is often spoken of, 25 people have fought their w-y through the woods, and now broad fields bear most excellent crops for the toil of its pioneers of the last quarter century. Grthodoxy has a great hold upon the minds of many, and holds on with a more terrible grasp, but a great degree of liberality is springing up in some localities, and Spiritualism is removing the scales from their eyes and gradually but sure, loosening the power of orthodox ignorance.

For several days, we have been speaking for the friends of our cause at West Grove. Here we find a large community of Spiritualists, whose prosperity is evident in their excellent hall, and in their regular meetings and most prosperous Lyceum. It is good to be among these people for they are not dead, but they are alive with work in behalf of all our inter ests. The Lyceum numbers about seventy members, with as many more spectators. Its excercises attract much attention from places, even many miles distant. Our new publications are in great demand here, and the JOUR-NAL and BANNER, are found at many firesides. On Feb. 9th., we were called on as a minister to be present at the home of Daniel Tucker, who is one of the most influential Spiritualists of the county, the occasion was one of particular pleasure and interest; being the

Dr. E. Ferkins, Ransas City, Mo. Harriet E. Pope, Morristown, Minn.* Isaac Paden, Woodhull, III.g Thos, S. A. Pope, Mound City, Kansas.5 Mrs. M. H. Parry, Beloit, Wis.* Mrs. S. A. Rogers, care A. J. Grover, Rock Island, III.* Mrs. S. A. Rogers, care A. J. orover, nock Island, Samuel Smith, Rockford, Ill.* Warren Smith, Alexandria, Madison Co., Ind. Job Smyth, Hallsport, N. Y. Mrs. Mary Lanste n Strong, Washington, D. C.g. Mrs. J. H. S. Severance, M. D., Milwaukee, Wis, †‡ W Stronger, Draward 40 Langerille, Wis E. W. Stevens, Drawer 40, Janesville, Wis, Mrs, L. A. F. Swain, Union Lakes, Rice Co., Minn. O. L. Sutliff, Wooster, Ohio.* O. L. Sutliff, Wooster, Ohio.*
D. C. Seymour, Lawrence, Kan.*
Benjamin Todd. Pertland, Oregon.*
Mrs. Sarah M. Thompson, Cleveland, Ohio.*
M. M. Trousey, Lake Mills, Wis.
Mrs. E. R. T. Trego, Oil City, Pa.*‡
J. B. Tupper, Jamestown, Wis.*
Hudson Tuttle, Berlin Heights, Ohio.**
Dr. Samuel Underhill, Toulca, Ill.*
J. William Van Namee, Box 5120, N. Y.*
Mrs. M. J. Wilcoxson, care of JournaL, Chlcago.*
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dently derived from respiration, sin e the globules of chyle and lymph do not contain it previous to entering the lungs.

rounded by a vesicle which contains a fluid.

Globules are found in the blood of all ani-

mals differing in shape, size, and amount, ac-

cording to species, temperature, and health.

Some consider the globules as neutrally precip-

itated albumen, some think they possess the

power of spontaneous motion; some, that they

are held as isolated particles by repulsion. We,

however, are strongly inclined to beleive that

all the affinities are suspended in the arterial

The Hematosin, or coloring matter, supposed

to be contained in red globules, forms precipi-

tates with nitrate of silver and deuto-chloride

of mercury (corrosive sublimate), and evident-

ly depends on the iron contained in the blood,

The coloring principle of the blood is evi-

of which it contains 35 per cent.

circulations as suggested in articles 8 and 9.

We are now passing briefly over the premises, on which human genius and research have thrown their most curious gems of speculation without having reached any demonstrable conclusion.

The blood furnishes nutriment to all the tissues and organism of the body, and is found to constitute about twenty-eight pounds of the fluid of the adult system, which passes around its entire circuit once in every three minutes, and in some systems sooner, and which involves a force of from three to four horse power.

The chomical Constituents of the human system are divided into the non-metalic and metalic; the former comprising oxygen, hydrogen, nitrogen, carbon, phosphorus, sulphur, chlorine, fluorine, etc., while the latter, or metalic, are potassium, sodium, calcium, magnesium, silicium, aluminum, iron, manganese,

The non-metalics constitute the chief proportions of animal matter. Of these, we have heretofore spoker. Of the latter, we may say: Phosphorus obtains in both the animal and vegetable and animal kingdom,-particularly in the animal, where it is found in the blood, brain, and nearly every part of the brain, and nearly every part of the body.

Sulphur combines with other elements, as soda and pota-h, and exists in the hair, nails, flesh, muscles, etc.

Chlorine combining with hydrogen forms the hydro-chloric acid of the gastric juice. It is also found in the blood and bile, in combination with soda and potash. It likewise ex-lsts in the milk, saliva, synovial fluids, etc.

Potassium united with oxygen is found combined with muriatic acid in the b ood and several of the secretions, as the bile, sweat, milk, etc. It exists but sparingly in the animal king dom.

Sodium combined with oxygen (constituting soda) exists in the blood, mucus, saliva, bones, and milk. It is likewise found in animal matter, with carbonic, phosphoric, sulphuric, munatic, and lactic acids.

Calcium (lime) exists largely in the bones, and sparingly in the muscles and the brain. Combining with phosphorus, and sometimes carbonic acid, it forms the phosphate and carbonate of lime, which is the solid matter, filling the meshwork of the bones.

Silicium is found in the hair.

Magnesium exists in the bones and some of the animal fluids, as the blood, brain, milk, etc

Iron is generally diffused through animal bodies (red blooded), gives coloring to the blood, and is found in the *pigmentum nigrum*, or dark substance of the eye.

The Proximate Compounds of the human sys-tem consist of those acids formed of oxygen, hydrogen, and carbon; such as the lactic, uric, oxalic, benzoic, etc., as well as the oxids, such as sugar, resin, fixed and volatile oils found in the bile, fat, and marrow of the bones.

The Albumin, Fibrin, and Gelatin formed of oxygen, hydrogen, carbon, and nitrogen claim our more immediate consideration, however. Albumen in a liquid st te, is clear, insipid,

and inodorous, and resembles the white of an egg,—irom which it is named. It forms the serum of the blood, the watery solutions of the cavities, cellular tissue, water of dropsies, blisters, burns, tumors, fluid for oiling the joi ts, etc. It is also found in the chyme and chyle. It coagulates on exposure in an insoluble mass.

Albumen forms the chief component of the brain, nerves, glands, vessels, hair, nails, etc. It contains 52 per cent. of carbon, 23 of oxygen, 7 of hydrogen, and nearly 18 of nitrogen. Fibran in a coagulated state is an insipid, inodorous, whitish, fibrous substance, which enters chiefly into the blood, chyle, and lymph, thus forming the chief compound of muscular flesh flesh. It coagulates on exposure, and being frendered white by washing in cold water, shows a marked difference from albumen, which it seems to resemble chemically.

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of Wiliam R. Wheat, to Miss Neoma V. Tucker, both young friends of our cau-e, who had too much regard for principle to submit the most beautiful act of their lives, to the intrusion of priesthood. Miss Tucker, while even a girl, has been gifted with most excellent mediamship, especially in healing the sick. We sincerely wish these young friends, the greatest of happiness and usefulness in life.

The priestly guardians of God's sanctuaries throughout this, and adjoining counties, keep their church doors barred against all progress. In the little village of West Liberty, in which we were to lecture upon Astronomy, and afterwards upon Temperance, the church doors were all closed against us. We obtained the school, house however, and the large audience that attended, comprehended most fully the contemptible mjury to the community, done by the church power, in shutting its portals against the advancement of scientific intelligence, and better social morals. Orthodoxy in walling itself around in this manner is but building its own sepulcher. We find much to

do throughout this part of the state. Yours, ELI F. BROWN.

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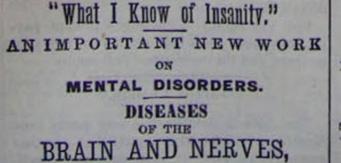
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CHICAGO, SATURDAY, MARCH, 2, 1872.

A SEARCH AFTER GOD.

The World has ever been Cursed by Revelations-Not One Genuine-The Misery that has Followed in its Trail-The God of Mrs. Conant-The Influence of Our Search.

(NUMBER LXXVI.)

The effects resulting from a belief in the existence of a God, and his power to impart a revelation to the world, can not well be calculated, so enormous is it in extent. Through its instrumentally rivers of blood have flowed through the land, and the most monstrous excesses been committed. Since the first dawn of creation as announced by the Bible, the world has been continually harrassed, its peace disturbed, its liberty jeopardized, and its tastes depraved, by what purports to have been the word of God. Francis Goss, animated with a spirit peculiar to himself and his God, would not submit to have his right to worship according to the dictates of his own conscience abridged, and the consequence was, those who had a divine revelation of their own, seized him, cut his flesh from his body in small pieces, and put the parcels in a dish before him. Two of his children, dear to him, precious in his sight, were murdered before him, while his wife was fastened to a post, to witness the horrifying spectacle. Finally, tired of their brutal, fiendish work, the tormentors beheaded both husband and wife. What a scene of cruelty ! For a moment consider the horrid spectacle! From what source did this evil practice originate? Ah! you can trace the blood of their victims to a belief in the existence of a God. Their groans, their sighs, their tears point significantly towards divine revelation, and accuse it as being the cause of all the misery produced. Then there was Paul Clement, animated with christian aspirations, opposed the interpretation of God's Holy word by the Catholics, was carried to the market place, and there, observing the dead bodies of several Protestants, said: "You may kill the body, but you can not prejudice the soul of a true believer, and rest assured that God's vengence will overtake the murderers of these, poor people, and punish them for the innocent blood they have spilt." He was then caught and hung, and the soldiers amused themselves by shooting at the body. Then there was Herod, representing one revelation from God, and John the Baptist another. The daughter of Herodias demanded John's head, and it was brought to her on a charger. What a fiendish exhibition! What a poisonous fruit divine revelation bears! What a health destroying fragrance it emits! What corrupting tendencies the word of God has! But in still more primitive times, the same baneful influence existed. The heathens had their Deities-they could impart a revelation equally as sensible as that emanating from the christian God, demanding servile allegiance. Trajan, the Roman ruler, ordered Symphorasa to be sacrificed, to propitiate the Deitics whom she worshiped. The Jews made marked progress when they appropriated rams and bulls for sacrifices, instead of human beings. Symphorasa was hung by the hair of the head, and when dead, a weight was attached to her neck, and she was cast into the river. Her seven sons were also offered as sacrifices. They were put upon the rack, their joints dislocated, resulting in a horrid death. Why not the Heathen Deities impart a revelation to mankind, as well as the christian God! The belief in the existence of a God,-good must necessarily give rise to a belief in another personage, the Devil-evil! Such has been the case, only he was never known to impart a voluminous revelation to mankind! Here then, we find a double curse arising to afflict the world! The revelations of God must necessarily be directed to certain extent against the Devil, and those who are supposed to be friendly to his satanic majesty, become at once the objects of abuse. Cotton Mather believed that certain ones were under the complete control of him, and the most inhu- ever distinguish your pathway. Wipe the

man, diabolical persecution followed. The members of each sect, true to the revelations as they understand them, and embued with false zeal and notions, would now imitate Cotton Mather, had they the power, and burn all Spiritualists as witches, or wizards, or possessed of the devil.

It would be difficult to estimate the evil that "divine" revelations have caused. The blood of the martyrs, those slain in religious wars and rebellions, caused by the so-called word of God, would make a river large enough to float for many miles an ocean steamer, while if the groans they have created, could they have been heard one at a time, would have continued to sound in the ears of mortals at the present time, and for ages to come! Has not, then, a belief in the existence of a God and his "divine" revelations, been a curse, a deep damning curse, throughout all time? What could have been worse ? The Deities of the heathen were equally as humane in their teachings, as the Christian God ? The Hindoo mother, who casts her infant into the Ganges, is sustained by the smiles of the God she worships! The old man, who, just tottering on the verge of the grave, casts himself under the wheels of the juggernaut, is only complying with "divine" revelation! The Indian who kills a pony and a dog to bury with a Brave who has died, is true to the teachings he has received!

