\$8,00 PER YEAR IN ADVANCE.]

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

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WOL: IX.-NO. 22.

Griginal Boetry.

5. 5. JONES, PUBLISHER AND PROPRIETOR.

Written for the Religio Philosophical Journal. GREETING.

Robert Burns to the Masonic Brotherhood in America given through Mrs H. A. Stowell, Medium.

Respond to auld lang syne.

Hall I Brothers, friends, a bonny band, Wi hearts sa warm and true; Ye ken na of the auld lang syne, When I joined hands wi' you. CHORUS.-Wi' one accord then join the hands, And pledge each wi' a sign. And swell the voice till Scotia's sands

We ken na that I mang ye stand, And greet ye wi' a song, Wi' yearning heart and open hand, That's been awa' sa long.

"And when the years now rolled awa" In memory come again, I'll take the rule that's tried ye a' And square ye by the same.

The plummet's line will surely tell If truly right ye stand; My heart wi'love to ye doth swell, Brothers, in freedom's land.

Whilst o'er the tomb that holds my chay, The grasses wave sa green, Ye maon na think the blue, blue sea Is rolling us between.

and the' the temb shall hold my form. My spirit's here wi' you, And joins ye in your parting song Of suld lang syne. ADIEU.

> From Harper's Weekly. A PERTURBED SPIRIT.

Three Manifestations by the Invisibles.

Inere have been many goblins much more awful than the one which incessantly tormented a series of worthy pastors in the village of Grober, but there never were any so intensely and so persistently disagreeable. The goblin in question did not aspire to the performance of any grand and terrible feat. Of such aspiration his paltry soul-if he had a soul-was incapable. He was a lubber fiend, in the strictest sense of the word, as stupid as he was malignant; a Puck of the worst sort; a Robin Goodfellow who had degenerated into a Robin Badfellow. It was his ambition to be handed down to posterity as the greatest supernatural nuisance that ever sill c'ed the sublunar world, and his ignoble hopes were realized. Of the situation of Groben some of our readers may possibly be ignorant. We therefore state that it is not very listant from Jena, and that the duty of its paster is to administer spiritual instruction to a congregation of simple peasants, resident at the western extremity of the Thuringian Forest,

Dull boys are sometimes distinguished by a

power of application which greatly counterbal-ances their duliness, and enables, them, in the long run, to surpass their more precocious comrades. In like manner, the goblin of Groben, not naturally or supernaturally bright, was won derful for his perseverance, and it was by slow, not to say painful steps, that he ascended the summit of that bud eminence which he after ward occupied, to his own eternal infamy. He believed, like Mr. Wordsworth, that a star looks brightest when there is only one in the sky; so, although he was doubtless as old as the Gerans of the time of Tacitus, he did not care to size his notoriety by rushing upon mankind too soon. Had he manifested himself in the age of Faust and Mephistopheks, or in those immediately preceding, he would have been lost in a creard of flands and spirits, all much brighter than himself; so, in spite of a burning desire for mischief, he repress d his longings, and bided his time. He seems first to have revealed his existence shortly before the close of the Thirty

his time. He seems first to have revealed his existence shortly before the close of the Thirty Year. War—that is to say, about the middle of the seventeenth century, when the old superstition beliefs of medieval Europe were on the decline; blacked in then he cautiously left his way, and attained fibre. displaying his full power. It was the tile the significant century, the age of Volkilli, that he not forth his strength in bad carned. He like a distinguished himself from ordinary fibres would have became the sabject of a flatter would have been the beginning, that is to say, in marginal 1646, when the then pastor of Grobest solutions Bodies at was greatly annoyed by his cities of a mysterious fray menk, who when how or other considered to make could be study without notes considered to make home, who when how or other considered to make home, who could had his hints on the proposed wear of the intrusion, Johannes Rodinary were so far efficient that the monk variable words of solution tax hortation. These words of solution that his figure was not to be errord from the memory of the pastor, who took to make an energy of the pastor, who took to make an energy of the pastor, who took to make an energy of the pastor, who took to make the memory of the pastor, who took to make the memory of the pastor, who took to make the memory of the pastor, who took to make the memory of the pastor, who took to make the memory of the pastor, who took to make the memory of the pastor, who took to make the case with impartiality, we find that we can searce by held the monk responsible.

pastor fretted himself f.r more than thirty years afterward, it is hard to see a close connection

between the alleged cause and the alleged ef-

The goblin, who of course is identical with the monk, kept himself quiet during the long remainder of poor Rodigast's life, but he was only preparing for more showy exploits. Probably he was amezed at the success of his first paltry feat. To dress himself like a gray monk, and to sit down sulkily by a fire, was no great achievement, after all.

The immediate successor of Radigast in his sacred office was Adam Sim'er, one of those prudent men who meet a difficulty with a compromise. He in his time was honored by the gray monk with a visit, but, instead of having recourse to exportations, he simply moved his bloks and his desk into another room, and allowed his visitor to retain the chosen apartment. He was thus in no worse predicament than many a scion of an ancient r.c., whose ancestral residence is said to be haunted. The door of the suspected room remains shut, and the inhabitants of the mansion are probably comfort able, till some unlucky visitor arrives, and can not be accommodated save in the B'ue Chamber, where he meets so re horror, which he describes to his host at breakfast, and is at once delicately warned that he had better keep his infer nation to nimself.

Heinrich Semler, the immediate successor to Simler, was subjected to sundry annoyances, but their precise nature does not seem to have been recorded. For the next pastor, Jeremias Heinisch, the goblin, had reserved his main force. The miserable stratagem of donning a monk's habit was not to be tried again. It had partially failed already, when practiced upon Adam Simler, and Jeremias Heivisch was a man who, though an orthodox Luthern minister, bossted of his utter disbelief in spiritual manifestations. Jeremias H inisch would have set down the gray monk as an optical illusion, and have gone on preparing his sermon for Sun day as composedly as if he had been alone in his study. If Jeremias Heinisch was to be hi more practical means were required.

The new pastor had built h maelf a new cat-tle shed in his court yard, and on the roof of this edifice stones were thrown, by an unseen hand, for five successive days in the June of 1718. The stones were not large, but they came down with a prodigious rattle, and it was a singular circumstance that they were always thrown in the day-time, never at night. The thrower love! notoriety, for whenever a crowd of persons surrounded the house to w tness the performance,

the shower was continued with redoubled vigor. All this annoyance was set down to the account of s me naughty boy by the strong rind-ed pastor, who laughed at the superstitious fears of his flock, and thus the only man in the district who did not believe in the ghost was precisely the man whose house was haunted. He had two enemies to contend a rainst—the human thrower of stones, whoever he might be, and the crass ignorance of the peasantry, who had not forgotten the sad fite of Johannes Rodigas'. To secure the former, he set a strict watch about his premises, himself being the principal watchman; to convince the latter, he caused some of his own people to throw stones on the cow shed from a place of concealment, intending, at the end of the performance, to come forward and explain to the appalled spectators the natural means by which the apparently supernatural phenomenon had been produced. Both plans sailed. On the one hand nobody was caught, on the other hand the stones thrown by the pas tor's order were seen during their passage through the air, whereas the other stones did not become visible till they had actually touched the roof. The pastor, however, held his ground, and, still convinced that some mischief makers of the village were at the bottom of the wilsance, spread a report that he was about to commence a strict judical inquiry, and that the offenders, if discovered, would be subjected to so

vere p mishment. This last stroke of policy seemed to be successful. The stone throwing left off, and for five weeks not a rattle was heard on the roof of the shed. The pastor was naturally in high glee. The mischief makers had been rendered harmless, and the voice of superstition had been hushed. One afternoon, toward the end of July, he walked complacently through his fields, chatted with his reapers about his own superior enlightenment, and hinted that they should feel proud of a pastor who had kept so completely aloof from vulgar error. At, for some time to come that was the last bright day for poor Jeremias Heinisch. As he approached his homestead his servants came rushing toward him with the sad intelligence that at three oclock—the very hour of his discourse with the responst the rattle on the roof of the shed had recommenced.

Had the goblin been annoyed by the vaunts of Jeremias Heinisch, and would the goblin have remained quiet if Jeremias Heinisch had held his tongue? We can not say. Certain it is, that he seemed resolved to make up for lost time. Nevertheless, the gallant pastor still held his own. On Sunday, the Sist of the month, he preached in the afternoon a sermon on a topic of great local interest. Some of his parishioners had expressed the opinion that, as a punishment for self-destruction, poor Johannes Rodigast was not allowed to repose in his grave, and that the irrepressible stone thrower was no other than the restless spirit of that unfortunate man. This were so far efficient that the monk variable, but unfortunately his figure was not to be erased from the memory of the pastor, who took to making, and after moping for upward of this years, but a violent end to his own existence.

We abling the case with impartiality, we find that we can searcely hold the monk responsible that we can searcely hold the monk responsible that his first arred predecessor had no head in the revised automate. Having returned that we can searcely hold the monk responsible that his first arred predecessor had no head in the revised automate. Having returned that we can searcely hold the monk responsible that his first unfortunate man. This was just the sort of doctrine that Jeremias Heinisch loved to attack; and, in his eloquent discourse, he convisied himself, if not his congregation that his fill-starred predecessor had no head in the revised automated that he had well that we can searcely hold the monk responsible. He was a searce of the window of the searce of the s

sermon, and the masterly manner in which it had been handled, when the course of his medita'ion was interrupted by a most astunding phenomenon. A stone lifted itself out of the pavement of the court yard, and visibly flung itself upon the roof of the shed. The paster tried to persuade himself that the stone was in reality a bird, and went to bed effectionately nursing that comion; but on the following morning, when the throwing commenced early, his stub born incredulity began to give away. Many s'ones now rose from the pavement, others flew out of the walls of the house, describing curves beyond the power of any pr jectile thrown by human means, and, what was more curious, they did not leave so much as a chink behind them. Convinced at last that he had to deal with a spiritual fie, Jir mias boldly addressed his per secutor in a tone of solemn exhortation, which, we grieve to say, caused the stones to rattle down with greater violence than eyer. One missile, larger than the rest, directed itself toward the partor's face, but dropped midway.

CHICAGO, FEBRUARY 18, 1871.

I'he person of Jerem'as was evidently sacr d. Hitherto all the stones had been thrown on the roof of the cow shed, but early in August this limit was passed, and the parsonage i'self was invaded, the moment when the pastor had just taken his seat at the dinner tab'e bring selected for espec'al demonstrations of violence. As before, however, the throwing always ceased at nightfall, to be renewed at break of day.

Unable to endure the annoyance any longer, leremiss, on the 4 h of August, set out for Jens. to lay his case before the cel-brated professor of theology, Dr. Buddeus, commending the par-s mage to the care of his wife and household. During his absence the bombardment was carried on with even increased vigor, and as he approached his home, after his consultation with the learned doctor, he had the pleasure of witnessing the demolition of the window panes in his lower room. The work of destruction was as methodica' as it was incessant. If any one went close to the window the pane was indeed smashed, but the stone fell outside the house; whereas if the observer recaded from the win dow, the stone flow far into the room. It should be added, that one party of spirits seemed to ba b sieging another, which offered a stout resistance, since not only did stones fly from the yard into the room, but others flew from the room into the yard, a heap raised in each place recording the mu tiplicity of the shots

Before dawn, on the 5th of August, the .p.s. tor's wife gave birth to a son, who was christened by his father on the afternoon of the same day. The good man stood on the very spot in his room where a missile of extraordinary size had fallen; and the holy rate of biptism ap parently so awed the enemy, that for three days the house was tra 'quil. Jeremias began to hope that the nuisance was at an end forever, but soon found that the peace he had supposed lasting was merely a brief armistice. On the 9th the invincible stone throwers returned to their work like giants refreshed, and continuing the old eystem till the 231, began in the evening of that day to overstep the ii ni: they had prev iously respected, and pelted throughout the night, while the rattle of stones and pieces of lead was disagreeably accompanied by scratchings at all the doors and cupb ards. On the following day an alarming activity was manifest in the crockery, plates and pots smashing themselves to pieces in the most reckles manner. A cheese, two, was tossed from the pantry into one of the rooms, though the door between them was locked; and this cheese, when examined, looke I as if it had been clawed by a

Tae stcut heart of Jeremias now sank within hin. His servints vowed they could remain with him no longer; his wife was sinking under the weight of the annoyance; and the counsels tendered by the learned and p'ous men whom he consulted we remost conflicting; some advising him to resist the Evil One to the last. others exhorting him to leave a house so filled with abomination. No wonder that occasionly, in fancy, he saw the haggard tigure of Johannes Radigast, and feared that he might end his life

like that wretched man. Oa the 25th, following the advice of an eminent physician, he removed his wife and child, with a few of the more valuable ard les of furniture, to another dwelling, he himself remaining at the parsonage, under the protection of a hodyguard, composed of villagers. On the 7th of S pember—the annoyances having continued till that date—burning coals flew out of the stove, through the windows, and were scattered about the yard. Then the persecutors seemed to be weary of persecution. Oaly one stone was thrown on the 8:h, and that was—the last. Trusting that peace was not attained, the pastor brought back his wife to the parsonage, which remained undisturbed till the year 1835 when it was pulled down, and a new one was

built in its stead. In 1719 an anonymous work appeared, in which the facts we have recorded were grossly exaggerated, and used to prove that the laws against witchcraft should not have been abolished. In another book, written by one Gottfried Wahrlieb, the wonders were treated in an op posite spirit, the whole affair being regarded as a gross imposition. Displeased with both these publications, Jeremias Heinisch thought that the time had arrived when he might proparly address the world on a subject with which he cordingly, in 1723, produced a neat little volume en the Kobold of Groben; which is now extremely scarce, but a copy of which is to be found in the library of the University of Jens. To a descrip ion of the contents of this book, written by the German antiquary, Herr Kurt Gress, we are indebted for our knowledge of the marvels above narrated.

And how are those marvels explained? They are not explained at all.

From the London Spiritual Magazine. EUROPE.

Vocal Manifestations in Physical and England.

Through the kind invitation of Mrs. Berry to her circle of a few friends, I have had several favorable opportunities of witnessing physical manifestations of the action of spirits. The last I had the privilege of attending was marked by an occurrence which was perhaps of greater singularity than usual The circ'e was to consist of Mrs. and Miss Emma Berry, Mrs. Eilie, Dr. Davies, Mr. Holloway, Mr. Rondi, Dr. Da-

on, my father, and myself.

While a vaiting the appearance of the medium, Mr. Herue, who was delayed, we were invited by Mrs. Berry to look over some extraordinary specimens of art which, she says, are done through her own hand (the being ignorant of ar) by a spirit, who, she understood by a epiritual communication, was Cuvier. Specimens of this peculiar manifestation may be seen where I first saw them, at 15 Southamp'on Riw. While so engaged the party was augmented by the introduction of Mrs. Gampy and Miss Neyland, at which Mrs. Berry and those present who knew these ladies expressed the nveliest satisfaction, as their presence, it was thought, even if Mr. Herne did not come, would ensure, what Mrs. Berry called a good scance. We had only entered the room kept expressly for the scances when Mr. Herne joined us. After the usual preliments, Mrs. Berry explained to the two strangers present that the spirits would frequently prove their scientification. would frequently prove their action in opposi-tion to material obstacles by bringing things, such as fruits and flowers, and placing them on the table before those who asked for them; and she hoped to have a successful experiment of that sort on this occasion.

Mrs. Guppy j kingly said, "I've been to the Zolegical Gardens, and if they wou'd bring the elephant from there, that would be a manifestation indeed." Miss Neyland said, "Or that fox; I should so like that hand some fox."

"Nonsonse," said Mrs. Berry; "don't ask for any thing extravagant-fruits and flowers are best to have brought," and all around asked accordingly-an apple, a pear, granes, & 2. While s'ill talking about our wishes, Mrs. Berry, Mrs. Guppy, and Miss Neyland screamed and called "Light! light!" "What's this?" shouted Mr. Herne. On striking a match, there was a nice white cat crawling over the shoulder of Mr. Herne, and a Maltese dog looking surprisedly about him on the table. These little animals Mrs. Guppy sa'd belonged to her, but they were safe at her house (hree miles off) three hours h fore, for Miss Nevland and she had had to make two calls b fore coming to Mrs. Berry's. After the excitement of this event had subsided. and the little animals had been taken into another room (he dog to yelp and bark all the evening afterwards), the other requests were preferred; but only a paper rose on Miss Berry asking for a flower, and a shower of comfits in answer to a request for fruit, appeared.

In the course of the sitting, and in the ab sence of light, a china cup was placed in Mrs. Berry's hand, and a pair of bracelets were fixed upon her wrists, (these bracelets had, unknown to the owner, been brought from Mrs. Guppy's. A communication by alphabet was spolt-"Always wear them.") A ring was also taken from Mrs. Berry's finger and dropped into the hollow of the hand of one of the circles whom she designated. By and by the voice made itself heard; it was that of "John King" and of 'Harry." Mrs. Berry invited ther attention to Dr. Davies and the two strangers. The former gentlemen had come this evening to receive, by app sintment, some particular test. But instead of the expected test, he received another, which he said could only have come from a spirit. To one of the strangers the voice uttered two detached and abrupt gentences, exhibiting a knowledge by the spirit of his profession and residence. He was quite a stranger to Mrs. Berry and the medium, and lives 200 miles off. Mrs. Guppy now asked permission of Mr. Herne to enable her to make a statement elsewhere with respect to the bond fides of his mediums'ip, namely, to agree to her holding his bands and placing her fingers against his lips while the spirit voice was heard. Mr. Herne was quite willing. She said, "Now, John, speak while I teel his mouth closed." John uttered a few sentences with respect to the test in hand, and again, and again, at her request, in order, she said, "to make assurance doubly sure" the last sentence of John's being, "Why, Lizzie, you are as hard to believe as those you want to convince." Mrs. Guppy said she was now in a posttion to make oath on the point, if required. Then ensued a little scene between Mrs. Berry and Mrs. Guppy, the former lady claiming the right of feeling offended at a suspicion of being a party to deceit, which the latter lady's test conveyed, Mrs. Guppy urging that it was in order to satisfy a distinguished Spir.tualist that she had requested Mr. Herne to agree to the test, "John King" poured oil upon the waters of dispute; he persuaded Mrs. Berry that it was all right, and succeeded in restoring peace, only tor a moment disturbed, between nerself and

At one part of the evening there was a little tabulation in the light, at the wish of the two strangers. The question was at the same time asked why our several requests had not been complied with. The answer, by the raps, was, "Because of the cat and dog." Bringing them so far had perhaps exhausted the power. Before breaking up, Mrs. Berry said, "We have to take leave of you, John, for some time. Herne is going home for ten days," "I know,"

said the voice; "I shall be with nim." Mr. Herne said, "Oh don't, John; they are so nervous at home; pray don't come!" John said, "I shall go with you to Dr. Blake's; I. advertisement on eighth page.

want him and a friend of his to hear the voice."

It will be interesting to learn if there is any basis for this spiritual appointment.

One can not avoid speculating upon how a solid object is made to pass through a solid surface. It seems to me that the spirit en rapport with the medium brings the solid surface or wall under the influence of the progetive mag. wall under the influence of the negative magnetism of the medium and envelops the object to be moved through it with its own positive magnetism, and then by will brings it into the medium's sphere, the particles of the wall reinstating themselves like the particles of water do on rapidly drawing a stick through it.

> From the Fox Lake Representative. WISCONSIN.

Spirit Manifestations in Fox Lake.

Various and marvel as reports having bec me current in this village respecting certain alleged munifestations of spirit presence and power er occurring in our midst, we deem it preper to make a b ief statement of the real facts of the matter. Well aware of the strong prejudice which many persons honestly entertain against Spiritualism and its alleged evidences, we promise with the assertion that we have no theories. explanations or isms to defend or assail. As a j urnalist our basiness is simply with the ma-

At private houses in this village at different times during the past four weeks, the following phen mena have occurred: Upon one occasion, present eight or ten intelligent men and women, an individual whom we will term the "medium," was placed in a small, darkened room, separated from the company by closing the door. The medium's wrists were securally I aked in a cel hand-culls, and the only key kept in possession of the writer. In the room with him were placed a guitar, vi din, tin horn, dinner bell, izedi u u u cho, iw i di long each. Som after closing the door upon the medium, the strings of the guitar were heard to vibrate as if touched by the hand, immedistely followed by but ringing of the ball, and then by the violin and finally the entire instruments were distinctly heard sounding all together. Upon the opening of the door and introducing a light, the medium was found with the hand cuffs still locked up in his wrists, and also firmly bound hand and foot to the chair in which he sit. These ropes were tied in a perf. c: mass of her knots from which it took some fifteen minutes to release him. Afterward the medium was fastened with the hand cuffs, on the short chain of which between the two hands. was I cked a solid iron ring about the size of one's little finger. In a brief time the iron ring was thrown out through the opening in the door, and upon bringing the light the hand cuffs were found securely licked upon his wrists. And again, with the hand cuffs on and his thumbs firmly bound with strong linen twine, he was p'aced in the room. Upon opening the doorafter a brief interval, one of the hand cuffs was found off from the wrist, the other on and both I cked, while the twine with which his thumbs were tied was tigh'ly knotted about his little

Upon another occasion the medium was fettered with the hand cuffs, 'his thumbs and the fingers of both hands carefully tied together with twine, and his hands and the hand-cuffs then firmly bound with a strong cord. The tying in this, as in some other ins ances, was done by a gentleman who was an entire skentic. The medium thus securely bound and placed in the darkened room with his coat on, was found in about fifteen minutes with his coat off, the hand cuffs still upon his wrists, with the cord and twine intact. The medium's coat upon examination was found to be whole and unin-

Then, wi hout disturbing the hand-cuffs or twine, the medium was again placed in the room, and the coat of another gentleman in the company put on the floor near nim. In a short time this coat was found on the medium, properly adjusted. The hand-cuff, were found on the floor, while the twine with which the fingers and thumbs of the medium were tied, was as before apparently untouched.

The controlling intelligence performing these apparent impossibilities claims to be disembodied spirits, and that it is done in accordance

with natural laws Tae names of the mediums, (for there are more than one) we withhold for obvious ressons. We may truthfully state, however, that they are individuals of good moral and social character, and who could have no possible motive, had they the power, to use any deception or trickery in the matter.

This recital will doubtless sound to many of our readers like the tales of Baron Maunchausen, but we simply state what we have witnessed while in the full and calm possession of our five bodily senses, and this state nent can be verified by the testimony of six or eight other in lividuals whose intelligence and truthfulness is bayoud question.

Don't fail to read the advertisement and recommendations of the Tetofsky, or Russian Crab Apple of the west. Every one who has a bit of land should send to I. Gould. Beaver Dam, Wis., for half a dozen or more trees.

NATURE'S HAIR RESTORATIVE is one of the wonders of the nineteenth century. It removes dandruff, keeps the scalp fresh and clean, and gives the hair a fine glossy appearance. Read

Original Essays.

Written for the Religio-Philosophical Journal. PRAYER AND WORSHIP.

By Wm. B. Fabrestock.

Prayer may be defined the spontaneous expression of our desires, sidressed to the Supreme Being; or, the practice of communion in devotional address and supplication; while worship is the act of paying divine honor and adoration to God.

Prayer and worship, therefore, are the glorious means that enable us to approach and adore the Almighty Father as our inclinations and our grat itude may prompt, but it is to be regretted that these blessings are also of en offered up at many a shrine, to as many idols, whose votaries, misguided though they be, are still respectively sincerely devoted to their God.

In illustration of this fact, let me ask, does not the miser bending over his gold, worship it as he counts it, and recounts, to worship more; for money is his god, and regardless of all else, he abjures life's comforts, often suffering cold and hunger's pinching want, that he may add more lucre to his store. Thus living, he is poor; still poorer when he dies. The artist is devoted to his art, the lover to his mistress, and the sold er to renown. The king adores his crown, the sage his wisdom, while a petty bauble is the glory of a child. All have their hobby on their god, and especially those who pride themselves upon dogmatic rule, and teach sectarian doctrines to the rich, or those who

teach sectarian doctrines to the rich, or those who pay them best, are idol worshipers, more dangerous than those who mould them out of clay.