The wars of ancient times were all actuated by the "voice of God!" Words can not express the evil that has flowed forth in one vast corrupt stream from the revelations of all past ages! Under its debasing influence in England, Wm. Pigot and Stephen Knight were burned. Raulins White, sixty years of age, was surrounded by fagots, and they burned so fiercely around his legs, that they were almost consumed before the upper part of his body was injured by the fire. Hundreds of others were burnt at the stake, or suffered the excruciating torments of the rack, gibbet, etc. God's "word," ye children of earth, caused this! But says the learned philosopher, those God's were myths,-my God is not made up of such materials-his attributes are quite different from those of Jupiter, Allah Taala, Ormuzd, or Jehovah-he is a principle-spread throughout the universe? Ah ! don't stop, ingenious yankee, skillful logician, or learned Spiritualistimprove on the God of the ancients, make one that is competent to meet the wants of this

progressive age! Now, no less than thousands of years ago, is a God-making age. The God's of the ancient were many, each representing a particular attribute or passion common to humanity. But now such Gods are not supposed to have an existence-they are regarded as myths, but true to the God-making element within us, we . have fashioned one to suit our own peculiar notions.

useful, much more so than the immense one of modern times, and connected therewith a beautiful lesson could be learned. As our country has its chief ruler, its secretaries of different departments, etc., so had the ancient Greek's and Romans their God's, each for specific purpose, and each, of course, responsible for their own revelations. While Jupiter was the supreme God, the lesser light were worthy of marked attention. Minerva presided over the arts and sciences; Apollo was venerated, and held in high esteem as the God of eloquence, medicine and prophecy. Cupid was the God of that tender passion, love! Venus was the Godess of beauty, and the maiden who gracefully attired herself was looked upon with consideration. But humanity true to progress, true to the light that is constantly flowing in upon them, have banished them, voted them all myths, and instead thereof, they have placed one immense God! As man progresses, in proportion as his mind becomes illuminated, his own divinity will assume grander and more beautiful proportions, and finding himself able to do what he once in his ignorance attributed to a God, he will lose caste; favor in his sight, while his own nature will become grandly illuminated! Just in proportion as our own power increases as we advance up progression's ladder, God's power will be diminished,-admitting that he possesses omnipotence, for then all the power that he ever obtained, must be derived from him. Thus God is constantly losing prestige. Why? Because human beings as they progress, do the very work, they assigned to him? The rude Indian who believed that fire, the first time he saw it, was an animal that cat wood, was about as correct in his conclusions, as those who believe that a God permeates every molecule of matter, and shapes it to suit his own good will. The wood was destroyed, disappeared-was eaten, as it were, and what other conclusion could the illiterate Indian come to? This earth with its varied scenery was created, and none of us saw the job done, hence in consequence of our want of comprehension or insight into the matter, we ape the poor Indian and declare that a constructive animal-God exists, that accomplishes it all! Onward, ever upward, the spirit shall advance. Behind it, are unnumbered revelations saturated with human blood, echoing with the groans of the martyrs and the sighs of the persecuted, while before it are the celestial glories of the higher spheres. As it advances, it hears the groans of recelating God's, sees them in death throes, and witnesses the terrible retribution that has ever followed in their footsteps. Remember, then, weary pilgrim, that just in proportion as your mind becomes illuminated with heroic deeds for the right, and ornamented with achievements in the arts and sciences, instead of on the battle field,-your God will vanish until he disappears from your mind altogether, only as a relic of barbarism? Then, while you glance at the divinity within you, bear in mind that deeds of charity and kindness, love to all and malice to none, should

tears from the sorrowing eyes; look with tender compassion on the unfortunate and down. trodden, throw the veil of charity over the erring, love all, hate none. Pursue such a course and a light divine will illuminate your pathway; flowers will sping up around you emblematic of your achievements,-while the smiles of your own approving conscience will prove a sweet solace in all the trying hours of life. And as you step into the different departments of life in the higher sphere, see the supervising intelligence there with their eyes on the destiny of nations and individuals, you will wonder why you formed such wrong conception of a God!

Since we boldly inaugurated our Search, over a year ago, and which will be brought to a successful termination within a few months, we have noticed a bolder and more liberal expression on the part of our lecturers, thinkers, and writers, and now, more than ever before, we feel that our labors have been instrumental in doing great good.

Mrs. Conant, of the Banner of Light, through whose mediumship the most profound thoughts are uttered, gives expression to the following:

Q.-You speak of Nature, and Nature's God. I would ask the controlling intelligence if he has any better evidence of the existence of a God than we have?

A.-Perhaps not; and yet, it is quite possible that I have; for they who study the hidden forces of Nature most carnestly are more likely to find out something more about Nature's God than they who care little or nothing about it. Now, to my mind, the existence of Nature would be an im possibility without God; but there are as many ways of defining God as there are souls to define this principle called God. To me, it is the principle of life existing everywhere. To my good Orthodox brother or sister, it is doubtless a huge personal being, endued with infinite facilities for governing universes, for creating all things. I have no busi-ness to say that my Orthodox brother is not right to create a God for himself in that shape, as I have to create for myself one which is a principle pervading all things, since this God, of which we talk, about which there is so much speculation, and but little else, is a something, or body, or power beyond all human or spiritual analysis.

My Orthodox brother cannot measure God only by his own senses. I can do no more. I have just as good a right to measure my God in my sphere, as he has to measure him in his sphere. Neither of us has a right, divinely speaking, to say that the brother is wrong, only so far as he is wrong to us. The wisest and most condensed expression concerning God I ever heard was this : "An honest God is the noblest work of man." Now I have reversed the sentence, and yet have given it just as I heard it : "An honest God is the noblest work of man." There is a mighty truth underlying that sentence, and it is this-that God, so far as the individual human soul is concerned, will ever be but a creation of that soul, nothing more.

Yes, there is a mighty truth underlying the expression, "that God is the creation of each soul," and the spurious revelations of the past, sustain us, to a great extent, in the conclusion.

TO BE CONTINUED.

Progress, Despite Religious Intolerance.

RELIGION is to the development of thought, The God of the ancients were peculiarly what brakes are to a train of railroad cars. But what would be thought of the superintendent of a railroad that should put in the hands of his brakesmen, rules that required them to continually down brakes? The world is full of brakesmen-priests, who, in obedience to the superintendents,-popes. cadinals, and bishops, are continually putting down the brakes upon every reformatory movement.

years, the world was clothed in mourning. Day by day the cry went forth, down brakes, and victims without number, suffered the most severe torture that the ingenuity of man could devise. Millions upon millions of the best minds that the world could produce, were consigned to torture that exterminated physical life. Seas of blood were shed, and oceans of tears flowed from the eyes of aggrieved, sympathizing souls, that dared not resist the command, down brakes !

In following the history of the world down to and through the "Reformation," we find the same command from headquarters, down brakes, which commands were faithfully obeyed by the brakesmen, the priests-the minions of power.

In this our land of boasted freedom, heretics were persecuted, tortured, banished, and executed as proper subjects of God's wrath and eternal perdition. Poor old women, youths, and even children, have been brought to the scaffold without number, for witchcraft; this in America, within a century. Aye, within thirty-five years, Abner Kneeland was indicted, tried, found guilty of blasphemy, and incarcerated in prison, in the city of Boston, for teaching and publishing in a newspaper, simply this: "The Unitarians believe in a God, which I do not." It is a reproach upon her fair fame. How long would the editors of this paper be permitted to enjoy their liberty, if the same spirit prevailed now in this country, that prevailed in Boston thirtyfive years ago?

Think ye, readers, that the terrible suffering that Abner Kneeland endured in those days, had anything to do with the enjoyment of our rights at the present day? We tell you, that to Abner Kneeland, that trial, conviction, and imprisonment, was a season of intense suffering, -a calamity equal to that through which anyone passed, at our recent conflagration. All of his friends shook with nervous despair, when they saw the turmoil he had aroused in the bigoted religious element in the city of Boston, and throughout the country everywhere. Like Peter, when he denied his master, they turned their backs upon him, and knew not the man. He went to prison for blasphemy !

No sooner were the bars closed upon him, than the people began to think; thought was aroused by his sufferings; that thought resulted in resistance to popular bigotry. A new era was soon inaugurated in Boston, in the country round about, and throughout the United States. Freedom of thought, and freedom of expression, were legitimate results of the calamity that befell him.

To-day our associate can search for the God that Abner Kneeland said the "Unitarians believed in, and which he did not," and when he fails to find him, we dare to publish it to the world, without fear of being indicted, convicted, and imprisoned for blasphemy!

God in the Constitution.

BROTHER JONES :-Inclosed find a list of names that I have procured in our village, to be attached to a petition to Congress, asking that they may dismiss all petitions that may be presented for the amendment of the Constitution of the United States, so far as putting their God into said Constitution.

[Here follow forty-three names.]

I have received all kinds of excuses for not signing the petition, and have not succeeded in getting a single churchman's same, with two exceptions. Have been called crazy, etc. But I more particularly object to that part of the petition, viz:

The Lord Jesus Christ as the ruler among nations, and his revealed will as supreme an thority.

What is his revealed will? Was it not his revealed will, as understood by Luther when he put Servetus to death? Was it not his revealed will, when the good Christians of Rhode Island banished Roger Williams from that colony?

But why be in a hurry to put God in the Constitution, as Bro. Francis, after a two years search, has not succeeded in finding him! Why not wait until he is found? By the way, why did not some of your smart Chicagoans at the time he was burning up your eity, get hold of him, and put him in your huge cattle yards, or somewhere else, where we poor miserable sinners could get a sight of him?

C. P. COLLINS. Norhfield Minn.

REMARKS :- We have not entered into an active discussion of this most ridiculous and preposterous of all fanatical movements, ex. cepting that of the few Spiritualists, who propose to break up the United States government, unless it adopts the Woodhull-Claffin interpretation of the recent amendments to the Constitution, as giving woman the right of suffrage, without further legislation!

Observation teaches that extremes right them. selves. It was the policy of the slave ofgarchy, in effect, to push that institution into the free states. War resulted, and slavery disappeared.

Religionists, even as our Constitution now is, apply the thumb-screws to poor heretics, whenever they can get an ignorant tribunal to impose a penalty for the violation of some religious ordinance. Not long since-about thirtytwo years ago-Abner Kneeland was imprisoned and financially ruined in Boston, for blasphemy.

Almost every state in th Union has laws to punish blasphemy, and for non-observance of the Christian's Sunday.

When a community is made up of Christians of the true blue stripe, men and women are frequently fined and imprisoned for offences against such laws. Now, as was the case with the devotees of the institution of slavery, Christians are moving to extend such laws to Constitutional provisions.

They are consistent. If Christianity had its origin as a "Plan of Salvation instituted by an almighty God," why not shape all legislation to help God execute his "plan?"

Such has been their work in all ages of the world. There has never been a step taken in advance of the so-called orthodox opinions, in any age, that has not met with most violent opposition by church authority, and the brakesmen instantaneously heard and obeyed the whistle down brakes!

The old Jews whistled down brakes upon the teaching of the Nazarene. They whistled down brakes, that held him and his disciples, until they had them crucified, fried upon griddles, roasted before slow fires, stewed in boiling oil, or decapitated with the keen blade of the axeman.

Those were devout Jews, who believed as devoutly in the teachings of Moses, and in Moses's God, even as Christians of the present era do.

There were no anathemas known to their calendar, nor any punishment, too severe for them to pronounce and inflict, and all done in the name of the great Jehorah, whom they devoutly worshiped.

Down brakes was the order of the day. Those who were most active in the business of down brakes, were the Levites-the especial servants of the Most High. They knew just what God's will was, and, like brakesmen on a railroad, when they knew the whistle for down brakes, down they went, and along with the brake went a reformer's head, or off went his skin, as flaying alive was a favorite mode of torture towards the early disciples of the Nazarene.

Remember, reader, this is no idle tale; this is but a delineation of the torture that devout men practiced toward the followers of him who presumed to contradict, and put forth a better code of morals than that of "an eye for an eye, a tooth for a tooth,"-one who dared to teach that the whole human family are breth-

But by and by, despite of the down brakes by the priesthood of old Jewry, the new doctrines looked reasonable to the people, and evcry drop of blood that was shed by the sanctimonious old Jews who did the work so faithfully, served to fertilize the soil for bringing forth new devotees to the damnable heresy.

By and by, it got to be popular; an emperor was converted,-a sad hour for the doctrines taught by the non-resistant, loving Nazarene. His whole code was overturned, and new dogmas put forth in his name. His followers were dazzled with the vanity of courtly power: they willingly submitted to being christened Christians, with Constantine at the head of the church.

Then began the new system of down brakes, under a new superintendent.

What say you, readers, about the compensation in this case? What say you about the compensation for all the sufferings that martyrs have endured in all past ages? The light and knowledge that we enjoy to-day, has been developed through such suffering.

You may say, while it was life and light to us, it was darkness, persecution, and death to the reformers in all past ages. Ave, true, but remember that "it's darkest just before day." Our philosophy demonstrates that as a man is in this life, so he enters the next; that for all he suffered in martyrdom for the truth, is really "a crown of glory" to him in the next life; a halo of light, that illumines his soul, and makes him beautiful in the sight of angels. It is all he can carry from this to the next life. The ignorant bigots who consigned them to the burning fagots, believed they consigned them to never ending hell torments. Poor souls, they helped to put on immortality and crown them with glory; they helped to put them in a new field of action, where they could inspire new-born reformers with unfaltering courage to carry out the very work they were forced to leave undone, with redoubled vigor.

Thus it will be seen that there is a compensation for all that is suffered. All light and knowledge comes from experience-from the experience gained by the most severe trials and calamities.

The inquiry will naturally arise, how soon are we to enjoy the great blessings that the writer seems to hint are in store for us? Just so soon as the masses of people have less religion, and more scientific knowledge. But more of the compensation will appear in future numbers of the JOURNAL

Justice.

In commenting on an extract from a letter by Bro. John Van Gundy, of Wirtonia, Iowa, in a recent number of the JOURNAL, we had no intention of implicating him in the least of being a practicer of the habits we warned our readers against.

It seemed to be a fitting occasion to give a word of caution against the use of rum and tobacco, which we abhor almost as much as we do religious intolerance.

Bro. Van Gundy is not only a prompt paying subscriber, but a hard worker for new subscribers, and for the spiritual philosophy.

"Little Things."

The above is the title of a very pretty little Monthly of eight pages, published by four young ladies, who are demonstrating practically what others have tried to do theoretically, that woman can earn her own living. We wish for them the success which the enterprise they display deserves. It is published at the low price of seventy-five cents a year. Address, Misses Lukens, Brintons, Penn.

Now is THE TIME for new subscribers to Time rolled on, and for seventeen hundred | get this paper for a year on trial, for \$1.50,

We deny those premises, as the free states denied the doctrine of the divine origin of slow-

A war was forced upon the people-the "divine institution " came out defeated. Now the religionists are preparing for a like conflict-"whom the gods have determined to destroy they first make mad." Non-believers in the "divinity of the plan of salvation," that is to be enforced through an amendment to the fundamental law of the nation, will accept the issue, and if pushed to the extreme, will abide results, with a perfect assurance that the world will be all the wiser and better when the ordeal is passed.

We care but little about remonstrating Congress upon the subject. All the names that can be secured for or against, will be no expression of the real sentiments of the people. It is a vote upon the subject that will amount to an expression.

Congress can not be cajoled into such a step, and if it were possible, the states would never ratify it. But liberal sentiments will be greatly fostered by the religionists showing their hands.

We shall carefully watch the movement being made, and briefly advise our readers of what phase of religionists the leaders consist.

Remarkable Cure by Dr. C. A. Barnes.

Mrs. Cooper, widow of the late Dr. Richard Cooper, was cured of a severe case of inflammatory rheumatism-limbs badly swollen. unable to move; case given up by Allopathic physicians. In one treatment, Dr. Barnes cffected an entire cure!

Mrs. Cooper is now perfectly well, and can be seen at her residence, 162 Fourth Avenue, Chicago. Dr. C. A. Barnes's office, is 1184 Prairie Avenue, Chicago.

" There is no such P. O. in Missouri, Please correct the mistake." Some very bright P. M. in Missouri, returns a copy of the RELIGIO-PHILOSOPHICAL JOURNAL, on which there is no name or address, with the above endorsement, but fails to give the name of Post office which is favored with his care.

Thanks.

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Our thanks are hereby offered to several friends who have kindly tendered us back numbers of the JOURNAL, to fill our files.

We have filed those letters away, so as 10 be able to send for what we require, as soon as we can get the time to look into the matter.

L. M. Thompson

Your \$4.50 is at hand. You give neither town nor state. How are we to know your postoflice address? Are you not surprised at your own carclessness? Please write and tell us your postoffice address, and your credit shall be properly made.

Bro. Fitz Butts will please accept our thanks for services rendered.



Илесн 2, 1872.

RELIGIO-PHILOSOPHICAL JOURNAL.

Items of Interest.

Mrs. Harriet E. Pope is now actively at work in the winte field.

The Prodyterian has a column and a half to prove av salvation of infants,

pr. Bailey is doing a good work in Michigan. Dr. sereland, the healer, accompanies him.

There are 16,000 Catholic negroes in Maryland. They required to give color to this religion.

Many thanks to D. B. Tiffany, of Xenia, Ohio, and to show, who have sent us a large list of new subscribers.

Mrs. M. J. Wilcoxson has been lecturing with great scess at Lebanon, Mo. Goes from there to Pierce City,

_Brenenic .- An exchange says that the Church of spind begs the Wesleyans to come in and warm it; ut the latter are afraid of "taking cold."

_A Milwankee paper says: "Our of our ministers of ar gospel last Sunday evening capped the climax of an rument with 'You know how it is yourself.' "

Brother Harris, of St. Louis, has our thanks for the mest of a complete file of his excellent Journal of Specsite Philosophy. Our file was burned October 9th.

_A man out West has just returned from an Indiana mo meeting. He says that the right spirit prevailed. musted it out of a black jug, and 't would kill at forty 28.

The Rev. Dr. Newman, of Washington, gets two dolges minute for praying at the Senate; and we presume ar sensible God would require at least double that sum " listen to him.

Mrs. D. E. Thompson, writing from Deposit, sends suty for the paper. We fall to find any such postoffice " peposit on our postoffice directory. Please write gin giving postoffice address and State.

_Rishop Simpson's name, with \$50 after it, appeared the hat of subscribers for the Alexis ball at Philadel-Bishop Simpson is a Methodist, and we wonder if proposes to dance. Oh, what a progressive world!

-The Boston Watchman and Reflector (Baptist) says sit the Methodist Church is more economically "run" an any other. How is it with their Book Concern in ger Yerk City? Don't the Devil stick his horns in :978.fr

-The Catholic Standard says that forty-five times the ages of Rome have been driven from their seats, and maty-seven times has the purple crown of martyrdom gareathed the brows of those who filled St. Peter's doit.

-The Christian Union finds in an exchange the follow startact from Clement of Alexandria about false hair: "pen whom does the priest, then, lay hands? Whom is he bless? Not the woman who is adorned, for sooth! the hair of some one else.

_Brother J. M. Stackhouse, of Rensalaer, Ind., writes: Sace I was last in your city, we have had four lectures Wrs. Addie. We were well pleased with her, and she averal satisfaction. Mrs. Maud Lord has promised

-Rev. T. P. Abell, formerly from Middletown, Conn., stor of the Methodist Church, at Milltown, Maine, has en deposed from the ministry for taking unwarrantaaberties with several young girls, who accepted an inention to visit his room for religious instruction.

-The devil knows the power of money. The saloonsepers of Leavenworth have raised \$1,500 to defeat any whet legislation in the Kansas Legislature unfriendly the sale of liquor.-Exchange.

Why not let the devotees of the devil serve him with a sime material the churches use-"the root of all n1] !

_"Junius" was unmasked long ago by E. V. Wilso". He lectured in Cincinnati for one month during the winter of 1865-66. Under control he stated that he would make some statements he wished to have remembered, and requested those who had pencil and paper to note any remarkable statements that might be made. The controlling influence, Thomas Paine, said that he was the anthor of the "Junius Papers." Give E. V. Wilson the credit he deserves, as being one of the most remarkable mediums of the present age.

-An aged brother said: "I have been giving of my means to the Lord's cause for many years, and have nev-er lost anything by it. If I have not received it back in dollars and cents, I have in good feelings, and that is bet-ter than gold."—*Exchange*.

We would refer this brother to John C. Heenan, who, no sooner had he reformed, than he was crippled for life. We can not construe his misfortune to divine interfer-

-Somebody, having nothing better to do, addressed to each member of the Maine Legislature an interrogatory as to his "religious belief," to which one of the representatives replied :- "My hope is for a better life somewhere, with less friction than here." This was rather more definite than the responses of two prominent members that they had "no religion to speak of," a suggestion of humility to confessors, and of good manners to the inquisitive interrogator.

- S. Young, of Mechanicsville, Iowa, writes; "The Rev. D. W. Hull will come here about the first of May to give us a course of lectures on Spiritualism. Or he would meet any good debater whom the clergy may se That the teachings of Modern Spiritualism are better calculated to morally and spiritually elevate humanity than those of the Jewish or Christian scriptures.' We most respectfully invite the opponents of the new dis-pensation to come forward and show it up in all its naked deformity

-It looks bad, allowing us to judge, to see a paper like the New York Independent, professing to preach the doctrines of Christ, gloating over the probability that Col. James Fisk, Jr., may to-day be writhing in hell on ac-count of deeds committed in the flesh. To our thinking, it is unchristian to the last degree.-Exchange.

Yes, very unchristian-like, to see this religious blanket act so badly with reference to Fisk, and to say not a word against the Rev. Watson, an English divine, for murdering his wife. But, you know, there is no accounting for taste.

-Bishop Littlejohn, of Long Island, stated in an Episcopal Convention, the other day, that one church of his diocese paid more money for music last year than all the churches combined paid for missions. No doubt the music was expensive enough to attract the attention of an arristocratic God. While money was shoveled out to procure sweet strains of music to flatter God with, hundreds are suffering daily for want of the necessaries of life. But God will sooner listen to strains of music than he would to the cry of poverty. Away with such a God!

-Martin Knapp, writing to an Eastern paper, says: "Dr. R. W. Flint, before referred to, and now living at 34 Clinton Place, one block west of Broadway, New York City, is a person of middle age, and one who, in consequence of impaired health, wears a chastened and subdued expression in his countenance: however, in social conversation, he exhibits a cheerful, genial, and kindhearted nature. From a personal acquaintance with Dr Flint and his wife, the writer regards them as two estimable persons, whose friendship and society possess those elements of goodness which are most sought after by the virtuous and wise among mankind. One of the most heart-cheering answers that I ever received to a sealed letter, came through the mediumship of Dr. Flint.

The Interior will not say that "elect infants" means all infants. It will not claim that those who framed the Confession believed that all infants dying in infancy are saved. The phrase "elect infants" would not be used by those who did not believe that some are not elected. The fact that the question is being discussed in a leading Presbyterian paper is a favorable indication. It is time rds from nonid free its doctrine of a former age. If the phrase "elect infants' does not mean all infants, there must be infants not elected. The must die just as the elect, and as Christ, according to the Confession, made no atonement for the non-elect, infants as well as adults must be among those

foreordained to everlasting death. We would like to see

Shiladelphia Department.

Subscriptions will be received and papers may be ob-tained, at wholesale or retail, at 634 Race St., Philadelphia.

The Republic of the Future.

We present an abstract of a lecture by Brother Rehn, on this subject. The text was, "Let there be first justice, then cometh peace."

All truths are eternal, but they find utterances in one century different from another.

Government is reducible to science just as accurately as the laws of matter, but this must be in accordance with the constitution of things, and not merely based upon expediency,-a society which shall recognize the fundamental laws of human nature in its organization.

We do not believe the world has ever yet seen an arrangement of social life that was based upon friendship, love, and a general disposition for the good of all; but until this is the case it is not worthy of the name of society.

The fundamental principles of government, which shall provide for every want of the people, and thus secure peace and happiness everywhere, are very simple.

Our present republican form of Government, with all the good qualities which it possesses, is, nevertheless, founded on the principles of monarchy. The doctrine that a majority have the right to govern, is no more true than the claim that the king has the same right. It is just as possible for a majority to do wrong as for a king. We lay down three propositions :

First: The object for which a government should be instituted is for the benefit of the individuals of which it is constituted.