The Pagan, the Mohammedan, the Christian and the Jew, all have their idols, but it much is to be feared that Ohristians have the most. How this may be, is not for me to say, but if the triune God new mostly worshiped by the Christian sects, should prove to be a myth, and not the true Jehovah, who their orisons should have, what, seriously, will follow or result. If they have worshiped ously, will tollow or result, if they have worshiped falsely? Will not the law, or the commandment, "Thou shalt have no other God before me," be in full force against those who worship three Gods in one? If God be a jealous God, and "visits the in-iquity of the fathers upon the children unto the third and fourth generation, etc.," will he not hold those responsible who pray to or worship Christ or the Holy Ghost, as Christian sects have done for many ages, and are doing so still? God, according to the commandment, spoke in the singular number, viz., "Thou shalt have no other God hefore me," but said nothing about having a compound being, or that he ever expected to become so. Being owniscient, he certainly would have seen the necessity for saying so if he had known that such an addition to himself would ever become necessary. Therefore, it is more than probable that such a contingency never took place, and that those who worship any person or thing out-side of the Almighty Father, the Great Spirit, or God, is, according to the commandment given to Moses, worshiping an idol, and not the true and

only God.

It is true that a portion of the God principle or spirit is in every individual person or thing, as well as all matter; consequently, some persons may to quiet their conscience, argue that it would be im-possible for man to worship anything that exists without worshiping a portion of God in reality, and that the law or commandment said to have been given to Mores by the Great Spirit, was unneces cary, because if man worshiped anything, he must necessarily worship God in some form, and also, that if imaginary persons or things having no ex istence in nature were worshiped, that they could not come under the law or the commandment given, because they do not exist. According to this, God either did not give the commandment to Moses; or, he did not know that he existed in everything, for if he had known it, he would hardly have for-bidden his "chosen p ople" not to worship "any thing in the heaven above, in the earth beneath, or in the vater under the earth," for that, accord-ing to the above version, would have been equivalent to commanding them not to worship him at

This may not appear to be orthodox, but it is the only way that God can be worshiped as a personal being, and as most of the Christian sects subscribe to the doctrine of God's personality, this kind of worship seems to be as reasonable as theirs, and certainly as much so as worshiping a

myth.

But, to be serious, all the invocations or prayers that are offered up by disembodied spirits through mediums, as far as I have seen, or can learn, are always addressed to the Great Father, the Almighty Spirit, Jehovah, or the Great Spirit, God, and never once to Christ, the Holy Ghost, or any other combination of gods, nor have they ever addressed the Almighty Father as a personal being, but always as a Spirit, whom they never saw, save in his works.

Therefore it is more than probable that the Al mighty Father, or the Great Spirit, is the only God and true spirit to be worshiped, and he being in everything, everything must partake of his na-ture in proportion to the quantity of his attributes in them, and as these qualities increase in each thing or being, so is there more of the God principle in them as they ascend in the scale of being All are perfect in themselves, as, under the cir-cumstances, they can be; but they can never equal God, for God, outside of matter, is pure spirit, and therefore, can not be seen or heard by men or

angels.
"No man hath seen God at any time."—John, 1 18 "Ye have neither heard his voice at any time, nor

seen his shape "-John, 5: 17 And he said: Thou canst not see my face; for there shall no man see me and live."--Excdus, 33

20. "Whom no man hath seen, nor can see."—1:

Timothy, 6: 16
Many spirits communicating through mediums, have testified that they saw Christ in the Spirit. World, as they did the spirits of other men; but never has one returned to say that they ever saw God, save through his works.

The inference therefore, is plain, that Christ is a spirit, as other men, and like them, is still connected with matter in the shape of a spiritual body; while the Great Spirit, or God, exists in eternity, independent of matter, and being pure spirit, can not be seen, heard or recognized by any of the senses or qualities belonging to man, cherub or

Magnetism is a quality outside of a magnet. So is God a spirit outside of matter.

OF THE "MYSTERIES OF MEDIUMSHIP." In your paper of the 4th of Feb. 1871, I notice some remarks following the account of cures made by spirits who control Mrs. A. H. Robinson, in which the phenomena exhibited by this excellent medium are considered the "mysteries of medium-

An incident is detailed in which Mrs. Robinson, while under spirit influence, diagnosing and pre-scribing for disease, experienced the patient's mal-ady, that was described in an unopened letter which lay before her-she taking upon herself the chill, etc. "Her finger nails turned purple and she showed all the symptoms of a most severe ague

chill, etc.''
"In every case she examines," the writer goes on to say, "be the sick person present, or at any distance away, this medium feels the exact condition. of the patient. As soon as she expresses the nature of the disease and it is reduced to writing by the amanuensis, the intensity of the feeling passes away, and yet, in some cases she feels so afflicted with the sick person's disease that hours clapse

efore she entirely recovers her normal condi-These facts are obvious to those who see her when under spirit control, or diagnosing and pre-

ecribing for the sick, and yet, little or nothing is known of the principle involved."
"Who will give light upon this wonderful subject which spirit intercourse is daily developing in the mulcitude of new phases to the world? And who

does not pity the poor mediums who almost die daily for the relief of their fellow mortals?" To the question, "Who will give light upon this wonderful subject?" etc., I snewer that all things are perfectly plain when understood, and that the condition of the lady, or her suffering, as above detailed, is the result of false teaching in regard to

when the spirit takes control. Mrs Robinson, under such circumstances, is simply in a somnambulle condition when she teels the diseases of those who apply to her for relief, and as all her faculties are clear minded, she can see or feel their diseases, whether the persons are present or not, upon the principle that to somnambulists as well as to spirits there is no such thing as space, and her feeling their diseases, is a power or a gensibility which she can use or not, and it is by no means necessary that she should, and if she had been properly taught, would have known the fact, and never

have done so. Believing in an "animal magnetic influence." spirits, as well as mortals, have been led to suppose that it was necessary to feel the diseases of those they might relieve, and that it was equally imperative that they should take them upon them. selves, which is as false as it has been pernicious to those who have been the victims of a false doc-

That these cures are made through Mrs. Robin son, there can be no doubt, and that they go to prove that she is then very deeply in a somnam-bulic condition, and that her powers, like all others who are deeply in that state, are exceedingly sensitive, but there is positively no necessity that she should suffer while she is relieving others, and her doing so is purely the result of wrong impressions, and could be entirely avoided if she understood the true nature of her condition and her

powers while in it. If it is possible for persons who are in this condi-tion to tell into which wine glass the finger of any one has been secretly dipped when a dozen, all filled with water, are presented to them, they can certainly feel what a letter may contain without touching it.

This, and many other like experiments, I have had subjects to do when they were in this condi-tion, and it is only another phase of their power to tion, and it is only another phase of their power to diagnose disease, as I have often had them to do for me, even as far off as South Carolina, and a friend of mine, Dr. O, can do so at any time, if anything belonging to the invalid is presented to him—a letter, or even their signature will suffice. He has not only done this, and prescribed success-fully himself, but spirits have done so through him. In my own case, spirits through him have him. In my own case, spirits through him have relieved me of dyspepsia of fourteen year's stand-ing, and although he could feel the diseases of oth-

ers, he never permits himself to do so. Spirits, I know, have also often cured many diseases through Mrs. D. of Baltimore, as well as through many others who are equally sensitive, but I insist that it is not necessary for any of them to feel, or take upon themselves the diseases of those they may relieve, and knowing this fact, it is their own fault if they do not know how to

avoid it. If Mrs. Robinson, or the spirits who control her, will direct her clairvoyant powers to the seat of disease, independent of her senses of feeling and sensation, she will receive all that is necessary from the one, and escape the misery resulting from the unnecessary use of the others. But when patients are taught how to enter the

somnambulic condition themselves, and their mind is properly directed when in it, then they receive all the benefits to be derived from it, with-

out injuring any one. Lancaster, Pa., Feb. 2nd, 1871.

Written for the Religio-Philosophical Journal. " THE GOD OF THE BIBLE."

By S. W. Davis, M. D.

Spiritualists are often charged with infidelity and accused of rejecting the "God of the Bible;" and most Spiritualists, I believe, plead guilty, and try to defend their position. But to me this seems quite contradictory, for I think it is very clear, that Spiritualists are the only people who do fully accept and believe in "the God of the Bible;" while those who make the charge are themselves the unbelievers. Let us investigate this matter a little, and see if we can not fied out who really was the "God of Abraham, Isaac, and Jacob."

To begin with, I will call attention to the fact that the word "God or "Lord," is sometimes not always, used to denote more than one. See Gen. 1: 26: "And God said, 'Let us make man in our image, and after our likenes.... Again, chap. 3 and 22ad verse: "And the Lord said, behold, the n.an has become as one of us." In the second place, "the Lord," or "God,"

are terms applied to angels. Gen. 16: 7, 13. This is a veritable spiritual communication, and the communica ing intelligence is called "the angel of the Lord," four different times, but in the 13th verse, it is said: "And she called the name of the Lord that spoke unto her, thou God seet me."

Gen. 18 chap., 1st verse, says: "The Lord appeared unto him (Abraham), in the plains of Mamre." In verse 3, Abraham stated, "My Lord, if now I have found favor in thy sight, S.e also, verse 13 b.

Now, in the 2nd verse of this same chapter. it is said "three men stood by him," and it is evident throughout the chapter that these "men," or one of them, was "the Lord," the "God of Abraham." In the next chapter it is said "two angels came to Sodom at even," and Lot seeing them. said, Behold, now, my Lords, turn in, etc. Upon close examination it will readily be seen that these two angels were the same that appeared unto Abraham, the third having tarried with him. They are called in one instance, men, in others, 'Lord," and others. "angels."

Gen. 21st chap, begins by saying, The Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah. concaived, and bare Abraham a son in his old age, at the set time of which God had spoken unto him. (Refer to chap. 18: verse 10.) This same person has been called "man," "Lord," "angel'

Gen. 33: 11.—" And the angel of Gid sp ke unto me in a dream, saying, Jacob, etc." Verse 13th .- " I am the God of Bethel, where thou annointedst the pillar, and where thou vowest a yow unto me." (Refer to chap. 28:18)

Exodus, 3 chap., 2-6—"And the 'angel' of the Lord appeared unto him (Moses) in a flame of fire, out of the midst of a bush, and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned as de, to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from cff thy feet, for the place whereon thou standest, is holy ground. Moreover, he said, I am the God of thy father, the God of Abraham, the God of saac, and the God of Jacob. And Moses hid his face, for he was afraid to lock up

on God." Was it an angel that appeared unto Moses in the burning bush, or was it God! Or was the angel, the God of Abraham, Isaac, and of Jacob, as he declares? 1st Samuel, 28: 13, 14.—" And the woman said unto Saul, I saw Gods ascending out of the earth. And he said unto her, what form is he of? And she said an old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel.'

From the foregoing, it is evident that the terms "Lord" and "God" were applied to angels, and in the last case, to the spirit of a dead man (Samuel.)

This brings me to the third proposition I wish to consider. It is this: The beings called 'angels" in the Bible are identical with those we call "spirits." That is, the angels spoken of in the Bible, were, according to the Bible, the spirits of men, who once lived on the earth. In support of this proposition, I will refer the reader back to my quotation from 1st Samuel, and then to the other quotations I have made, wherein the angels were called men. In two or three

be other than men, until their miraculous disappearance. See Judges, 27 chap.

Psalms 104: 4-" Who maketh his angels sp'rits." Heb. 1: 7 .- "And of angels he saith: "Who maketh his angels spirits" See also, verses 13

and 14. Rev. 22:8, 9: * * * "And when I had heard and seen, I fell down to worship before the feet of the arg l which showed me those things. Then saith he unto me, 'See thou do it not, for I am thy fellow servant, and of thy brethren, the prophets, etc."

Luke 24: 4—"Behold, two men stood by them in shining garments." John 20: 12.—"And seeth two angels in white." Mark 16: 5—"And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment." The beings here referred to by Mark, Luke and John, were evidently the same, yet they are called both men and angels. Acts 1: 10 - "And while they looked stead-

fastly toward heaven as he went up, behold, two men stood by them in white apparel." Mark 9: 4 - "And there appeared unto them, Elias with Moses, and they were talking with From the foregoing testimony of the Bible, it appears that angels were called "G d, "Lord,"

etc., and that these angels were none other than the spirits of dead men. Hence, the conclusion, that the "God of the Bible" is identical with the "spirits" of the Spiritualists.

"The fool hath said in his heart, 'There is no God.'" Who are the fools?

Spiritual Manifestations through De Witt C. Hough.