Second : Man is endowed by nature with certain inalienable rights.

Third: All governmental institutions should be based on the laws of nature.

Where shall we look for those fundamental laws of nature by which society is to be governed? By an analysis of the nature of man, we must look into the nature of man and ascertain what are his wants,-the necessities of his existence.

We find man is an assemblage of faculties, and each member of the human family has the same, differing only in the degree of development. All the faculties of the body, mind and spirit, are those which the government has to deal with; and when we shall ascertain what are the special requirements of human nature, we can answer the question as to what governments should be.

Inasmuch as all government should be instituted for the benefit and protection of its citizens, all that we ask of government is, to secure whatever rights that may remain in the individual, that are not vested in the government. As all rights inhere in individuals, all that a government has to do is, to protect each citizen in the exercise of these. These rights are few and simple:

The Teachings of Spiritnalism.

We are often asked what good has Spiritualism done? What have the spirits taught you? The good that spirits have done and are doing, can only be measured by individuals. The absolute knowledge of continued existence which has been established by Modern Spiritualism is next in importance to the question itself, and the millions who have received this knowledge, can answer this question satisfactorily.

One of the important lessons which Spiritualism teaches is individual responsibility, and the necessity of naturalness in every department of our being. The fact that all spirits report that they are in

conditions which have resulted from their lives here,-that the consequences of their acts are upon them, and that there is no possible escape from these, is of the highest practical value. In no department of life is the value of spiritual teaching greater than in showing that most of the evils which afflict humanity, are the result of imperfect conditions, diseased states inherited or acquired, and that instead of looking upon our fellowbeings as totally depraved and evil, we should realize them as subject to treatment, to reform by kindness and sympathy, rather than harshness and censure.

Spiritualism teaches us to realize practically what Jesus meant when he said, "Father forgive them they know not what they do." It shows us that this memorable language is expressive of the highest attainments of humanity,-the fullest and most beautiful development of the divine in man. It was only after Jesus had passed through deep trials and proving baptisms, which more fully refined and purified his nature, that he attained to a state in which he was enabled to express these beautiful words. His vision was clear and unclouded, and he saw the conditions of those around him, and in this high and holy appreciation of human nature, his strong sense of justice was manifested even toward those who were persecuting him unto death.

We are called upon to attain to the same high estate in which when all the bitterness of persecution shall be heaped upon us; when death itself shall be meted out unto us we can unresistingly, not only repeat these words, but experience the feelings which prompted them. This high spiritual attainment gives us a perception of the fact that mankind are generally acting in ignorance, that they do not know what they do. When we hear a harsh, stern individual speaking in such tones to gentle and loving children, we realize that they know not what they do. How few there are who can realize the conditions of those around them ; and hence the world is full of discord and inharmony. Words like barbed arrows are sent forth, and those gleams of sunshine that should gladden our pathway are clouded over with darkness and sorrow. Well did an ancient writer say, "Words fitly spoken are as apples of gold in pictures of silver." The more the human soul is unfolded the more sensitive it becomes, and thereby acquires the power both of enjoying and

Medium's Column.

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MRS. S. A. R. WATERMAN, 67 Mul-berry street, Newark, N. J., will answer letters, sealed or otherwise, give Psychometric Delineations, or Reading of Character, from writing, hair, or photo-graph. Terms from two to five dollars and four threecent stamps v11 n14 tf

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Is at 35 Bond street. Call from 9 A.M., to 5 P.M. Will examine patients at a distance by lock of hair, and prescrip-tions will be given where they will apply. Magnetic remedies prepared and sent by express on moderate terms.

Inclose \$2.00 and two stamps, with lock of hair, fall name and age, with one leading sympton of dis-case, and address care of box 5120. New York P. O.

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PSYCHOMETRIC AND MAGNETIC PHYSICIAN.

West Sutton, Mass.

Developed to cure diseases by drawing the disease up-on himself, at any distance: can examine persons; tell how they feel, where and what their disease is, at the same time. One examination \$1. Thirty exercises to draw disease at any distance, \$10. Manipulations, \$2.00 where the same distance is a state of the same time. cach. Treats patients at a distance by letter, by inclos-ing the sum, giving your name and address. v11n22 tf

SPIRITUAL CLAIRVOYANT.

RS. J. M. CARPENTER (formerly Julia M. Friend), well known for her remarkable success during many years practice in examination and treatment of the sick, may be consulted at her office, 1567 Washington street, corner of Northampton, Boston, Mass. Hours from 10 to 4.

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Dr. P. T. Johnson examines diseases by receiving a lock of hair, name, and age, stating sex-\$1.00 accompanying the order. He also prepares a sure antidote for opium and morphine enters; three months will cure the most inveterate case. Charges, six dollars per month. He also prepares a sure cure for ague, 50 cents per bottle. Will be sent by express. Address him at Ypsilanti Mich u10 n17 tf

D. W. HULL,

Psychometric and Clairvoyant Physician

Will diagnose disease and give prescriptions from a lock of hsir or photograph, the patient being required to give name, age, residence, etc A better diagnosis will be given by giving him the leading symptoms, but sceptics are not required to do so. Watch the papers for his address, or direct to Hobart, Ind., and wait till the letters can be forwarded to him. Terms \$3.00. Money refunded when he fails to get in rapport with the patient. v11 n12 tf

-The Methodist does not believe in the policy of illing schurch by illegitimate methods. Said an eccentric al preacher once to a young minister: "Fill your church, inther, if you are obliged to stand on your head to do 1" Doubtless such a clerical performance would fill any durch-at least once.

-The Cincinnati Gazette's New York correspondent us: "If we may judge by a speculation of the World, med the two most distinguished Unitarian clergymen' "New York is about to join the Episcopal Church. Who gisthe World does not say, and it is not known whethe he will be any nearer heaven in his new dress."

-A New York Dispatch says that the Presbytery of makin will soon meet in called session in the First hybridian Church. The called session is to take acin the report that the pastor of the Lafayette inthe Presbyterian Church, Rev. Theodore Cuyler, 1D, has recently invited and permitted a lady preacher. Essuiley, to occupy and preach in his pulpit.—North-

-An Infidel Tract Society has been formed in New lak, with Dr. Leiss, editor of the Free Thinker, at the and of it, the object of which is to open a popular camsim against all religion. They can bring their soclety to notoriety by nominating Dr. Leiss for President of MUnited States, on the issue of "No God in the Concirtion."

-Rev. J. S. Bacon is reverential. He says: "If any (or number was really guilty of saying 'God,' without definition of the most pions at reversitial description, by all means let him be exsled from the Association, and sent to the gallows for haphemy. Such a profane contempt of capitals is deming of capital punishment."

-A lady in Augusta, after replenishing her fire with ai and forgetting to replace the cover, went to a prayerneting. When she returned, she found the house ful-Ins and her children nearly suffocated. Is that a provtestial warning not to attend prayer-meetings? Or is it at rather an evidence that God is neglecting his busiand by not administering to the helpless,

-The "Apostles" have purchased 200 acres of land Mr Augusta, whereon they will establish a colony to be aled "The Land of Canaan." Mr. J. T. Curry is the ad "Apostle." The Lord. he assures his followers, I provide for all their wants. In order to render their teme successful, they should engage the services of "deon's Band," to give expression to sacred music.

-Dr. Perkins and his estimable lady have been lecturat Morrisville, Mo., to crowded houses. The doctor "ites: "At the close of our lecture last evening, we saw spirit of a man in the audience, whom we described ⁹ scurately that he was recognized by all present, and circumstances connected therewith-all of which we anothing of. The description caused considerable

At Cairo, last week, a negro felled a large gum tree while a biscopar Church, that, in hinning, it struck on in several places: 'a large hole was knocked on the side of the church, and a seat smashed in-in-Interior.

fod should have superintended this job, and not have wed such a terrible catastrophe to happen to one of sown buildings.

-Zwa's Herald, of Boston, has a long editorial favorthe election of an African Bishop by the next Gener-Conference of the Methodist Episcopal Church. A. mier of the members of the Conference will be colored, enting a quarter of a million of church members. "his arrangement will give a shods of respectability to "blscopal Church that it never before possessed. We or the arangement.

The Methodist Church at Rockaway, Long Island, is and commotion about the proposed introduction of

the logic that will free the standards from this concluion.-Exchange -A Roman Catholic Priest at Moosburg, Bavaria, in a sermon delivered during last March, stated that the Pope was deprived of his property because of the faithlessness of Catholic sovereigns who were in duty bound to protect him, and who, though claiming to govern "by the grace of God," seemed to do it by the grace of the devil. He was arrested, and when the trial took place, five witnessess appeared against the accused, who testified to having heard the words above mentioned, which the State Attorney construed as treasonable, while a much greater number of witnesses could not recollect having heard such expressions. The priest was sentenced to one

year's imprisonment in a fortress.

-I suppose from the beginning of things this world was open to the influence of spirits. It is not possible to believe that there is a spiritual influence which we can neither understand or appreciate. This is certainly the doctrine of the New Testament. It was taught by the Savior and the apostles that both divine and demon-iac influences did roll in upon the human soul. It is natural to thinkers to repel everything they cannot prove by the senses, and therefore the doctrine of Spiritualism has not been generally accepted. Now, I aver that there is nothing men so much need, or so much desire to believe, as that there is wafted into this sphere influences from the very heart of God. The demoniac powers are certainly not desirable, and should be carefully repelled. This transcendent doctrine of the New Testament is given to all. It fits and harmonizes with our ideas of fhe divine life,-Henry Ward Beecher.

-England has an association briefly and modestly known as the United Christian Band of the Royal Artillery of Heaven. Among the members are "many extraordinary men, who have been rescued from the devil, hav ing been wrestlers, publicans, and pugilists, but are now servants of God." "Hallelnjah!" concludes the advertisement, and the word is probably expressive of the fact that the royal artillery feel their power and are disposed to exercise it. Sinners, in fact, had better make up their minds to get out of the way or come down. "Repent and be converted, or get your head punched," is the motto of the royal artillery, and they are marching on. If the United Christian Band of the Royal Artillery of Heaven will unite, with the Praying Bands of Boston, they can surely succeed in taking hell.

-In the Cresskill murder mystery, a strong case of circumstantial evidence is made against the man Avery, and one of the points against him is the mute testimony of a dog. It is now remembered that from the moment that this dog first saw Avery, he exhibited a dislike to him, which continued to be manifested during the whole time of the latter's employment on the farm, notwithstanding all his friendly advances. It is reasoned, with a tincture of superstition, that this intelligent brute, with some canine instinct or intuition, smclt out the murderer in advance of his crime, and treated him accordingly; and there are not wanting authentic instances where the prejudice of a dog against a human being has been justified by subsequent events. Perhaps this instinct may yet be turned to account in the administration of justice. It would be no trouble to find twelve dogs in any community having more intelligence than human jurors are permitted to have.

-Her sister, she said, was very incredulous, and would not believe in Spiritualism in the least. Nevertheless, she herself became what is called a writing medium The spirit would use her hand to write what communication had to be made. The spirits wrote what was good and bad. One wanted to sign himself Satan and Beelze-bub. "But," continued Miss Blackwell, "my sister did not believe in the least in the existence of such a spirit, and she said, 'No: if you are permitted to come to me, it is not to tell such outrageous lies. If you persist in try-ing to impose on me, you shan't write.' I have been present at many of these little fights. She would resist the spirit; and when she saw the capital S of the 'Satan' being written, she would resist, and twist her hand about, to prevent the name being written. The spirit has then being written, she would resist, and twist her hand about, to prevent the name being written. The spirit has then written, 'I hate you because I cannot deceive you.' I have on some occasions heard beautiful raps in my draw-ing-room, in the air, on the wall, under the ground—no one being near the furniture. We never begin without prayer. We say to the spirits that wish to deceive us, "Dear spirits, we are all imperfect; we will endeavor to benefit you by our lights in so far as they are superior to bound they were rendered better by our kindness. We would never dream of addressing one as an 'accursed spirit.' From one who was very violent, and by whom I have been myself struck, we have received progressive messages, showing how he has become better. They have often sont us messages, saying, 'We are going up higher now: we have, through your help, broken the chains of earth; and we leave you!' When my sister found the S being written, or the great B for Beelzebub, she would say, with kindness but firmness, 'Dear spirit, you must not deceive; it is not for such tricks, but for a good end that you are permitted to come.' "--Spirit-wol Magazine.

First : The right of the individual to life. This right is divine, and all the institutions of government aim to rocognize this, even where they take the life of the murderer it is done with a view of protecting the lives of others, though the idea is a false one.

The second right is also inalienable, is the right to maintain life, to pursue those means which shall improve and develop life and enlarge the sphere of our actions. We find this earth on which we live, filled with streams of water which are necessary for the support of life, and surrounded by an atmosphere. No law can exist and be just which deprives anyone of the use of air or water, so far as these may be necessary for the support of life.

The same is true of the land. There is no man living can tell where the first right or title to land was obtained. One traces it back to Father Adam and says God gave it to him; another says that man, by mixing his labor with the earth, becomes the possessor of it. That is the same as to say, if you put a dollar into a man's pocket where there is other money you obtain a right to all the money. All we can do is, to say that A bought it from B, and B from C, and C from somebody that stole it. We maintain that a fee simple cannot exist.

The third and last right, we shall refer to, is security of life and property. The question may arise here-what is property?

We are endowed with powers of mind and body which enable us to grapple with nature,-we take the clay and burn it into bricks, and build houses,these become our property,-anything we have created by our skill and industry becomes our property, but the ground on which our house stands is only ours so long as we can use it. Whatever is created by our hands, is property.

We maintain that where life is rendered secure, and where avenues are opened to all the members of society alike to obtain that which is needed, we shall have a perfect society. On the contrary, wherever laws are enacted which presume to enforce any belief, whether it be political or religious, transcends the powers of the government and are false.

Among the influences which are tending toward an improvement in governments, is a new and simple organization, known as the International Society. The question of Capital and Labor is to be solved in the next fifty years,-and this society is working towards this end. It seeks to make a brotherhood of all nations, to unite the interests of all irrespective of nationality. Do you not see that if this prevails, wars will be impossible? If the men of France and Prussia had been a solidarity, there could not have been such a war as we have witnessed there. When men come to be thus united all over the world, and the interests of labor are respected, we shall have better governments. Just so far as governments take away the sovereignty of the individual they become an evil. Men who are restrained alone by law are not moral.

In proportion as the sovereignty of the individual is recognized will the government recede, man will become a law unto himself,-and being subject to the higher law, will need no outward laws to govern and restrain him.

suffering more keenly. Let us, therefore, take the lesson home and seek to bless each one, and thus shall our own lives be made joyous and happy.

Married.

February 11th, by Dr. I. S. King, Mr. Michael C. Kief to Miss Emma C. Farmer, both of Indianapolis, Ind.

In Morristown, Rice Co., Minn., January 10th. by Mrs. Harriet E. Pope, Mr. Melmoth P. Ide, and Miss Maria Lincoln, both of Wilton, Minn.

Passed to Spirit Life.

From Sparta, on Friday morning, Feb. 2d, 1872, at half past eight o'clock, Mr. Andrew Thayer, aged 66 years. The subject of this notice was born in Chesterfield,

Hampshire Co., Mass., October 9th, 1805. He moved to Conneaut, Ashtabula Co., Ohio, in 1829. From Ohio he moved to Wisconsin in 1856, and to Sparta in 1857, where he has since resided.

Though formerly a Christian, and for many years a member of the church, over twenty years ago his views upon religion underwent a radical change, since which time he has disclaimed all faith in Christianity, as a system of belief; and consequently discarded all claim or wish to be called by its name.

last; and the cause, in him, has lost one of its warmest visible friends.

one could be obtained whose views harmonized with his

Gone to the angel home, Horace B. Pollard, Jr., son of H. B. and A. J. Pollard, aged two years, nine months, and nine days, from the residence of his parents, in Deansville, Oneida county, New York, January 27th 1872. The funeral services were conducted by the writer at the Presbyterian Church, who spoke to a large and attentive audience of relatives and friends.

> 'He is happy; life is sweeter To him now than e'er before. Time speeds on; you soon shall meet him On the fadeless spirit shore: Hope and wait; you soon shall greet him Where good-bye is heard no more."

planes of life, Mary A., wife of J. A. Beam, of Wilson county, Kansas., aged 61 years, and for twenty years a firm believer in spirit communion. At the funeral, there being no speaker present, J. Barnes made a few appropriate remarks.

February 8th, 1872, Emma, infant daughter of Henry C. and Jane Seymour, of Springfield. Ill., at the age of 1 year, 11 months, and 1 day.

Exercises were had at the house of the family by a collection of the friends of the same and of the "beautiful philosophy," where Professor Worthen, State geologist, read an appropriate selection from one of A. J. Davis' works; also a poem most consoling in the reassurance that

"There's no such thing as death."

The bereaved parents have long enjoyed the sweet consolation which a firm belief in the Harmonial Philosophy inspires.

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ASTOUNDING REVELATION!

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TREATS the sick by magnetic touch, and the use of appropriate magnetized remedies. Also makes clairvoyant examinations. Patients to be treated by letter should send age, sex, and leading symp-toms. Board in private families if desired. Come to or address, SAMUEL MAXWELL, M.D.

72 South Sixth St., Richmond, Ind-

The Well-known Psychometrist, A. B. SEVERANCE,

v10 n17

v7 n18 tf

WILL give to those who visit him in person, or from autograph, or from lock of hair, readings of character, marked changes, past and future, advice in regard to business, diagnosis of disease, with prescription, adaptation of those intending marriage, directions for the management of children, hints to the inharmoniously married, etc. Terms, \$2.00 for full delineation; brief delineation, \$1.00

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Can diagnose disease by likeness, autograph, lock of hair, without a failure, and give prescription which, if followed, will surely cure.

Can trace stolen property, tell the past, present, and future, advise concerning business, and give written communications from spirit friends.

Diagnosis of disease with prescription, \$2.00. Communications from spirit friends, \$3.00. Delineation of char-acter, with advice concerning marriage, \$1.00. n1 v10 tf

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PRACTICAL MAGNETIC PHYSICIAN,

FOR ALL CHRONIC DISEASES.

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Dr. C. A. Barnes is successful in curing Catarrh, Asth-ma, Softening of the Brain, Jaundice, Neuralgia, Heart Disease, Nervous Debility, Diabetes, Liver Complaint, Dyspepsia, Weak Eyes, Falling of the Womb, and all kinds of Sexual Weakness, Weak Spines, Ulcers, Loss of Voice, Rheumatism, Bronchitis, Dropsy, Hemor-rhoids, Felons, all kinds of Lameness and Weakness of Limbs, Scrofula, Ague, and Paralysis; in fact, every form of disease that is curable has been and is treated successfully by this Healing Process, and it is doing a work in the way of Healing the Sick that the regular practitioners of the day have utterly failed, using the remedies they do in the treatment of disease. Dr. C. A. Barnes is successful in curing Catarrh, Asth-

MRS. A. H. ROBINSON.

Healing, Psychometric, and Business Medium,

148 Fourth Ave., Chicago.

Mus. Romason while under spirit control, on receiv-ing a lock of hair of a sick patient, will diagnose the naing a lock of hair of a sick patient, will diagnose the na-ture of the disease most perfectly, and prescribe the prop-er remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and dura-tion of the disease of the sick person, when she will with-out delay return a most potent mean and and the section.

tion of the disease of the sick person, when she will winn-out delay return a most potent prescription and remedy for cradicating the disease, and permanently curing the patient in all curable cases. Of herself she claims no knowledge of the healing art, but when her spirit guides are brought *en rapport* with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the *positive* and *negative* forces latent in the sys-tem and 'n nature. This prescription is sent by mail, and tem and 'n nature. This prescription is sent by mail, and be it an internal remedy or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be: remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of. One prescription is usually applicant, but in case the . One prescription is usually sufficient, but in case the patient is not permanently curea by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stat-ing any changes that may be apparent in the symptoms of the disease. of the disease. Mns. Romnson also, through her mediumship, diag-noses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the appli-cation is by letter as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business, and trance medium. TEMMS:--Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of char acter, \$3.00 Answering Business Letters, \$8.00. The money should accompany the application to insure a re-ply.

O. L. SUTLIFF. January 29th, passed from the rudimental to the higher

He was a staunch and undoubting Spiritualist, to the

The funeral oration was omitted until the services of

. The instrument has been ordered by the con-Tailon and the trustees give notice that if it is put into " thurch they will remove it. There will be a religious the over that organ. Wonder if Jesus will shower down " of his blood upon them to atome for the black eyes ad battered noses that may arise.

Per C. Bushby writes: "We have just moved into basement of our church, which is among the most and church edifices in the State. The Lord is gradu-retiving his work, and many have already been with to a saving knowledge of the truth: and the end but yet."-Northwestern Christian Advocate.

am the people of Monroe get through with his highthey should send him down here to assist Brother whose work is not prospering. He officiated in ritual Hall in this city each Sunday evening for hat God refused to come to time, and the people. and he was compelled to relinquish his labors in dis-

The Republic of the Future will be so organized as to call out man's powers and appeal to his higher nature; and man standing by his brother

man in the higher relations of life, will be bound by ties of justice and fraternity stronger than any human laws; and in the peaceable development of all the sources within and around him, man will live in the enjoyment of higher happiness than he has any conception of at present.

The function of the pen is to register human experience as a means of preserving it, comparing it, rectifying it, curiching it, and diffusing it. It is the essential condition and impulse of a progressive civilization .- Alger.

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Original Essays.

THE NEW AMENDMENT.

BY O. S. POSTON.

The National Religious Convention which recently issued its manifesto at Cincinnati, has presented for the consideration of the people of the United States, a question fraught with great and important results. It contemplates a change in the organic law of the country, which will authorize legislation by Congress on matters affecting religion, which have been regarded as affairs of private conscience between each individual and God. It not only seeks to declare that Jesus Christ is the ruler of the nation, but alse to nake the Bible the exponent of his revealed will. By the force of those amendments, when made, the party in power will be authorized to pass any law it may deem expedient, for the suppression of Spiritualism, or any phase of infidelity; to prescribe what is orthodox Christianity, and ceclare everything el-e heresy, and suppress it also under pains and penalties. In a word, it will enable the dominant sect or sects, to authorize the creation of an inquisition, should they deem it essential to the promotion of evangelical religion so to do, and to repeat all the oppressions and persecutions, that have been practiced by sectarian Christians in past ages. Moreover, it involves the power and right of enforcing such laws, though they produce endless and bloody wars,-resulting in the ruin of all the great interests of this country, material and spiritual.

Petitions are now circulating, and individuals solicited to sign, requesting Congress to pass the amendment alluded to; and before we severally commit ourselves and posterity to so important a measure, it is the part of wisdom, to pause and consider the history of the past; the present provisions in the Constitution; the motives of those interested in the proposed amendments, and the consequences which may result therefrom.

The original Constitution of the United States contains a provision, "that no religious test shall ever be required as a qualification to any office of public trust under the United States," and the first Congress that met after its adoption, passed an amendment to said Constitution, as follows:

"Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise ther of.'

Both those provisions were devised by Washington and his colleagues, the wise and great men who had achieved the liberty of the nation.

To day the Priesthood stretch forth their sacrilegions hands to destroy and repeal them, for, undoubtedly, the proposed amendment would repeal said clauses, and authorize the enaction of all the laws sought to be avoided by the framers of the Constitution when they inserted the provisions above set forth.