The Washington Gazette speaks as follows in reference to that young medium for physical manifestations, Master De Witt C. Hough:

The nights of Wednesday, Thursday, and Friday of last week, an inquiring audience assembled in Harmonial Hall, to witness spiritual manifest tions, as given through the organiza-tion of Master De Witt C. Hough, son of Mrs. K. K. Stoddard, of Hartford, Connecticut. These manifes ations are said to be exhibited through the agency of a band of spirits of which Colonel Andrew Perkins, of the 16th Connecticut regiment, is the controlling intelligence. The medium was put into a wardrobe on the platform, securely tied to a chair, and, the door being closed, after the lapse of a few minutes, untied. Committees were appointed by the audience each night, consisting, on Wednesday night, of Hon. Mr. Ets, of New Hampshire, and George S. Koontz, of the Baltimore and Ohio Railroad. On Thursday night, of Dr. Patterson, of the Census Bureau, and Mr. Miller, of this city; and on Friday night, Mr. Hill, of the Baltimore and Ohio Railroad Company, and Dr. A. I. Makey, of Charleston, S. C. These gentlemen are all well known in this city, and were all "sceptics," strenuous "unbelievers" in the power of the spirits to produce such manifestations. As these manifestations were, each night of the same kind we shall speak of them collect-

Upon first entering the cabinet, Master Hough was untied. The door was closed, and when opened he was found tied by the wrists. The cord was, in this case, tied firmly, and by means of "loops," not "knots," in the ordinary style. He was then tied by the committee, tied as securely and firmly as they could tie, and the door closed. Each committee stated that they couldn't see how it was possible for him to untie himself, as he had no point of beginning to s'art from, that is, tied by the body, the arms, legs, and ankles, the wrists leshed firmly to the chair, ve the use of his unt'e the knots with. After a while the door of the cabinet was opened, and the boy was seen untied. He was again lashed up, a ring was put into his mouth, the door re-closed, and in a minute re opened, when the ring was found on his finger. Again the door was closed, then re opened, when the ring was found in his mouth, then on his nose, then in his ear, and then back again on his finger. In either case the cords were found precisely as they had been tied, not having been tampered with. It was a matter of physical impossibility for the boy to get his head down to his hands, or his hands up to his head.

Again, a wire netting was put over his head. coming down over his breast, and a wire netting over his arms, up to the elbow. These were then securely tied to his body and to each other, his hands were firmly tied behind him and to the chair, his body, his legs and his ankles firmly secured and lashed to the chair. A handkerchief was tied around his neck in many a knot before the wire netting was put on. solid iron ring, two and a quarter inches in diameter, was placed upon a chair in the cabinet, beside the boy. The ring could not be got through the meshes of the netting, and was pr nounced by the committees to be smaller than the boy's hand. The door was closed, then reopened, the handkerchief was found lying on the boy's lap, the iron ring on his wrist, and the knots and lashings had not, in the slightest degree, been tampered with. A private mark, put on the ropes by two of the committees, was found undisturbed. The door was then again closed, and when re-opened, the boy was found untied. The committees informed the audience that they deemed It impossible for the boy to untle himself, as he was tied in such a manner that he had not the use of either teeth, elbows, wriste, hands, fingers, knees, ankles or toes.

The boy's coat was then sewed up on him, lappel over lappel, from neck to waist, in the firmest and securest manner possible, with stout linen thread. The coat sleeves were also similarly sewed together at the waists. The stitches went through and through, and the committee expressed themselves, in a decided manner, as perfectly satisfied with the perfectness of the sewing. The ends of the thread were, on Thursday evening, tied into many knots by Mr. Miller, who also checked the c at, and on Wednesday evening, Mr. Koontz put a private mark on the coat. When the door was re-opened the boy's coat was off and lying on his lap, and not a single stitch had been tampered with. The coat was carefully examined by the committees and audience, and both were satisfied that not the slightest evidence of fraud was apparent, and that the human mind could detect no traces of a trick having been played. The private mark was undisturbed and the ends of the threads still knotted. The committee then found it impossible to put the coat, through the opening in the neck, over the boy's head, the opening being much smaller than the head. The coat, when put into the cabinet again and the doors. closed, was in a couple of minutes put on the boy, and when examined, every stitch was perfectly undisturbed. The stitches were cut with a knife, and the coat then exhibited to the audience to show the strength of the sewing.

Some of the audience were profoundly impressed, and some of them declared it was a juggling trick. But to many, who believed with Mr. Miller, one of the committee and a gentleman whose closeness of investigation and honesty of search are well known, that an "excess of incredulity as much an error as too much credulity," these manifestations evidenced the presence of an unseen but palpable and powerful intelligence, and thus far demonstrated the immortality of the soul. There is no questhe cause of the condition in which she is found of these cases, these angels were not known to tion of the fact that, as a physical medium, Mas-

ter Hough is decidedly the best that has appeared before the American public. Mrs. Steddard will remain in Washington this week, and will afford parties desiring a fur-

ther invatigation, the opportunity of forming private scances. In these private scances the spirits will materealize themselves, make themelves visible, and will converse directly with the audience. If the skeptics are honest in their skapicism, here is an excellent opportunity for investigation under the most inverable

> Written for the Religio-Philosophical Journal, THE DEITY.

By Luna Hatchinson.

"Canst thou by Searching find out G id? Canst thou find out the Almighty to perfection?" Since the time that the friend of Job asked this question, to the present, many minds have been engaged in its solution; some maintaining that there are as many Gods as there are different attributes and phenomena in Nature; while others have sought to prove that there is but one God, and even no God at all. Now, were it possible for man to comprehend what God is, he would be greater than the Being he comprehended. The finite mind cannot grasp infinity. But even if, as some assert, there is nothing finite, that all is eternal and an infinite whole, yet all the unfoldings of worlds and growth of minds in knowledge, are brought ab ut by revolutions and evolutions which are but in a small degree subject to man's control, and it is a demand of his nature to believe in a power that can still the tempest, and control the elements, at least, until he shall be able, in and of himself to say, "Peace, be still!" and wind and waves obey him. It is as necessary for the mind in its primitive development to believe in a God, and to adore and worship an Almighty Being, as it is for the child to love and play with dolls and toys, both being the power to idealize, which is the God in us faculty,—the law working to unfold the real from the crude image, projected from the perceptions of the mind.

Let those who have progressed to the sublime heights of divine power in themselves,—not seek to deprive others, who are still on the child plane of thought, of crying unto God in their distress and humbly asking Him for daily bread; for, sad it is, to hear those weeping, say: "They have taken away my God, and what have I to comfort me in my affliction?" The affections demand a different Deity from that of the intellect. The Christ, or love principle, alone satissies the heart; while the head is only content with the bright, cold light of positive truth, which alone shines clearly above the mists of life's morning. As the mind of man, like his physical form, approaches maturity, so may we expect that it will take on and unfold God like attributes until he shall attain to that ideal greatness and power that he had once ascribed only to his God. Were Homer to sing of the achievements of his Gods to day, he would find that they were being outdone, and superseded by the arts and inventions of men; and man's highest ideal may only be the grand possibilities

of his own destiny and over ruling power. That design shows a designer there can be little doubt, but it does not necessarily follow that consequently he must have hands and feet since it is proved that matter can be moved and formed into flowers and vari us articles of use and beauty, and even into worlds filled with organic life, without hands or feet. The forces of Nature are both voluntary and involuntary, and every atom of matter, acts, as it by volition, but chemical action is governed by the laws of motion, only when acted upon by the power of will, exerted by mind; and we cannot know whether this power can act without organiz ation or not, but if not, then organization is bafore thought, and places objective before subjective being, and causes the greatest display of wisdom to appear before there was mind to perceive and admire its perfection. If mind is but the effect of bodily organism, then there is no surety of its continued existence after death; and those who believe this doctrine, make life but a bubble cast up by the waves of time to sink and reappear without identity or wise purpose.

As man is ever the expression of his God or highest ideal of goodness and greatness, it is well that his imagination be lifted up to some more noble conceptions of Deity than that held up by the Hebrew Scriptures; and the Christ principle, not his person, sought to redeem the

world from sin and error. Let the logician beware in his attempt to search out God, that he, and his followers do not, like Lucifer, be hurled down into the darkness of doubt and despair, when the heart shall yearn for that divine love, which nothing but faith in

God can give. There is a sanctuary in every heart and brain where naught but a God may dwell, and from its sacred altar, prayer goes out to the infinite source of life, as naturally as rivers flow onward to the sea, or flowers expand before the morn-

ing sun. It is no wonder that reason, which has so recently been enthroned to sit in judgment upon things both sacred and profane, should some times trample upon divine symbols in its zeal to clear away the rubbish whereon to lay the foun-dations of the spiritual temple of truth, wherein new ideas of Gid and religion shall take the place of the erroneous and debasing ones of the past. But let me say with the poet Whittier:

"I know not where his Islands lift Their fronded palms in air; I only know I can not drift Beyond his love and care."

O wensville Cal., Jan 1871.

The Craig Microscope.

We are glad this little instrument is being so readily bought by the people. It revea's the heretofore hidden wonders of the universe, at times, in a way that is quite startling, and opens up a ne v field of exploration to the inquiring mind.

Read advertisement on another page. For sale at this office. Price, postage paid, \$300.

Arctic Explorations.

The German Arctic Expedition, which returned from the Polar Sea this fall, has published the results of its researches. The most important results of its explorations, was the discovery of a new land, about thirty six nautical miles east of Spitzbergen, and situated north of the seventyseventh degree of north latitude. This new territory is larger than Spitzbergen, and presents a very wild and rugged appearance, being filled with almost perpendicular mountains and cliffs. This is one of the most important Arctic discoveries made for many years. The expedi-tion also explored the eastern shores of Greenland up to the seventy-seventh degree of northern latitude, discovering an immense flord, or arm of the sea, which extended deep into the interior of the country, and several mountains whose height exceeded that of Mont Blanc. The geological, zoological, and botanical collections brought home are of a rare and valuable character.

Voices from the Leople.

STURGIS, MICH.—Riizabe h Graham writes. I can do without my dinner, but can not part with the Journal.

FINDLAY, OHIO—C. P. Vail writes.—I am very sorry I have neglected paving for the paper so long a time. When I could have paid it, I never thought of it, but as it is now, I can not pay at present. Am a poor man, and a machinist. The shop that I am working in, does not run half the time, am getting very small wages, and it takes all that I can earn to keep us in wood, rent and provisions. My circumstances are such that I can not live here, and seek suployment elsewhere. The paper is due from the 19th of March, 1870, and if you can not send it to me under the circumstances, it will have to stop coming, and I will send you what is due as soon as it is possible, for me to do it will have to stop coming, and I will send you what is due as soon as it is possible, for me to do so without running in debt. I like the paper very much and hate to be without it, but know you can not afford to send out papers all over the country without your pay for the same. Please let me know how much I am in debt to you, and I will pay you at my earliest convenience, and if you feel like discontinuing the paper, please do so, and I will not feel hard towards you, but will commence again as soon as money is more plenty. Please answer if you think necessary.

Remarks: - Dear brother, we deeply sympathize with you, and will not deprive you of the Journal. on account of your poverty at this time. But let it be a lesson to you and all others situated as you are. Never forget to pay for your newspaper when you have means. The columns of good newspapers teem with food for the soul, the very "bread of life," and you and all others should pay such debts honorably, and hold them as sacred.

SHIELSVILLE, IND —John Tomlinson writes.— You will find five dollars and twenty five cents inclosed, to pay for the paper for another year, for we can not do without it-we think it a deadener on old rotten theology.

GREEN GARDEN, ILL.—A. A. Angel writes,— Having come across an article in your valuable pa-per entitled, "Be Just," it has brought me to a knowledge of my 'shortcomings, but it is an error of the head and not of the heart, for I could not, nor could any one in the habit of reading the soul inspiring articles in your valuable paper, be guilty of gross neglect in this respect. Therefore, in ex-tenuation of my seeming neglect, allow me to apol-ogize, by inclosing you five dollars for arrears and continuation of your excellent paper.

CORRY, PENN —Sylvester Barnhart writes,—I like the paper well—its columns come laden with fresh thought, to instruct and cheer me up, and I could not do without it.

CENTRE BELPRE, OHIO.—Hiram P. Harris writes.—I suppose it is not often that you and your readers hear anything from this quarter. The spiritualists here are few in number, yet we have had many remarkable manifestations of spirit power. Mr. Isaac Waterman is our main medium. He seems to be endowed with many gifts. I saw him treat a cancer that had been of long standing. He killed it in about twenty minutes by the laying on of hands. Time has decided that the cure is

FORT DODGE, IOWA .- Mrs. S. A. Abbott writes.—You will find inclosed three dollars for a renewal of my subscription, for I can not do without your valuable paper. The spiritual food it contains satisfies my soul's desires.