Judge Story in his Commentary on the Constition, in Sec. 1847, speaking of the original clanse, says:

"This clause is not introduced merely for the purpose of satisfying the scruples of many respectable persons, who feel an invincible repugnance to any religions test or affirmation It had a higher aspect: to cut off forever, every pretence of any alliance between church and state in the national government. The framers of the Constitution were fully sensible of the dangers from this ource, marked out in the history of other ages and countries, and not wholly unknown to our own. They knew that bigotry was unceasingly vigilant in its stratagems, to secure to itself an exclusive ascendency over the human mind, and that intolerance was ever ready to arm itself with all the terrors of the civil power, to exterminate those who doubted its dogmas or resisted its infalilbility. The Catholics and the Protestants had alternately waged the most ferocious and unrelenting warfare on each other, and Protestantism itself, at the very moment it was proclaiming the right of private judgment, prescribed boundaries to that right, beyond which if any one dared to pass, he must seal his rashness with the blood of martyrdom." The same learned writer, in commenting on the establishment of any religion, or the free exercise thereof, Section 1879, says: "It was under a solemn consciousness of the danger from ecclesiastical ambition, the bigotry of spiritual pride, and the intolerance of sects, thus exemplified in our domestic as well as foreign annals, that it was deemed advisable to exclude from the national government all power to act upon the subject. " It was impossible that there should not arise perpetual strife and perpetual jealousy on the subject of ecclesiastical ascendency, if the national government were free to create a religious establishment. The only security was in extirpating the power. But this alone would have been an imperfect security, if it had not been followed up by a declaration of the free exercise of religion, and a prohibiton of all religious tests." In a previous section, he remarked: "The rights of conscience are, indeed, be-yond the just reach of any human power. They are given by God, and can not be encroached upon by human authority, without a criminal disobedience of the precepts of natural, as well as of revealed religion. That eminent jurist has in the preceding quotations, stated fully the reasons that rendered said provisions essential to the enjoyment of religious liberty, and they exist to-day, and are as cogent as whon he penned them.

state sustained by his political authority, the religious councils, after many struggles amongst themselves, finally settled the canon of scripture and the creed of the Catholic Church. They immediately destroyed all existing heresies and hereties. For one thousand years the Catholic Church reigned supreme. Her exposition of the scriptures, no one dared to question, and even a suspicion of heresy imperiled the life of him on whom its shadow rested. Science and literature, and even thought itself, attained its lowest ebb, and, indeed, much of the classical learning of Greece and Rome we now possess, owe their preservatio to the Mohammedans. It is true, the reformers of the fifteenth century emancipated some sections of Europe from the most eggregious errors and abuses of the Catholic Chorely, but they required those who resided in their domain, to accept their dogmas, or endure the same punishment inflicted by papal authority. The religious criminal calendar remained unchanged, and many of the principles inculcated by Calvin and his sect, were even more derogatory of God's character and the spirit of justice supposed to appertain to that being, than even the doctrines of the mother church they had abolished.

fourth century, and the union of church and

The unanimity of creed and orthodox sentiment, were maintained by the strong hand of violence. Millions were destroyed by public execution, or died more slowly from imprisonment and starvation. Europe was kept re-duced in her population by the large number of victims which the Church demanded, to intimidate the residue into subjection to her dictation. In one night, it is reported that 70,000 Hu uenots were assassinated by the emissaries of the Church, who spared neither age or sex.

Human nature is the same, and all churches would desire to hold absolute control over the consciences of men, if the power was conferred on them to accomplish their object.

With all those historic matters fresh in their memory, the great, wise, and good men who achieved the freedom of this country, and made the Constitution of the United States, thought it essential to provide in that great charter of constitutional freedom, certain clauses to protect posterity from the infliction of similar outrages.

For many years in this country, the several sects known as Evangelical Christians,-the Episcopalians, Methodists, Presbyterians, and Baptists, have had many fierce and bitter discussions in regard to creed and discipline, but recently they have been drawn together by a professed love for God, and have come into closer a liance, and concluded that they are the saints appointed to judge the world.

Like the Triumvirs of Rome, who, while cordially hating each other, conspired to destroy the liberty of the Republic, and divide the Empire amongst themselves, so, to-day, many Christian divines have perfected their conspiracy, and boldly announced their treason against the freedom of man's conscience, and openly demand that power be conferred on them to exercise over all their religious despotism.

The great Teacher, whom they profess to adore, said emphatically, "that his kingdom was not of this world." It would be wise for those who profess to be his disciples, to catch the spirit of his religion from his own saying, rather than from the tanatical expounders of modern Christianity.

No doubt many will go forth with more eloquence and zeal than ever Peter the Hermit, when he preached the Crusade in Europe, for retaking the Holy Land from the Saracens and persuade the Christian world to embark in this unholy enterprise, but it would be well for them to recall the lessons of history, and remember that the Triumvirs of Rome finally fought each other, and that the Crusades terminated in disaster, costing millions of lives, and nearly all the treasures of Europe. Human nature is the same in all vocations. Ambitious demagogues exist in the church, as well as in the councils of the state, and are equally unscrupulous how they acquire and use power incident to their respective positions. Perhaps many good men, believing that they are rendering service to God and religion, will be inclined to embark in the enterprise presented by the late convention; but before one regularly enlists in the work, it would be prudent to consider the extended programme the undertaking will involve, should the amendment be adopted. Amongst the first objects will be, no doubt, to declare Sunday a holy day; prohibit all di-vorces save for adultery; and direct that the Bible be taught in all schools, and have all improper books excluded. It will be equally es-sential to suppress all Infidel and Spiritual books and newspapers, and all scientific publications that are supposed to be opposed to biblical science. The Catholic Church must also be looked after, and effectual operations commenced to check its growth, and prevent its obtaining political power. Each sect, striving for position, will be making its combination with political parties, and mutually promoting each others objects. In a short time all the elements of opposition to the evangelic I alliance will form common sympathy, and persecution be drawn together, and con-titute a large antagonistic party. Those two factions in our great cities can not long, under the religious frenzy of the hour, be capable of maintaining peaceable relations. We will soon be hastened from mobocratic collisions in those great centres, to general civil war, which will sweep over the country like the conflagration of Chicago, involving in one common ruin, life, property, and reilgion. Whilst the proposed amendment will declare the Christianity of the Bible to be the religion of the nation, it necessarily leaves for future settlement, the great question, which sect shall be the great exponent of the system. That must and can only be settled by civil war, and afterwards upheld and sustained by a despotism united with the victorious sect.

forged, that will shackle them forever, unless broken by civil war, exert all their energies, to enlighten the public mind, and protest against this outrageous and damnable attempt to enslave their consciesces, and establish a religious hierarchry, require, nay demand, that all parties, and men that solicit your suffrages for office, shall " hang out their banner on the outward wall," and distinctly state their position on this great question.

Harrodsburg, Ky. -----

"Our Disgrace."

BRO, JONES :- Inasmuch as you have given considerable space in number 22, to articles anim dverting upon Victoria C. Woodhull and her position as president of the American Association of Spiritualists, I wish to offer a few thoughts in reply. What is the ground of complaint? Simply that she advocates social freedom. Is that any thing new for Spiritualists? I admit that in clear, foreible argument, in carnest, fearless advocacy she excells any of us who have preceeded her, but that she has advanced any more radical ideas on social life I deny. What is there to be feared from social freedom more than from religious freedom? The same arguments used in favor of one holds good with the other, and those used with equal logic against either one can be used with equal logic against the other. The Orthodox people would legislate on our religious views, would make laws cortailing our religious freedom if it were in their power. What better are those who would legislate on the affectional relation and bind us in that respect? Neither our religious emotion nor our affectional feelings can be governed by our wills, and I claim legal enactments have no right to interfere with either, and should protect the individual in his right to perfect freedom, and where each and every individual is protected in the exercise of his rights there can be no encroachments, no tyranny as there now is.

But some will argue against freedom because some persons are on a low plane and would thus manifest themselves. Has not that person just as good a right to act true to his organization as one on a higher plane the same as in religion. The uncultivated Catholic has a right to his undeveloped method of worship just as truly as the most ethereal Spiritualist to his. In our present state of society individual rights are not respected, if perchance marriage supervene, and a woman pure and sensitive is forced to receive the embraces of a beautly man, no matter how londly her soul may cry out against it. Talk of freedom as a cause of impurity in social life. Nonsense! It is the only means by which purity becomes possible. It seems so strange to me that persons who seem capable of reasoning upon other subjects seem so illogical, so senseless in their treatment of this. 1 am not personally acquainted with Mrs. Woodhull, but her logic is irresistible, her honesty of purpose and strength of character, it seems to me can but be obvious to any one who is not bia ed b prejudice or envy. I glory in the woman for the work she is doing. Do not worry, Brother Eddy, about a "division of the works" for there can be no division where there hus never been any union. Hucson Tuttle, too, is in trouble. Why does he and others stay at home and find fault with the doings of the American Association? Why do not those who know so well what ought to be done be on hand and attend to such matters. This association always advertises its time and place of meetings, and invites attendance. Then why have ye not rallied. ye wise, pure, respectable Spiritualists and saved the cause from such "disgrace" and inaugurate a better work than is being done, instead of staying at home and snarling at those who are trying to do what they can to further the cause of truth as best they may. Suppose that was the first convention Mrs. Woodhull attended, if she was the choice of the people there present, which was evinced by her election, what was that to the case. I will admit I was surprised when I heard of her election. Agreably surprisedfor I thought it evinced a greater growth in the Spiritual ranks than I thought had yet obtained. Will it not-dear friends and readers, one and all-be a glorious time when we shall have advanced so far that we shall be able to only ask, is any idea or action true, instead of, how will it look to the people or what will Mrs. Rundy say, and receive truth as a divine quest, welcoming it, come from whatever source it may, and in whatever garb? Light, more light should be our watchword, and if Spiritualism is a religion worthy the support of men and women of this 19th century, it must take in reforms, embrace every thing in science or art that is conducive to the welfare of the human family in every department of life. Religious, political and social, if it does not embrace all these it is too narrow for me.

and the same time, without being aware at the time?"-or do we, in our daily life maintain two or more separate individual entities without being cognizant thereof? . H. C. TURNER.

Manhattan, Kan.

The Debatable Land.

I have read about one-third of Robert Dale Owen's new book, entitled: "The Debatable Land between This World and the Next;" and am much pleased with it thus far, except on one point. It grieves me exceedingly to know that a man of Mr. Owen's quick perceptions and sound judgment and candor should believe that the Apostle Paul teaches the Calvinistic degmas of "total natural depravity", the election of a part of mankind to a happy immortality, the condemnation of the rest to endless wee, and the Lutheran notion of just fication by faith alone, on the ground of a vicarious atonement and imputed sin and righteousness.

It seems to our mind that a reasonable and harmonious interpretation of Paul's language would clear him entirely from this grave charge of teaching such unreasonable dogmas. Ought we not to give him the benefit of such a transnation? Undoubtedly that apostle taught the idea of hereditary depravity,-that influences, increasing the power of temptation, I ave come down from one generation to another, commencing with the first pair; and is it not a fact that wicked parents transmit to their offspring stronger appetites and passions tempting to evil than good oncs? But where does Paul teach the idea of the total natural depravty of markind, so that the natural man, wholly inclined to all evil, and that continually, is totally incapacitated to think a good thought or do a good deed? I do not find this idea in his epistles.

He undoubtedly teaches the doctrine of "election and non-election," and the entire and independent sovereignty of God in all the arrangements of his government and providence, in selecting and rai ing up certain nations and individuals on grounds independent of their merits or demerits, to fill certain places in his government; but these elections, and consequent non-elections, do not pertain directly to the final destiny of souls in heaven or hell, but to the progress of his government in this world.

Paul clearly teaches that God has "purposed to gather together in one all things in Corist,' and in subord nation to this grand re-ult, he selects some nations and individuals to fill prominent and conspicuous places in the world, and others are not selected nor fitted for these places, but all in harmony and subserviency to the great end of his governmentthe comparative perfection, harmony, and welfare of his entire moral universe. The Jewish nation were elected to fill a certain place in the world. Afterward, with reference to the gospel enterprise, the Gentiles became the cleft, and the Jews the non elect. In the same sense the American nation is elected to take the lead in introducing the right form of civil government on the earth, and other nations are not elected to fill this place.

It is of the elections and non-elections of the Jews and Gentiles that Paul treats in his masterly, sublime, and jubilant manner, arriving at the grand consummation that "God hath concluded them all in unbelief, that he might have mercy upon all."