MILFORD, GA.-A. M. Hand writes .-- You will permit me to say that I am well pleased with the paper, and think that you are doing much good. I am taking several papers, but always read the JOURNAL first.

MENASHA, WIS .- Daniel Priest writes .- I wish to continue the paper always. We have every day proof of the truth advecated by you.

BRITISH HOLLOW, WIS.—Ethan Griffith writes.—There are a few liberal minds in this section. The great trouble with us is the want of od and reliable mediums. If some good test me dium and lecturer would pay us a visit, I believe at would wake up an interest in our cause. We! the material—only it wants something to grame

SNAKE LAKE VALLEY, CAL.—David W. Hambly writes.—We have an excellent and for a good, staunch, hard working missionary—one who would not be afraid to storm the battlements of materialsm, infidelity, some of the meanest forms of Christianity, ignorance and superstition. A lecturer that could give tests, as well as an argument, would be well paid. If any young man would venture into the field, and should call around my way, I will give him his board and help him in many ways.

GLOUGESTER CITY, N. J.-H. S. Phillips writes.—Like many others, I have been laboring for the cause of truth, as seen in the Harmonial Philosophy, many years, having expended hundreds of dollars healing the sick by the help of the angel world, and in return, have the satisfaction of having done my duty thus far, in relieving suffering humanity of some of their ills.

STERLING, ILL -Mrs. A. M. Hetfield writes.-Please find inclosed post office order for three dollars for the renewal of your valuable paper. We would be lost if we did not have it to peruse once

JORDAN, ILL.-Mrs. Ezra Romine writes.-Please find inclosed four dollars, to apply on my subscription. We have taken the paper since we first heard of it, and find we cannot do without it. I see that you sometimes answer correspondents, and if not too much trouble, please give me some instructions regarding development.

Remarks: - The rules for becoming most speedily developed as a spirit medium will be found in the two books advertised in this paper, viz., "Underhill on Meemerism," and "Artificial Somnambulism," Both books are necessary for a philosophical understanding of this great science, and should be in the hands of every intelligent reader. We will send both volumes to any one, post paid, on receipt of three dollars. Address 8 8. Jones, 189 South Clark street, Chicago.

CLARKSVILLE, CAL.—Mrs. A. B. Johnson writes.—The time for which we subscribed for your valuable paper has nearly expired. My husband and self watch for its arrival from week to week with much interest, and feel that we could not dispense with it. We are more pleased with it every week.

OWEGO, N. Y.—J. M. Lewis writes.—I have tried the Journal and found it indispensable to my happiness that I should have a weekly treat of intellectual and spiritual enjoyment in its perusal; So find post office order for one dollar, for which please send to my address.

SAGIMAW CITY, MICH.—Hattie C. Robertson writes.—I like the brave, divinely clad and inspiring words of the RELIGID-PHILOSOPHICAL JOURNAL. Angels bless the editor and his colaborers everywhere.

UNION MILLS, IND.—Harriet Worder writes.—Wishing to be considered one of your true friends that you spoke of as being scattered broadcast throughout the world, I herein inclose one dollar and dity cents as a New Years' present, and thank you kindly for sending the JOURNAL. It is nearly all the spiritual food I get.

FREMONT, OHIO.-A. Hall writes.-Find inclosed one dollar and fifty cents, as a renewal of my ambaeription. I take great pleasure reading the paper. Can't do without it. Have distributed a few numbers among my neighbors, and hope I may get you a few subscribers ere long.

Remarks: Thank you brother. We hope all who feel interested in promulgating the truths of the spiritual philosophy, will act upon the same principle.

GRASS VALLEY, CAL -G. Stackhouse writes. For me to say anything in praise of the JOURNAL, would be necless. It has only to be read to be appreciated. Oh, Why Should the Spirit of Mertal be Proud!

[The following quaint and beautiful verses have been attributed to the pen of Abraham Lincoln: but he was not the author, nor did he know their authorahip. They struck a chord in his nature, and he was fond of repeating them to his friends on proper occasions. How typical—almost prophelic—of his tragic end is she last verse!]

Oh, why should the spirit of mortal be proud!
Like the swift-flying meteor—a fast-flying cloud—
A flash of the lightning—a break of the wave—
He passeth from life to his rest in the grave.
The leaves of the eak and the willow shall fade,
Be scattered around and together be laid;
As the young and the old, the low and the high,
Shall srumble to dust and together shall lie.

The infant a mother attended and loved;
The mother, that infant's affection who proved;
The father, that mother and infant who blest—
Each, all are away to that dwelling of rest.
The maid on whose brow, on whose cheek, in whose eye,
Shone beauty and pleasure—her triumphs are by;
And alike from the minds of the hiving erased
Are the mem'ries of mortals who loved her and praised.

The head of the king that the sceptre hath borne,
The brow of the priest that the mitre hath worn,
The eye of the sage and the heart of the brave,
Are hidden and lost in the depths of the grave.
The peasant whese lot was to sow and to reap;
The herdsman who climbed with the goats up the steep;
The beggar who wandered in search of his bread,
Have faded away like the grass that we tread.

So the multitude goes like the flower or the weed, That withers away to let others succeed; So the multitude come, even those we behold. To repeat every tale that has often been told. For we are the same that our fathers have been, We see the same sights that our fathers have seen, We drink the same stream, we see the same sun, And run the same course our fathers have run.

The thoughts we are thinking, our fathers did think, From the death we are shrinking our fathers did shrink; To the life we are clinging our fathers did oling—But it speeds from us all like the bird on the wing. They loved—but the story we cannot unfold; They scorned—but the least of the scorner is cold; They grieved—but no wall from their slumbers will come, They grieved—but no wall from their slumbers will come, When wayed—but the tongue of their gladness is dumb. They joyed -but the tongue of their gladness is dumb.

They died—ah! they died—we mortals that now Are treading the tarf that lies over their brow. And make in their dwelling our transient abode, Meet the things that they met on their pligrimage road. Yes, hope and despondency, pleasure and pain, Are mingled together in sunshine and rain; And the smile and the tear, and the song and the dirge, Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'Tis the draught of a breath, From the blossom of life to the paleness of death; From the glided saloon to the bler and the shroud; Oh! why should the spirit of mortal be proud!

" THE SCIENCE OF EVIL:

Or First Principles of Human Action; together with Three Lectures: Salvation and Damnation Before Birth, or the Scientific and Theological Methods of Salvation Compared —Sunday—Its History, U es and Abuses— Prayer—The True and False Methods Compared. By Joel Moody; Topeka, Kansas. Crane & Byron, Publishers. 1871.

This book is beautifully printed, reflecting great credit on its publishers, Crane & Byron. This is the first literary work published in Kansas, and really one that this young and growing state may well feel proud of. It comprises 342 closely printed pages, and the contents thereof are boldly and festlessly expressed. Its author is one of the most prof und thinkers of the present age, and his searching analysis of Evil is eminently well calculated to excite thought. We commend this book to the thinking minds of the world. The author in his first chapter.

Lord Bacon said: "Sciences are facts generalized." There are many facs in the world called evils; collectively they may be termed Evil. These facts generalized, and their common meaning found, constitute the Science Fril. Evil is, and therefore means, some thing. It has been doubted that evil is,-but this is only a matter of definition; the facts called Evil have not been denied altogether: another name has often been given some of them, yet the same facts remain. It will be our task to treat of these facts, under whatever name they may have borne, to find their meaning. What Evil is, it were foolish enough to attempt to answer. Force and matter are, yet no one has ever told us what they are. We have become cogn ant of certain effects of the action of force on matter, and have designated these effects by certain names, expressing quality, quantity or condition. We say certain effects are good, and certain other effects are bad. So also of men, laws, institutions, actions; they are good or bad. Deficition becomes impossible when we ask: Was Feudalism and the Irquisition good or bad, as political and religious institutions among Christians? was slavery good or bad, as a biblical and Jewish institution? were Nero, Jesus, and Lincoln, evils as men? For we find mankind divided in opinion on all these questions. There is a no, and a yes, to greet us at every turning. The North and the South an swer yes, and no, in regard to Lincoln. The Christians and the Jews who crucified Jesus answer yes, and no, in regard to him. Is Mohammedism, or Christianity, good or bad? The Christian and the Moslem give adverse answers and have often tought over this question. Were the wars, which resulted in regard to opinion, evils or blessings? Now, as when waged, the public is divided in opinion. Is war an evil. Opinion is divided; and thus definition of evil is impossible. There is no common consent to establish a definition. The reason will soon be made manifest. A living author, a deep thinker and close reasoner, Herbert Spencer, has vol unteered an answer in his "Social Statics:" "All evil results from the non-adaptation of constitution to conditions." And he saye, "this is true of everything that lives." About the same time Theodore Parker, in nearly the same language, defined evil to be "The non fulfillment of the conditions of animal life." The former is less restricted, but it still lacks comprehensiveness; and while trus, may define a good, as well as an cvil. It would be quite as true sometimes to say, evil results from adaptation of constitution to conditions; for "What is pleasure and life to you, is pain and death to me," as the hare said to the hound. The adaptation of the rabbu's constitution to the conditions of a dog's atomach, brings a good as well as an avail it stomach, brings a good as well as an evil. It makes the dog happy, but the raibit has to die for it. If an evil to the latter, it is a blessing to the former, Nor can it be argued that the evil to the rabbit is the non-adaptation of its con-stitution to the conditions which devoured it, for such animals as rabbits are made for carnivfor such annials as rapings are made for carniv-forous animals to live on, and to be deprived of them would bring death to a large class of ani-mals. True, its life was shortened; but this may be a good or an evil. This may be said in regard to death in general. Death is not always

an evil—as when an aged man, ripe with years and experience, goes down to the grave—yet death may be said to always result from the non-

adaptation of constitution to conditions. Here the definition would include a great good to man,

and not an evil. As well define a circle to beal-

ways the result of a curved line; so are an el-

lipse, parabola, hyperbola, and infinite other curves, all radically different from the circle. The definition lacks definiteness, and, while true,

may therefore define a good as well as an evil.

The terms of which it is composed are variable

quantities, as conditions and constitutions may both admit of an infinite number of modifica-

tions, passing from the extreme of good to bad,

and from the finite to the infinite, as a curve

may pass from the finite circle to the infinite hyperbola. But let us bring another element into the case of the dog and the rabbit. The rabbit eats the young apple tree in the farmer's orchard; this brings pain and annoyarce to the farmer, blighting his hopes, and rendering his lab r useless. Here is an evil to the farmer; yet there was a parfect adaptation of the tender little apple tree to the stomach of the rabbit, which serving for food, doubtless gave it pleasure. The truth is, the apple tree is adapted to more uses than one, and the stomach of the rabbit to more kinds of plants than one. The rabbit wanted it for food; the farmer also wanted it for food in its fruit time; and in the conflict of desires there was pleasure to the rabbit and pain to the farmer. He now hunts it with his dog, who devours it; whereupon the farmer rejoices, and the dog has a fine meal. The apple tree might as well cry out against the rabbit, as the rabbit to cry out against the dog, "Evil!" or, "Non-adaptation of constitution to conditions!" or, "Non-fulfillment of conditions!"

Here is a fable: A lamb was caught by a wolf, and not killing her at once, after the first fright was over she began thus to the wolf: "Ah me! How cruel you are! What a terrible evil has come upon me, of which I am entirely innocent! How wicked you are! My constitution is not adapted to this state of things! How dreadful to die thus! There must be a fit punishment in store for you at the hands of God!"