Jesus was God's "elect" for a certain purpose. He was raised up and fitted for the urpose intended. In the same sense in which

rational, and healing mediums, who will the world hear and feel more of them in the

MARCH 2, 1879

I regret sincerely the "new departure," that so many of the Spiritoalists are for be misrepresented before the world; with R. son Tuttle, and others, I protest against it favor a new convention. I regret still the spirit and tone of the president of American Association, and those who for her and her views towards those who die Severity, irony, and editorial pen-data have no argument in those, and only tent weaken the cause they are designed to a port. Intelligent, enlightened, and hour minds, are not likely to be terrified by the stereotyped appellation of "old fogy" will independent Spiritualists be beaten in the traces of the "new departure," by he told that they in their course of dissent fro the doctrines of Mrs. Woodhull, simply hibit "ignorant superstition, intolerant bigots and pharisaical godliness.'

I regret the degrading toadyism of the sa ritualistic press generally over a single work Rome was shamed because it knew but o man. The Spiritual press might equally_1 I forbear, I believe in woman's suffrage, in have no hopes that we shall ever have a head state, and tone of society, till woman is a franchised, but I am totally opposed to § ritualists, in capacity of a body organized promulgate the facts and philosophy of Spire ualism as a means of human enlightenment, their appeals to the external senses, as well the inner consciousness, going into a politic nomination, or assuming a political plass

I do not believe that anything deserving the name of love, ever did, or ever can dictate marriage, that will be legitimate only for night. We all have an idea what can, is what does, dictate numerous such marriage but I cannot attend upon its new baptism, is consent to this unchristening.

I leave in an hour or two for Carversville, P. to join issue in public debate with C. Ch leigh, of anti-slavery memory, on the follow ing propositon viz: "Resolved that man is a free agent." Mr. 1

affirms, I deny.

Thankful that the JOURNAL adheres tog underlying principles of our philosophy, igne ing illegitimate issues may it live long to his the world. J. G. Fisz

Avon, Feb. 9th., 1872.

-----Is Spiritualism Aggressive.

(He that is not with me is against ma-Jena.) Nor is it an un woldable result that Spiritalle be pitted against churchanity. The war mix con but it was not wise to dash the heid of their born child against the indurated walls of olds, here, -Hudson Tattle,

BRO. JONES :- I must dissent from the above sentiment of our much esteemed brother Ta tle, as published in the JOURNAL of Dec., mi For, if the philosophy of Spiritualism being the doctrines of churchanity are false, theme is the antagonist of the other in all its fush mental principles-Now then, could the per born child (Spiritualism) make its adventing our world, sustain its life, maintain its vitality and vigorous growth, until to day we see just emerging into strong manhood, a pore in the land, without unavoidably becoming pitted against churchanity, is beyond my kin Light truth, and knowledge are in their name the antangonists of ignorance, error, m superstition, they must recede as the other a ances : ignorance and error must surrender abandon the citadel of the human mind as know ledge scales the rampart and plants the stade of truth on its walls. The very first cry of the new born child as heard in the tiny raps of the Fox girls, was not only a declaration of ur from the angel world against a triune Goda malicious Devil, a vicarious atonement, just cation by faith, total depravity endless hells partial-heaven doctrine on which the which fabric of churchanity is based ; but its firster was also the shout of victory over a world in of churchanity, yet enshrouded in darkness material sm. Truth is aggressive and Spirualists cannot proclaim its philosophy, or à fend themselves from the assaults of bigs without making inroads into the indante walls of old beliefs. Wise or foolish the w has come and has raged in fierce moral confid for more than 23 years, the unavoidable real of truth grappling with error.

Judge Kent, the emineat chancellor, of New York, in commenting on same clause, uses similar sentiments and language to express his admiration for their wisdom.

The reader of history will remember, that from the establishment of Christianity to the present period, no great republic has existed in Europe. Indeed, the combination of political and religious despotisms rendered it im-possible. Both Catholics and Protestants, whilst they individually asserted that they constituted the only true church and the Lord's Vicegerents on earth, at the same time, inculvices rents on earth, at the same time, incur-cated the kindred idea of the "divine right of kings." We have maintained a republi-can government for upwards of eighty years, and prospered and developed into a great and mighty people. But, we have done so by refusing to sustain any special faith as the national religion; in a word, we have re-fused to unite church and state, and received fused to unite church and state, and received from God the blessings that flow from that wise resolve.

"The Roman Republic, which existed for seven centuries, received into its religion and worshiped the Gods of all the nations it subworshiped the Gous of all the nations it sub-dued, and it was not till Christianity appeared with its exclusive pretensions, and se tied pur-pose to supplant all other creeds, that wars growing out of religious difference and priestly ambition began to prevail. Since that time, many of the largest and fiercest wars, have been originated to promote the objects of sectarian Christians, and to settle the question, who amongst them should rule over the con-

sciences of the people. During the first three centuries after the Christian era, some sixty or more sects had sprung into existence with different tenets. After the conversion of Constantine in the

Nearly all the wars of modern Europe can be traced to the machinations of priests, ambitious to extend their peculiar phase of faith, and suppress those that differ with them.

The present provisions of the Constitution prevent either class of sectarians from enacting laws which would affect those holding different views; hence we have peace and repose, and the so-called Infidel population holding the balance of power, prevents collis-ion. Is it wise to attempt to destroy that bal-ance of power, which assists the Christian sects to cultivate that peaceable character so highly praised by the great founder of their faith, and avoid the strife and war that would mar, if not destroy, their religious qualities?

To-day we are prosperous and happy, united and free. In a republic why should any sect wish to maintain religious rule, futher than sound argument and rational conviction pro-duced thereby, persuades to similarity of creed and principle. Those who hold d flerent views, and seek otherwise to accomplish it, will deceive themselves with a mere chimera. God can and will take care of himself; let man he as wise in his own sphere, and remember that religious convictions can never be created,

Fraternally yours, J. H. S. SEVERANCE, M. D. Milwaukee, Wis.

Items from Kansas.

BROTHER JONES: The glorious old JOURNAL is coming again all right, as beautiful and vig orous as ever. When I once get it into my hands I hate to lay it down until I have fin ished it; a very unwise practice, by the way, as I find that most of the JOURNAL's articles are very profound, and require to be thorough ly read and re-read, and studied again and again to be properly understood and appreciated. 1 propose to elect myself a life subscriber to the JOURNAL, and shall, as soon as possible, try and get up a large club. Money is about as scarce here, though, now, as it was when Peter said: "Silver and gold have I none.

So much by way of prologue. I wish the advice of some of our learned ones in regard to the following question: "Can a person be in the body and out of the body at one and the same time? or, can a person be out of the body without being aware of t?"

I will illustrate my second question in this vise. While living up on the Republican this wise. last summer, my mother one day desired me to go to my brother's house, distant about eighty rods, on an errand for her. I went out of the house, and, she says, soon came in again, when she asked me for the article. I replied that I had not been to the other house yet, but would go now. Looking out in a few minutes she saw me going. I soon came back with the desired article. Now, as far as my own knowl-edge extends, I did not enter our house after I first left it, until I had been to my brother's

Another incident. My father was one even-ing coming up the road toward the house, with an axe on his shoulder. Mother called our atention to the fact that another man, exactly like him in appearance, was walking by his side, and imitating his every movement. This duplicate, or whatever you would call it, was plainly perceptible to n.other-and to her alone-un-il father had almost reached the

hone—until indier inder annost reached the house, when it faded away. In many other instances she has seen well-defined forms walking by the side of the differ-ent members of her family, including myself. My mother is about fifty-seven years of age, of

he was "elect" all the rest of mankind were "non-elect" General Washingt n and Galileo were respectively elected to fill the places they respectively occupied. Elections and non-elections, under the divine government, amount to the all natural diversity in harmony which exists in the world.

Instead of teaching Luther's doctrine of justification for believing in Christ, on the arbitrary principle of the sins of believers being imputed to Christ, and his merits and righteousness bring imputed to them, it is much more reasonable to understand Paul to teach that the Christian faith is an active, potent principle within us, "purifying the heart" and producing a righteous character in the believer, in which state he is justified. It is evident that a sinner cannot be justified while in his sins or unrighteousness, except it be prospectively. Faith produces righteousness.

ELI BALLOU. Maquoketa, Iowa.

0.0.0 Items from New York.

BRO. JONES :- I see myself frequently mentioned in the papers as laboring on a circuit which I get over once in about four weeks, having four points at which I speak regularly such is in part the case. Led by the spirit, I located in western N. Y., last March, and threw myself back upon my old western plan, of stated appointments and a regular field of labor, that I then thought, and do still, to be for me, at any rate, the most efficient way of spending my time, and employing my talents such as they are. Thus far I am satisfied, not with the little I have done, but as having done more for our cause, than I could in any other way. My points have been Byron, Batavia, and Albion regularly once a month ; and the other fourth of the time I have visited Yates, Lockport, Medina, and some other places, and am happy to say that I believe good has been done in all these places, that is permanent. At Byron meetings are discontinued, till the cold winter isspassed. At Batavia, good brother English has secured a hall for the next five years, and our cause there seems firmly established. Byron is equally firm; and brother Seaver, so well known, is a sure guaranty, with many others, that our banner there will not be left to droop. About in the vicinity of Albion, more than in the town there is a vastly increasing interest, and many of the old minds who have never known or thought much of Spiritualism, are now the most earnest and interested seekers after its facts and philosophy. Bro. Eli Clark, of Yates Center, ever true and ever active, has furnished a very commodious hall for meetings, that I dedicated to truth, freedom, and philosophy, last Sept., Medina is a harder field, still I have good congregations there, and have in our favor the influence of two secular papers published there.

I had nearly forgotten to mention that the proprietor of the largest and best hall in Al-bion, gives us the free use of it whenever we wish it.

At Barre and South Barre, near Albion, there has been awakened a good interest by my lectures on geology, followed by those on Spiritualism. At Lockport, the friends are doing what they can, but their means are limit-ed. Seed has been sown on this ground and I am encouraged to remain yet another year, not to reap the harvest, but to extend the area of the planting, and water so far as I can the

growing crop. This field, I am sure embraces much of the real bone and since of the army of reformers. Numerous, stable, highminded, intelligent, and with fair means, there is no part of our land, of equal extent, that can be more fully deof equal extent, that can be more fully de-pended upon for its effective influence, than the one in which I am laboring. I expect to ex-tend this field somewhat the coming year. We have a number of excellent test, inspi-

Instead of the young childs brains being dashed out, and besmearing the walls of d time honored creeds,-it has enlarged itshall power in the fight, grown stronger in com contest, while breach after breach has be made in the indurated walls of old beliefs, » the young childs head dashed against them.

This conflict could not be avoided, with adopting a base subserviency and time-server policy that woul I have smothered the child its birth, or deprived it of all vigorus growh and left it a weak, puny, sickly thing without force, life, or influence, and long since it well have sunk in the grave of oblivion, or remebered only as among the things that were No; the truths of Spiritualism based on p ture's divine laws, are aggressive, 'it advance its rapid way by force over long standing F judice scaling the walls of church creeds, # superstitious dogmas, invading the sanctand the scientist, non-pleasing these wise same with its discoveries, and phenomena; st causing the priest in his clerical robes to tre ble for the safety of his God and Savior, @ what to him is of more importance, his bas and butter. Already its victories are healds from continent to continent, and the wald fires of its camps are lighting the hills of the earth ; while it numbers amongst its trophe thousands on thousands, embracing all class and conditions, from the widow in hercoul toiling incessantly to keep the wolf from 1 door, to the proud monarchs of Europe, and destined like Daniel's stone cut out of mountains without hands, to roll on un superstition, bigotry, and church dogaus she flap their raven wings and fly back to their out native hell; then will the knowledge of the Lord cover the earth as the waters of the sta and man stand out redeemed and disenthra from vice and error. Bro. Jones, I go ford rying the war into Africa-not in an arrows pompous manner the I am right and you is wrong style, nor in calling hard name, dealer in personalities, or vulgar blackguardism, is meeting error and falsehood with the facts m truths of our glorious gospel, --warring not with persons, or the votaries of churchanity, be with their errors, creeds, and dogmas Ar-in battering down the time honored walks old beliefs, I think the JOURNAL is dong great and good work. In this respect, its ra-calism, its nerve and backbone, its firm a herance to truth and right, and its fearless o

herance to truth and right, and here to posure of error. Long may it wave increasing its potencyl good, until the dark pall of ignorance, a superstition, shall be lifted, the world of wa kind back in the sunlight of truth, and the habitants of the other shore, freely mingle wi the inhabitants of this, while angel forms a voices are seen and heard in every household JASON STREES

Green Garden, Ills.