To whom the wolf responds: "You little impudent wretch, you deny the wisdom and goodness of God! Has he not made me as I am, and you as you are, and the grass as it is? The grass to grow from earth, you to eat the grass, and I to eat you? You chide God for his providence. He has provided food for all his creatures, both differing in kind; gross for you, and flesh for me, yes, lamb's flesh occasionally. You talk about evil to you! Your soul will go to the paradise of sheep, when I eat your body. It would be truly a terrible evil to me, could I not get lamb's flesh occasiona'ly: in fact, I should die outright of starvation, and God's wisdom be turned into foolishness, and his government come to nought. How was this you defined about this state of things? Your constitution not adapted to these conditions? Why, you little scouting and blaspheming atheist! Your constitution is perfectly adapted to all the conditions-death and my stomach; therein I will assimilate you, and you will be made bold and wolfish. Your death is no evil. God designed, in his eternal plan, that you should die as food for me. I feel the gnawings of hunger now, his commands writ in my stomach to eat you. Besides, were the world's great Carnivora, who roam the wide world, and soar in its air, and swim in its sea, to take the advice of one little silly sheep, that has been out to grass all its life, in a narrow and short pas-ture, entirely undeveloped in head and body. saying, "Oh! ye great Carnivera, stop your eating fl. sh, thus making misery in the world; eat grass, as we do.' Why, we would all be dead in a month's time. You fool! A spear of your food would make any one of us vomit. You have to assimilate it for us. Then if we should all die, very soon the world be filled with pestilence, from carcasses which ought to have been devoured before they decayed. Shordy after we died, you would die of disease, so I might as well eat you now, for your kindred's sake, and the good of the world. Besides all this, your constitution, physically and mentally, is entirely adapted to me. Physically you are good to eat, mentally you are a coward, and don't dare to fight me. God almighty made you so, for which I give him thanks daily, and now especially. You can not bite-you have no canine teeth; I have. Look here! God made me so." And he opens his mouth and displays a dreadful state of jaw; and the lamb, trembling in fear, had just time to gasp out, "The Devil, not God, made you," and it was torn in pieces.

Now the farmer comes in, and is greatly pained to find one of his fine lambs devoured by wolf; and he hunts many a day to kill him; whereas, it was but yest rday he hunted with dog and gun to kill the rabbit which had eaten his tree. The wolf, and the rabbit, he calls distressing evils, which ought to be hunted down. Man reasons from a fishness and ignorance. The land will give him wool, and it is an evil for the wolf to kill it. The rabbit will eat the young trees, and it is a great good for the dog to kill it. Yet the rabbit has the same right to life that the sheep has, and the wolf to food that the dog has. The evil comes in the conflict of desires; the conflict to obtain that which is adapted to different uses and conditions.

Now there are carnivorous and herbivorous men. There are men whose constitutions are as widely different as the wolf and the lamb; and the conditions of happiness are as widely opposite. A Carib delights in a roasted captive: a Feige Islander prays to obtain the wife of his enemy, that he may eat her; the Dyeks of Borneo, to secure the services of a slave in the next world, waylay their enemies to bring home their heads. They say, "White men read books; we hunt for heads instead." Let a refined young lady of our highest civilization fall captive to a Fejee, and it would be the fable just repeated of the wolt and the lamb. The gentle and timia poet Keats, lamb like in disposition, was torn to death by wolfish critics—a death more cruel than by engines of wood and iron, with which Christians used to torture the life out of each other for opinion's sake, and who could look upon these death tortures "reveling with joy."

Because men are adapted to the varying conditions in which they live, they often hunt each other down like wild beasts; war not only becomes their amusement, but their means of livelihood. Nay, it became the religious duty of a Christian king, near the close of the seventeenth century, to drive out the Scotch from their na tive heaths, with ruthless barbarity, not unlike 8 western wolf hunt. For like crimes, Christian bishops gave him their support, and calling him the darling of Heaven, and prayed "that God might give him the hearts of his subjects and the necks of his enemics" In a community of wolves and sheep, or dogs and rabbits, the sheep and rabbits die first, and when food becomes scarce and difficult to obtain, then the weakest wolf or dog; and the strongest perishes last. All those who have to perish first will set up their complaints against the survivor; and the weakest of all is the most to complain; not because the most injured, but simply because the most imperfect; not because of its "unfilness to the conditions of existence," but because of its lack of force, to change these conditions in its own favor. A child does not die because unfit to live, but because too weak.

Yet, because Evil cannot be defined, from the fact that conditions and constitutions are continually changing, both in earth and man, it is not therefore meaningless. Even the conflict of ideas which itself precludes definition, gives it a meaning, terrible as well as significant. What, then, does it mean? It will be the object of this volume to partially answer; and which is meant only to prepare the way for future labor and

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8. B. FRANCIS, ASSOCIATE EDITOR

Office 187 and 189 South Clark Street.

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A SEARCH AFTER GOD.

is there any Work in Nature or Art that does not Point Significantly to Individualized Man as its Author?

NUMBER TWENTY EIGHT.

The penderous wheels of the universe, the creation and destruction of worlds, the formation and emcentration of nebulous matter, the projection of a c met into its orbit, the opening of communications between planets and different parts of the heaven, are constantly going on, and the human mind falters as it contemplates the grandeur there it. Worlds and systems of worlds are constantly being projected, and communications established batween them, to that those who have the capacity or desire to do so, can travel and see the wonders of the universe. The human mind is aspiring in its tendencies, and in proportion to its knowledge, its powers are augmented. We gaze with pleasure at the heavens, at the moving, throbbing worlds there, and as we exclaim like Job, "Who by searching can find God?" our mind catches the walting breaze of inspiration, and while we sense the influence thereof, we feel like exultingly declaring, "Who can't find out the true nature of God by searching for him.'

The universe is grand in its inception, grander in its formation, but more grand in its movements, and while dancing to the music of unseen sources, we ascribe nothing to chance. Chance is a myth. An infinite, Intelligent be ing is a myth also. Perfection nowhere! Absolute perfection an impossibility! The vast universe, like a scroll is opened before us. On all sides, we see imperfection. Chance don't cause it,—none of us cause it, a personal God don't cause it. When perfection is attained by man, then progression will cease. There is imperfection in government, imperfection in religion, imperfection in all departments of life! Point out perfection, and we will point you to a God.

That steamer is on the billowy ocean, and the angry waves seem to curse and writhe in their agony, as prayers ascend heavenward, for the interference of some superhuman power. There was a defect in the engine, and the noble steamer is in consequence on fire. What a scane! Life, precious life, contending with the mad waves and seething fire, while prayers are ascending heavenward, asking God to open the windows of heaven, and pour down water on the angry flames. All perish, for the engine was imperfectly constructed. Such is life in all departments of existence. Perfection nowhere! Imperfection everywhere. Yet this imperfection subserves wise ends, answers a specific purpose, and without it there could be no progression. Imperfection perfectly answers a specific purpose. Then there is perfection in the wise arrangements of imperfection. No man on earth is perfect. He has learned many won. derful things, and his ideas are comprehensive, grand. Years ago, the days of this earth were only fifteen hours long, the atmosphere was thicker than the densest fogs, many animals floated in it like fish in the sea, and were breathed by the huge monsters of the land.

The atmosphere of that day would not support human life a minute now. The fishes of the sea, the land animals, the insects of the atmosphere were all gross, and the earth was gradually preparing itself for the reception of man. Time passed on. The earth at the rate of about ten seconds in a hundred years slack ened its speed, and now the days are twenty-four hours long, and are gradually lengthening. This fact science has fully established. Then, indeed, the earth was imperfect for man

the two just balanced. The imperfection of an engine that causes death, results in life to myrisds of animalcu'æ, and whatever accident may happen to them, in turn subserves some wise and.

Now, the human mind on earth is always full of expedients, and within it are grand enterprises in embryo. The human mind is simply a womb in which the embryotic germ of the future is to be unfolded. Some are born here, others hereafter. All are to be distinguished, not one above another. Eons of ages it will take to partially unfold the human mind. Power is the insignia of greatness. One man may be a God to another. The artist, the sculptor, the engineer, the mechanic, would be a God to the poor ignoramus whose ideas did not extend beyond the erjoyment of a good meal of victuals,

Our views of God are founded on the idea of power and wisdom. If power and wisdom is the measure of God, then all that possess it partially, are partial Gods, are Gods in embryo. Our ideas of God are founded on these two essential attributes, power and wisdom. Man possesses both, hence may be regarded as a God, for he possesses the qualities that are ascribed to the Infinite. Now we have never seen the being who possesses all power or infinite wisdom, or who is omnipresent, but we have seen those who possessed considerable wisdom, great power, and who were present in a particular locality, and who resemble man, hence, the only God we will ever find, is man.

If power and wisdom are the qualities of a God, if we cannot find the one that possesses all wisdom or all power, why not consider that person a God who has the greatest measure of it? We measure our God by power and wisdom, and as one possessing all power or infinite wisdom is an impossibility, we must consider that person a God, if any, who has the most of those two essential qualities.

Will the world continue to we rship a mythan unknown God—one who has never been seen, and never can be seen?

That which has intelligence on earth can be seen. The spiritual eye discerns spiritual things—the material eye, the things of earth. The qualities of power and wisdom are always found combined.

We see nothing accomplished outside of man. He is a combination of wisdom and power, and possessing the qualities ascribed to a God, he may be one on a small scale. Why not admire the qualities of a God where we can find them? Why pray to that which we have proved is perfectly powerles, from the very nature of things? If we cannot find perfection, worship that which approximates to it the nearest.

Puny mar, a mere child here, bending the k.ee to a myth! Pray for the spray capped waves not to batter against the rocks; pray for the winds to class their violence, or the windows of heaven to close, and your prayers will die off in sound, and the elements will laugh at you.

Pluy man here, a mere speck on the tidalwave of existence; but by and by, when ages shall have passed away, he will resemble the God after whom I am seeking.

We, then, can only find God as we find those who approach the nearest to all power or infinite wisdom. All attempts to unveil an infinite God will be fruitless,—since none exists.

Again, on this earth, in all departments of the arts and sciences, every thing is visible to the naked eye. The watch, engine, magnetic telegraph, etc., are all visible to the senses, but when any thing transpires that the eye can not see, or the senses understand, all at once the superstitious mind ascribes the action thereof to an infinite God. We find that peculiarity exists on earth. Such is only blind idolatry,—blind, infatuated ignorance.

Any body will admit that man made that engine with its ponderous wheels, levers, and pistons; but when they behold the lightning—see the electric flish pass from cloud to cloud—they exultingly exclaim, "God did it!"

None so ignorant but they will admit that man constructed the Great Eastern, with its spacious parlors, ponderous wheels, and expansive sails, but when they see a comet with a long train of translucent light, moving with wonderful rapidity in the regions of space, they cry out: "Oh! God made that, and blessed be the name of the Lord!"

On all sides ignorance is the besetting sin. The mortal of earth, like a mere pigmy, is ever groping in the regions of the supernatural. He wants to find some one to pay homage to. Beyond his material vision, he ascribes all to God! "God caused the lightning! God made the thunder! God launched the comet in the regions of space, to play hide and seek with the stars! God did all this! Glory hallelujah! Bless the Lord: to him escribe all project!

Lord; to him ascribe all praise!"

But we must not dwell on this. A grand field is before us. Let those who desire, sing praises to an infinite God who cannot move cannot see, cannot answer a prayer. If we worship any being, it will be one who approximates to infinite wisdom and all power, and who is visible to the material or spiritual eyes.

On all sides we hear the hum and buzz of industry. It creates sweet music as it echoes from surrounding objects, and then dies away in sweet, plaintive whispers. The human mind is ever aspiring. Whether sending a kite to the heavens, to draw electricity from the clouds, or taking steam to move the ponderous wheels, or sending the electric flash with a message, or conveying news under the briny deep, he exhibits his Godlike qualities, and as we survey him moving with the eye of science among distant stars, numbering the planets, and surveying the grandeur of the starry orbs, we ask if he shall not execute what he has the power to plan, and finally become a master mechanic away off in the regions of space, and create what he now ignorantly attributes to God?

ening. This fact science has fully established.

Then, indeed, the earth was imperfect for man but perfectly answered other conditions. So tion of individualized intelligences in the re.

The scenes before us are grand! Our spiriting on not only unpaid, but, great God! must be fined and imprisoned. In a few States this is now a law. Shall glorious old Illinois banish

gions of space, and nowhere can we recognize the throne of God!

Yes, Man; his intellect is grand in its conceptions, grander in its work, grander still in the results it accomplishes. Yes, man, individualized man, before you is the wide-spread universe, and think not, as you glance at the pulsating worlds there, that among them somewhere is located the throne of God!

TO BE CONTINUED.

CHICAGO MEDICAL SOCIETY.

Discussion of a P. oposed Law for the Regulation of the Practice of Medicine and Surgery.

Bro. Jones:—Herewith find article clipped from the Daily Tribune:

The Chicago Medical Society held its regular weekly meeting in the County Court room last evening. T. D. Fitch presided, and Dr. Dom-

The following named physicians were present:
Drs. Davie, Emmons, Fisher, Bevan, R.id,
Wickersham, Paoli, Frederick, Quine, Van

Hotz, Dyas, Margerau, Millard.

Drs. Duncan and Hoyne, hon corpathists, were present as spectators.

The following bill, entitled "An act to pro-

The following bill, entitled "An act to protect the people of Illinois from empiricism and imposition in the practice of medicine and surgery," now a law in the State of Ohio, was read by Dr Emmons, and, in connection with the resolutions, debated upper, and favored by the medicity of the society. The decament was laid over for further consideration at the next meeting.

SECTION 1. Be it enacted by the people of the Sate of Illinois, represented in General Assembly. That it shall be unlawful for any person within the limits of said state, who has not attended at least two full courses of instruction, and graduated at some school of medicine, either of the United States or of some foreign country, or who can not produce a certificate of qualification from some State, district, or county medical society, composed of not less than twelve active members, and is not a person of good moral character, to practice medicine in any of its departments for reward or compensation, or attempt to pract comedicine, or prescribe medicine or medicines, for reward or compensation, for any sick person within the Sate of Illinois. Sec. 2. Any person living in the State of Illinois, or any person coming into said State, who shall practice medicine, or attempt to practice medeicine, in any of its departments, or perform, or attempt to perform, any surgical operation upon any person within the limits of said State, in violation of Section 1 of this act, shall, upon conviction thereof, be fined not less than fifty, nor more than one hundred dollars for such offence; and, upon conviction for a second violation of this act, shall, in addition to the above fine, be imprisoned in the county jail of the county in which such offence shall have been committed, for the term of thirty days. And in no case wherein this act shall have been violated, shall any person so violating receive a compensation for services rendered: Provided, Nothing herein contained shall many way be construed to apply to any person practicing dentistry,

The society adjourned until next Monday evening.

DEAR JOURNAL :- Some of your readers at the first glance, may give these dignitaries great credit for seeking thus to protect poor suffering humanity, but on second thought, be it remembered, that by the fruit we are to judge of the tree. I opine that their sympathy is greatly augmented by the rich fees that so often fall through their clutching fingers. These land sharks, by every method in the world, try to keep the people in ignorance, teaching them that they can with impunity violate all laws of health; then, albeit, come to them and be cured. Mcreover, it is true, that millions of earth's inhabitants are this day suffering (many of them the tortur, s of the damned) from mineral and poisonous drugs administered by these orthodox M. D.s, and followers of the notorious Parcelsus, the truly great humbug, who burned the works of the good old Galen, and established a school of medicine, introducing CALO MEL, believing the human body to be compounded of salt, sulphur and quick-liver, and it was for this reason that he employed mercury as an universal panacea. How abourd, say the intelligent readers of the Journal (these, too, who are not M. D.s, either), when it is known by many of our children that man is an epitome of the universe, and is compounded of ultimates, which were once contained in the 64 primaries and proximates, and that it is therefore, imposseble to give any aid, or to cure maladies by the use of crudities and mineral masses. Millions with achimg bones, spongy gums, toothless, lame, deaf and blind, and millions on millions of slaughtered ones gone on before, can, and daily do, testify of this mest foul wrong, which is hourly being perpetrated by these regularly schooled doctors. I know many allopathic dectors personally, who have long ago given up this assessinating mode of practice, and who could testify that one third of carth's inhabitants are drugged to death,, and that they undoubtedly killed more than they

What are we to do with such facts as these staring us in the face. The following extract is from Dr. Benjamin Rush, who stood at the head of the profession in Philadelphia for many years, and declared in one of his public lectures as follows:

"I am incessantly led to make an apology for the instability of the theories and practice of physic, and those physicians generally become the most eminent who have the most thoroughly emancipated themselves from the tyranny of the schools of physic. Dissections daily convince us of our ignerance of disease, and cause us to blush at our prescriptions. What mischief have we done, under the belief of false facts and false theories. We have assisted in multiplying diseases; we have done more, we have increased their mortality. The art of healing is like an unroofed temple, uncovered at the top, and cracked at the foundation."

Dr. Samuel Dickson, of England, see:
"The medical art must continue to be a
source of destruction to the many,—a butt of

ridicule for the few." Had I the space, I could fill every column of the JOURNAL with testimony like this from the most eminent physicians in the world. If a foreign enemy should enter our country and seek to destroy the lives of our dear ones, how soon would brave hearts sell their last drop of blood in defending them,—but angels save the mark! these barbarians can with impunity kill s whole neighborhood, and then be amply rewarded while a poor medium, whose only fault is that he or she is only a faithful instrument in the bands, it may be of the angels, to lay their hands upon some poor sufferer, or to prescribe some mild but potent balm, thus speedily and permanently healing thousands taken half dead from allopathic quacks, and as a just recompense, must go not only unpaid, but, great God I must be fined and imprisoned. In a few States this is

those whose only effense is, "Good-will to all, harm to none." Forbid it Freemen! Forbid it Heaven! Thousands would go to untimely graves, slaughtered by regular quacks, Heroic Practice, who might have lived under the skillful treatment of mediums diplomatized by the court of heaven. Orthodox medicine and orthodox religion are twin brothers.

Spiritualists, in the name of the just made perfect, in the name of your slaughtered dead, in the name of humamity, never again pay one cent to an orthodex minister, nor an orthodex doctor.

Dumont C. Dake.

548 Wabash avenue, Chicago.

this paper, and look for the form of a ramonstrance, hereafter to be published in the Jour NAL. Cut that out, and paste it upon a paper, and get it signed by your neighbors, and send it to your member of the legislature now in session in Springfild, with a request that he present the same to that body for its consideration.

Lyman C. Howe.

The above named brother, as our readers have been advised through the columns of the Journan, has for several weeks last past, been lecturing at Chicago, to large and appreciative audiences.

Brother Howe is a trance speaker of the first order. We have not seen a single person who has heard Brother Howe speak, that has not been well pleased. He will continue to speak on Sundays during the present month in Chicago, and will answer calls to speak week day evening, in the adj cent country. He will receive calls to speak Sundays during the month of March. When engaged for that month, he will announce the same through the columns of this paper, and will receive calls to lecture week-day evenings, during that month, in the vicinity of the place he may be so engaged for Sundays. Address him, care of this 'offlies.

Frank L. Thayer.

The above named most excellent test and musical medium started for Monmouth, Ill., for two seances on the 9th inst. From there he goes to Galesburg for two seances.

Those of our friends who may desire to secure his services, can address him at 334 Ohio street, Chicago.

An Encomium.

Dr. Damont C. Dake, one of the most successful physicians in the United States, has located himself at Chicago. Office and laboratory, 548 Wabash Ave.—Western Rural.

Boarding House to Rent.

To Rent—A nice, centrally located dwelling house, of twelve rooms, with hot and cold water, bath room, gas fixtures, nice cellar and storerooms, and in first-rate order for a good boarding houses,—all especially adapted for a home for Spiritualists residing in or visiting Chicago. Will be rented on reasonable terms to a person able to furnish and keep a good house. The patronage of the "Home for Spiritualists," heretofore given to that house, which is now closed, will doubtless, be given to this one, if well kept. Terms, \$65 per month,—payable monthly in advance.

Any one desirous of renting the same can address: S. S. Jones, 189 South Clark St, Chicago,

Attention Subscribers!

When you remit money for the JOURNAL state distinctly whether it is for a new subscription, or to renew an old subscription.

LITERARY NOTICES.

Old and New, for February, is received, and commends itself, as usual, by its choice table of contents. It does not aspire to be especially learned, and consequently dull, but is overflowing with good, bright common sense reading. Although started under the suspices of the Unitarians, it is not a sectarian organ. Roberts Bro's., Boston, publishers, will send it four months on trial for one dollar.

Every Saturday, for Feb. 11th, comes to us as usual, tilled with spirited engravings, among the most "taking" is "Coasting at O maha." The first page contains a likeness of Gen. Robert E. Schenck, our Minister to England. We agree with the Times of this city that if this is a good likeness of the Minister, the surest way to scs re England into a settlement of the Alabama claims, will be to buy up the edition and distribute it among the members of Parlament and their constituents. One glance at it will bring them to terms.

Harper's Weekly, for Feb. 11th, has a splendid wood cut of Count Von Moltke, and a supplement containing a fine pictorial map of Paris and its environs, showing the principle buildings, monuments, parks, the French fortifications, and the Prussian line of investments. The Weekly has also its usual variety of choice reading matter.

The Herald of Health. This sterling old magazine contains in its February number many articles of great value. Among the most useful are "Alchoholic Stimulants, as Affecting Mentality," "Studies in Hygiene," "Diet for Children." Wood & Holbrock, publishers, New York.

The Western Home is the name of a neat little monthly published in this city, which has reached the second number of volume four. It is filled with short, sharp, original articles from some of our best writers. Terms, \$100 a year. Published by the Western Home Co.

Sports and Games is the name of a very nest magazine, published in that "city of notions," Boston, and devoted entirely to innocent and healthy home amusements for boys and girls, and, ladeed, for social parties of old folks. It gives excellent lessons in Gymnastics, Swimming, Skating, &c., charming Plays and Tableaux, Magic Tricks, Queer Experiments, &c. The price is only 25 cents a year. A new number, of 48 pages, appears avery quarter, which can be had by addressing the publishers, Adams & Co., 25 Brownfield St., Boston.

The Irreconcilable Records of Genesis and Geology; by William Denton. William White & Co., Boston, publishers.

Hundreds of our readers are already familiar with this work. Those who have not read it will be benefited by its perusal.

Lersonal and Local.

—The Banner says: "The Hon. F. B. Dowd, of Davenport, Iowa, strived in this city to-day. Mr. Dowd is Grand Master of the Imperial Order of Rosierucians, and is here for the purpose of organizing a Grand Lodge of the Atlantic."

-Sister A. H. Colby is lecturing for our friends in Cleveland this month. She has our thanks for favors.

-Dr. J. K. Bailey is itinerating in Northwestern Virginia. He speaks on Sanday the 5th inst., at Columbus, Pa., in the Universalist Free Church; on the 12th at Corry. Address during the month of Feb., at Corry, Pa. Keep him at work in the good cause, friends.

-L D. Nickerson, of Appleton, Wis., has a full set of Lyceum equipments for sale. For particulars, address him.

-John C. Howe, writing from Northboro, Mass, says that he will visit the West as a healing medium if he could have some means furnished to get him there.

-Mosts Hull writes us from Titusville, Penn., as follows: 'Glorious revivals have followed in my wake all this winter. Our course is onward. People are tired of the hunks of old theology. They hunger and thirst after pentecostal wine. There is an awakening such as I have never seen before. Courage, all. Our heads are above water. The gates of hell can not prevail against us. I will try to get time to write at length. Fight on, dear old Journal, the battle is ours."

Hall, on sunday evening, to listen to the popular lecture of Mr Joel Moody, entitled 'The Reformer.' No adequate conception of the merits of the lecture cen be conveyed in a short newspaper notice of it; to be fully understood it must be heard. He spoke of the causes which underlie all great movements, and the under currents of the earth, as it were, which throw up to its surface men of thought and moral courage, who dare to stand alone, and who are sustained by the invisible power of a principle. 'Moral courage,' he thought,' covers with an armor of glory the few great men of the world.' The object for which the reformer works can not be a solfish one, yet is one which inspires an exalted self-confidence, so that his creed is: 'I believe in myself, and the world's need of me.' In the realm of action he is a 'yandering star, yet shines with no uncertain light.' 'He is erratic, yet brilliant.' 'His course is one of tortuous, undefinable recklessness and oddities.' He spoke of Mr. Garrison as one of the greatest reformers of this age or preceding ages, and pictured the life and death of Socrates and Jesus, to show the spirit of their respective ages. He made the lives of these men to stand out with an artistic skill displayed by few public speakers. He paid a glowing tribute also to old John Brown. There is no spread eagle about Mr. Moody's style of oratory. The thought is what attracts, and we lose sight of anything but the picture he paints to the mind's eye. This is perhaps what is so charming in his lectures; he paints pictures which stand out before the eyes of his andience. There is no great noise or fuss about it, but then you see the argument and thought like a charming picture before you. We could see Socrates pacing his prison cell; Jesus expiring on the cross, as realities, and no fiction of the brain. This lecture places Mr. Moody far up among the first popular lecturers of the land."—Topeka (Kansas) Commonwealth.

We have known Brother Joel Moody from child-hood. He is doing a good work, and we hope our friends everywhere will give him all the encouragement they can. He deserves a great deal of credit, having struggled against theological influences of the most orthodox cast, from childhood up to mature manhood. His own good sense led him to banish all systems of error, however popular, and embrace the truth, no matter how unpopular, under whatever garb it may present itself.—Ed. Journal.

vassing that city for recruits for a Sunday school, applied at the door of a bagno, not knowing the character of the place, and, upon entering, discovered there an interesting party of some half dozen or more of the most highly respected men in the city, "shining lights in they social firmament" of Vincennes. The shame and confusion of the lady was fully equalled by the consternation of the party surprised.