"In the long run knowledge is better than 5 wealth, but for present use money is preferable -A. Jenkius.



MARCH 2, 1872.

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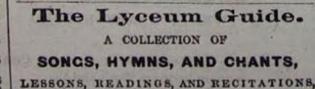
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BY..... E. V. WILSON.

Our Eastern Tour--- No. 9.

Friday, Jan. 12th. We left the St. Cloud Hotel at 9 A. M., for Philadelphia. By the way, the St. Cloud is an excellent hotel, and one worthy of patronage. For the first time in our life, we went to bed by steam-that is, instead of climbing up five stories by flights of stairs, we stepped on to a platform and were quietly sent to our room by steam. "Such a getting up stairs we never did see," and we question if many of our western readers ever went to bed in this way,

On the street cars, going to Jersey City Ferry, we fell in with a talkative New Yorker, with whom we conversed thusly :---

REPORTER .- You have had great excitement here over the death of Jim Fisk, Jr.

NEW YORKER .- Yes, sir, James Fisk is dead,murdered in cold blood, sir; a downright assassination. James Fisk had faults, sir; but he was no murderer, and with all of his faults, many a poor family in New York and Jersey City, will miss him. Sir, I know of many families who were dependent on him for their living.

REPORTER .- You seem to think well of him with all his faults.

NEW YORKER .- Yes, sir, and James Fisk's name will live in the memory of many families after his assassin's name has been forgotten in the grave. REPORTER .- Will Stokes be hung for his crime ?

NEW YORKER .- Yes, sir; and if he escapes the halter, he will be assassinated in five hours.

A LADY PASSENGER .- Fisk deserved his fate, sir, and died as he had lived,-a villain.

NEW YORKER .- How do you know, madam, that he was a villain. Has he done you any wrong?

LADY .- No ! for he never had the opportunity to; but everyone knows that James Fisk was an immoral, wicked, bad man, and kept his mistress to the disgrace of his family and society, and hence deserved his fate.

REPORTER .- You see, sir, there are two opinions in regard to this man Fisk.

NEW YORKER (to the Lady).-Madam, did James Fisk ever do you any wrong?

LADY .- No, sir; and for the very good reason, he's never had the opportunity, sir.

NEW YORKER .- So, madam, James Fisk's offense, in your estimation, is in that he did you no wrong, for the reason that you had no opportunity to accept the wrong from him.

LADY .- Sir, what do you mean?

NEW YORKER .- That your language warranted the comment I made, and that you, in taking part in the conversation between this gentleman and myself, opened the door for the retort. I believe in woman's rights. You assumed the right to speak on this occasion, and are entitled to the answer you invoked. James Fisk had his faults, madam; but he never slandered a woman. He would go in his carriage in open day and in the face of the world, to his mistress's house; his the hands of his ememy. Will you turn to the fly leaf and read the inscription written there ?"

"What is the object?" "When you have read it, I will tell you." "Well, sir, it reads: 'Presented to Mr. E. V. Wilson, of Toronto, by his new acquaintance and friend, Roberto, of Virginia.""

"Read on, will you ?"

"Yes, if you wish it."

"We do; for it is important in connection with what we have to say.

'There are a few on this bleak earth. Whose friendship I would claim, And on that list of sacred worth I have plainly traced thy name Sept. 13, '53.'

There, sir, that person was a Christian ; came on a visit to Toronto to friends; was thrown off by them; came to my home; gave me this Testament; asked me to believe it; borrowed of me forty dollars besides owing me sixty dollar's board bill, and left. This person believes that, through the blood of Jesus Christ, she will be saved and I will be damned."

"My friend, you are in a bitter mood. You should learn to be calm, as well as generous. I came to you in friendship and with a desire to persuade you from the evils of Spiritualism."

"You did; and in your first remark you insulted us by telling us to our face, 'that you take no stock in Spiritualism,'- virtually saying that it is a humbug; and that all who teach its truths are imposters; and then you insult me by doubting the authenticity of the New Testament, as you did when you turned to the title page, to see if it was a genuine one or not; and your closing remarks are abusive, inasmuch as you seek to convert us from our evil ways, or 'the evils of Spiritualism.' Now, sir, we offer you a discussion on the following resolution :

Resolved, That the Christian religion, as taught, had its conception and birth in evil, and that the serpent of Genesis, is really the great founder of your Christianity,-he, foreseeing the necessity of a Redeemer.

Will you discuss this resolution with us in Philadelphia, next week, or, beginning to-morrow at 71% o'clock, P. M., under strict Parliamentary rules? Yes, or no,-answer."

"No, we will not !" (Sensation with the passengers, and the cry of "Coward," "back out," "bah !") and we were left alone for the balance of the way to Philadelphia.

Saturday, Sunday, and Monday, Jan. 13, 14, and 15, we were in Philadelphia. On Sunday, our hall was well filled in the morning; - full five hundred at Dr. Child's circle, and every inch of the sittingroom was occupied in the evening, and many were obliged to stand. On Monday evening, we had over three hundred persons present, with an admission fee at the door.

During the four meetings, we gave forty-seven tests,-forty-one of which, were fully identified on the spot.

NUMBER ONE.

To Mr. DeHass. There is a little boy with you,your son,-fully describing him and giving his name.

NUMBER TWO.

A Special Request.

Brother Joseph Baker, of Janesville, Wis., and Austin Kent, of Stockholm, New York, are veterans in the cause of Spiritualism. Both are now entirely helpless, and very poor. Neither has any relatives able to assist him. Our special request is this, that each reader of this item, immediately and without one hour's delay, inclose in an envelope directed to each of the above-named worthy brothers, ten cents, and send the same off to them in the first mail. Each of them will report in this Jour-NAL the amount they thus receive.

If in four weeks therefrom any one who shall make such a donation shall feel to regret having done so, by notifying us of the fact, he or she shall receive one full year's subscription of this paper free, as a compensation for the loss of the ten cents. This little mile will not be missed by the donors. In the aggregate it will make these suffering brothers comtortable for a whole year-aye, more, angels will smile upon and bless you for the deed.

Who refuses to comply with this our special request? "Echo only answers, who," we trust.

LITERARY NOTICES.

Harper's Monthly, for March, is a standard number; its illustrations are fine; its romances of a high moral tone; its Scientific Record full of information; its Easy Chair contains many valuable thoughts; and its Drawer sparkles with wit and humor.

Woods' Household Magazine, for March, contains its usual number of well-written articles. It is furnished for \$1.00 per year. S. S. Wood & Co., publishers, Newburgh, New York.

Human Nature, Frielight, and the Spiritual Magazine (all published by J. Burns, of London), for February, just come to hand. As usual they are replete with articles containing sound sense and practical suggestions Mr. Burns is worthy of all praise for his exertions in behalf of Spiritualism.

The Phrenological Journal, for March, has been received. Its contents more than confirm our high opinion of that magazine's character. The very instructive articles on Fish Culture in America, and Ague and Fever, are alone worth more than a year's subscription. But beside these, there is a long list of readable matter, Attorney-General Williams; Expression; Harriet Hosmer; Our Horse Cars; Will it Pay? Writing for the Press; The Arctic Regions; James Fisk, Jr.; Lord Brougham's Ghost; Rev. George H. Hepworth, etc., with fine portraits and numerous illustrations. Price 30 cents, or \$3 a year. S. R. Wells, 389 Broadway, N. Y.

Scribner's, for February, is a superb number. We call the attention of our readers to the very remarkable scries of papers now running in this magazine, entitled, "Back-Log Studies," by Charles Dudley Warner. The critic of the New York Mail calls Warner "Charles Lamb's new rival," and says, "Back-Log Studies," as renewed in the February number of Scribner's, is "the best thing he has written and the best thing in its way any American or English magazine has had for many a day."

New Advertisements.

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TOGETHER WITH A

FINE STEEL ENGRAVING

OF THE

calumniators with a lie on their tongues to their wives, would go to theirs in the dark.

REPORTER .- Were you personally acquainted with Fisk?

NEW YORKER .- Yes, sir; and know that there was a systematic plan on foot to rob him, and this woman is one of them.

LADY .- You lie, sir! (sensation.)

NEW YORKER .- Thank you; you have proved all I have stated. Good-morning.

And we left the car for Jersey City; and having friends near the Eric Depot, we called on them, when we found that the dastardly murder of Fisk was the topic of conversation.

Again we heard of his charities, and of families where the father and husband had been killed in the service of the Erie Railroad, were receiving full pay as when the head of the family was living.

This certainly speaks well for his charity ; but did it warrant him in doing wrong? But we can afford to let his ashes rest in peace, for the Chaplain of his Regiment assures us he has gone to glory, through the blood of Jesus Christ.

At one o'clock, P. M., we found ourselves seated in the cars of the Camden and Amboy Railroad, and on our way to Philadelphia. On the opposite side of the car, a little in front of us, we noticed a group of three men who seemed to be talking of us, from their looks and nods and motions of hand. Soon one of them arose, came to us saying, "I believe this is E. V. Wilson, the Spiritualist, who lectured in Philadelphia last Sunday?"

"Yes, sir; your belief is founded on facts. You are right."

"Well, I am not a Spiritualist !"

"You need not tell us that, sir, your looks determine the fact."

"Well, sir, what is there in my looks, whereby you judge me?"

"Well, you are thin, well dried from contact with heat. You are wrinkled, and look sad. You have fear of God and the Devil in your features ; besides you are a Presbyterian minister, and in which creed we 'take no stock,' whatever. Sir, we are not Christians, but possess a practical religion -full of joy, whose axiom is knowledge. We know that we are immortal. Do you?

"No, sir, but we are taught to believe in God and his Christ, in the repentance of sin and the remission thereof, through the blood of God's erucified Son."

"I know you are, sir, but what an idea, -only think for one moment that, the I AM, with whom all things are possible, who made the earth and all there is in it in six days, - pronounced it good, could not keep it in goodnes, but losing it through evil-is, and was compelled, in order to save his own handiwork, to kill a man, and damn a man, in order to save a man. Jesus says to those Jews who believed on him, 'Ye seek to kill me, a man that hath told you the truth which I have heard of God.'"

"Will you quote the Scriptures correctly, sir ?" "Yes, sir ; we have quoted them correctly."

"Will you give me the chapter and verse ?"

"Yes, sir; you will find it in the eighth chapter of St. John, part of the thirty-first and the fortieth verses. Here it is" (presenting him our Testament.) Taking it, he turned at once to the title page to see if it was "The New Testament of our

To Mr. Bush. There is with you a spirit, who gives his name as Captain Waters, and informs me that he knew you in early life, when you lived in Ashtabula, Ohio. This spirit mentioned many names familiar to him. But the spirit was not identified, hence counted out. Mr. B., however, wrote to his brother in Ohio for information in regard to the matter, and every statement has since been corroborated.

NUMBER THREE.

To a lady. There is with you a spirit,-fully describing her and giving her name-not identified.

After the meeting was over, there came to us a lady, who stated "the spirit you saw by the lady whom you could not identify. I knew her well, and every incident, name and place, is here in my history."

The same thing occurred in a second case, with a gentleman. The man behind him being fully cognizant of every fact given the first party.

We know that at times when two parties of similar temperaments are sitting side by side, or, one behind the other, and the spirit stands between them, it is difficult, indeed, for us to determine to which the spirit comes. But the work goesbravely on, and all is well.

Look to your Accounts Carefully.

Our mail list is now in type, correctly as we suppose, with exception of new subscriptions or renewals that have come to hand within the last two weeks.

It is our design that every subscriber look carefully to his or her account as found printed upon the yellow slip attached to the margin of the paper, or upon the wrapper. If any one does not understand the manner in which their account is kept, turn to the head of the first column of the fourth page, and study it well so as to fully understand it, and then if our account with you is not correct, write and tell us explicitly wherein there is a mistake, and it shall be corrected.

It is propable some subscribers may not have been properly credited since the fire, but we have every letter that has been received, and can easly correct any mistake on having our attention definitely called to it.

We desire to correct all mistakes immediately and have every persons account appear as it truly should-hence we say report definitely any mistake that may be observed, immedeatil yon reading this notice, and oblige yourself as well as the publisher.

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