The book concerning the dollow globe and an interior world, is approaching completion, and may make its appearance some time in March. We shall present some extra at from the proof sheets in our next number, and perhaps continue until its issue.

-E. B. Stickney, of Oblco, Cal., writes: 'Dr. P. B. Randolph is moving. We are in need of such a man as him, for several reasons. People of this state are very liberal in their views, and his liberal ideas would take."

-Dean Clark lectured in Milford, Ct., the 5th and 12th of this month.

-Death is but a kind and welcome servant, who unlocks, with noiseless hand life's flower-encircled door, to show us those we love.—A. J. Davis.

—F. piritual manifestations in all parts of the coun-

fry, are on the increase. Francis Herard, writing from Black Jack, Kansas, says: "You shall soon hear from me about some strange manifestations, which take place at my house daily. They exceleverything on record for so short a time. The medium is a girl about 14 years old, whom I adopted. The spirits talk, whistle, play music, and move heavy furniture around the room."

—At Cedar Rapids, Iowa, Miss S. C. Gardner has made such timely discoveries of fires, and rendered assistance thereat so cooly and efficiently that the City Council is about to appoint her Chief Engineer of the Fire Department.

I want to tell you what a rich treat we have been erjoying through the mediumship of our talented young brother. Harry Bastian. As a man, he is every inch a gentleman. As a medium for physical manifestations, I have never seen his equal. The beauty of these manifestations is the rapidity with which the power goes from one phase to another. And the manner in which the medium is tied by the power controlling, precludes every possibility of collusion, and must be satisfactory evidence, even to the most skeptical, that all these things are done by a power beyond the control of the medium. When he is securely tied to the chair, the guiter floats ever the heads of the andience, and sometimes amounces its close Primarity to some skeptical head, and at the same time the tambourine, concertins, and belies are discourabing most beautiful music. Still another change, water is called for, and the medium's mouth is filled. These the spirit known as Captain George, speaks through the trumpet to the gentleman that accompanies Mr. B., and another, who gives his name as William Day, and one that is called Mary, besides the one while the medium's mouth is filled with water. And yet, after witnessing all these wonderful manifestations, men still doubt. They left this place for Ottaws, and from there they go still farther Weet. May the angel world strike deep at the roots of all error, through the ministrations of these faithful workers."

The annual dinner to the "fallen women" of Boston, has just been given by one of the city missions. The tables were served by some of the first ladies of the city, and it is said that some of the, unfortunates were much affected by the attention half them.

-New York is full of pastors out of employment who have had fine charges, good salaries, and who have known better days, but now have a struggle to keep soul and body to gether. Men old in the service who have all their days lived well, are now poor, and m my are in want. They peddle books; get insurance policies; write a little for the prese; get a clerkship and co anything they can. One of this class, who has been a city missionary, died suddenly the other day; died in want and destitution. It would be hereb to say he starved. But he came near it.

-Mrs Addle L Ballon is at Louisville, Ky., where she will dispen a the gospel this month. She is doing a good work.

-Wil Harry Bastlin send his add ees to J. R. Francis.

-Harriet E. Pope writes: "By the way, Brother Jones, we are having great times here now. There Jones, we are having great times here now. There has been a protracted meeting for some weeks, conducted by Baptists and Methodists, and a part of the gospel they preach is abuse of Spiritualists. One preacher said he 'was told by a man who went to the late Convention at Minneapolis, Minn., that they called up the spirit of Daniel Webster, and he said the only thing he regretted was that he did not like long apongh to revise his Diction. he did not live lorg enough to revise his Diction ary'; adding, 'the poor, deluded people did not enow but he, Daniel Webster, was the author of that work.' Mr. Pore asked him immediately who told him, and he said a Mr. Topley. Now, if such a man was there, I would like to see him, as we all know it is a falsehood, a simple rehash of an old etory, printed some time ago. The usual remarks about 'free loveism,' and 'crazy,' were thrown in as condiments, to make his gospel pal-

Atable.

I have just been up at North Branch Station, on the Lake Superior R R. and gave two lectures, holding the first meetings that were ever held in that place. The people are very anxious to learn of our philosophy, and would gladly welcome a good test medium as well as speaker. I found a genial place of rest with Father Ingalls and wife, and any mediums who may wish to visit that part of the state, can have a home with them at all times, and they are anxious such should come.

-Attention is called to the advertisement in another column, of a good farm for sale in Michigan at a great bargain.

The Journal.

Many articles of special interest will be found in the JOURNAL this week. First page: Greeting; Perturbed Spirit; Physical and Vocal Manifestations in England; Manifestations at Fox Lake. Wisconein. Second page; Prayer and Worship; Mysteries of Mediumship; The God of the Bible; De Witt C. Hough; The Delty; The Craig Microscope; Arctic Explorations; Voices from the Paople. Third page: On, Why should the Spirit of Mortal be Proud? The Science of Evil. Sixth page: Woman's Home Sphere, -a lecture; Letter from Dr. Dake ; Discipline in Prison ; Exeter Hall ; A Fable. Fourth page: The usual editorial articles. Fifth page: Local Items; Hyper Scientific View of Spiritualism; Henry T. Child's Department. Eighth page: E. V. Wilson's Department. Many other items of interest.

In our next we shall publish another lecture by Emma Hardinge. It is one of her best.

The Hyper-Scientific View of Spiritnalism.

To the Editor of the Orange Chronicle :-* * * * "Nil Desperandum!" was my labial ejaculation on reading Dr. Wm. A. Hammond's scientific solution of modern Spiritualism, quoted from the Methodist into the Orange Journal of last week, although it is philosophically impossible for my in the hydron wiedge of the physics and physiclogy of Spritualiem, to concur with my learned brother's anemograph'cal diagnosis and prognosis of the legardemain symptoms. My professional brother says:

"People to day imagine Spiritualism. With an audience containing the average proportion of credulous persons, the Spiritualist has only to produce certain bodily effects which are well known to the medical profession, and perform a few t ricks of legerdemain, to existe mystey, and create a belief in the presence of unseen powers, subjecting themselves to his direction."

Recall, Mr. Editor, in the name of science, my letter, published by you months ago, in which I diagnosed the symptome, thus:

"All rapping media have that extraordinary effection, known to the profession as cephalo-matonis, being, in common language, an elastic obtuseness of the superior hemispheres of the cerebelloeus."

Consequently, (and here I ask Dr. Hammond's protoundly scientific attention to the alarming fact-to-wit:) that "mysterious rappings proceed from the sub-derangement and hyper-effervescence of small conical glandular badles situated heterogeneously in the rotundum of the interior acephalocysts; which, by coming in unconscious contact with the etherization of the five superior processes of the dorsal vertebie, also results in tippings, by giving rise to spontaneous combustion with certain abnormal evacuations of multitudinous echin or hyncus bicornis, situated in various abdominal

The exalted dignity of our profession, Mr. Editor, forbids the disgraceful appropriation by the truly distinguished Dr. Wm A. Hammond, of my original diagnosis of Spiritualism, together with my ab. solutely unparalleled solution of the causes of certain mysterious phenomens, which the humblest citiz a can comprehend as e-sity as the same humble incividual can make either probosis, encephalon, or cantal app ndag; out of my learned broth-

er's explanation.
The Methodist (as quoted by the enterprising ed-

iter of the Orange Journal) says:
"We have to mank Dr. Wm. A. Hammond for the scientific and very satisfactory explanation of the phenomena called Spiritual."

the phenomena cailed Spiritual."

Mark that epithet, "scientide!" Ejaculations from the lablal and dental organism can not do the subject justice Fifteen years 1900. Mr. Editor, the subscriber published something quite as "scientific" and quite as reliable as the last affasion by my learned brother in the profession.

At that time I printed and widely published the fact that experience enables the scientific man to pronounce this "spiri ual-rapping and table mov ing" development to be an irregular and anti setentific disease, raging among lower and supersti-tious classes—iffecting by inoculation certain pre-disposed organisms in higher circles of society. Patients who realize membranous and abnormal nervo excitements by attendance upon rapping assemblages, may be considered, by the regular allopathic faculty, as being afflicted with a Supergeness in the pigbaceous cartilage of the medulary processes. The conveniences of the hospital abould be secur d to such patients, as a surgical operation may be correct treatment in chronic cases; and our countless atudents should see such cases aci-

entifically treated by the regular faculty.

N. B.—Dr Hammond will receive a few patients suffering from sleeplesaness or torpidity, etc.

Fur hermore, in conclusion, to enlighten you still more on the pathognomical symptoms of this operations of this continuous disease. extraordinary disease, I will state as a result of my recent three quarters of an hour investigation, that persons who fancy they hear raps and see tables move are mostly laboring with a hyperacuse in the typanum cavity, also, very probably, with chronic hypersthenia. The symptoms are recognizable by pro usion of the visual orbs, irregularly-distended month, suspended breathing, with occasional ejaculations, and a morbid exaltation of the sense of touch : treatment should be prompt and allopath. ic-anti phiomatic, anti scolic, anti spasmodicwith three of our best leaches periodically applied

to the patient's purse. Respectfully submitted. PROF. V. JONSCHA WENDAR.

Philadelphia Department.

av..... deild, M. D

subscription will be received, and papers may be obtain dat wholesale or retail, at 634 Bace street, Philadelphia

Pure Air.

In the r cent lectures by Bro. Whe ler in Pailadelp'ia, allusion has been made several times to the conditions of the atmosphere as influencing vegetable, animal, and human develpment, and especially the latter.

In the carb miferous era, no animal of the present age could have lived, and in our age, there are great varieties of atmospheric condi-tions which play a very important part in the development of plants, ar imals and human be-

Perceiving that the highest forms of physical and intellectual development, are found on the western slopes of the old continent, and that there are localities in the interior, if not upon the western slope of this continent, in which atmospheric purity ab unds, the thought occurred to us, that the force of gravitation might be somewhat more powerful over the solid portions of the earth, than over the water, and thus draw down some of the myriads of particles, which first in the atmosphere, and constitute some of its impurities.

Turning this thought over in our micd, we met our excellent friend Mrs Cora L. V. Tappan, whose mediumistic powers introduced her

into highly intellectual spheres. Having s'ated the ab ve idea we received the

following:

The thought that you desire, it is not in our power fully to explain on this occasion, but this much we can give you as the foundation of a correct decision. It is that the quality of the atmosphere does not depend so much up in lati tude or longitude, as upon the quality of the earth's strata beneath, and its age in the geological epochs. Those portions of the earth's surface that are comparatively new, that have but n recently upheaved from the ocean bed, g've forth an atmosphere that is not healthful nor invigorating to the human form, because not sufficient of the intervening states of life have existed and left their work upon it, while the older and more triturated, and aggregated sections that lave longer been exposed to the action of the atmosphere, and to vegetable and animal decay, possess more of the qualities that are requisite to human life. Teat is the reason that new countries, as they are termed, are unhealthful. It is not on account of their newness, sin p'y, in point of civilization by man, but their newness as having been recently within the oceanic strata or bid, and not yet ab'e to give to man the resul s of long contact, with organized life.

The inorganic strata of the earth's surface, always give forth picular influences to the at-mosphere. The western slope of the continent of Europe, has not a c'ear atmosphere,-England e pecially; but these portions are older. The atmosphere is most healthful for man where the earth has longest been accustomed to the action of organic forces.

Those low lands of the South, the result of the debris and refuse of the continent, are unhealthful, because they have not become organz.d. They are sufject to the d. composing rays of the southern sun.

While in the North, the greater clearness of of the air is attributable to the repeated sction of organic life, which uses up any decon posing substance, and removes it from the atmos-

phere. The whole atmosphere of the earth, is becoming purer as the fields are cultivated, and the sterile plains are made fertile. as vast portions of land are not allowed to grow rank and unwholesome weeds. As the hand of man subdues these grosser elements, and thus sublues his own grossness, you will find that the earth's atmosphere is creases in purity, and will in time, become sufficiently clarified to allow of the finest s, iritual perceptions. Closely connected with this important subject, we refer to our diary, and find the following written Feb. 28 h, 1859. There has been but little cold weather, on y about three days of severe frost during the entire winter. To-day, Miss Munsor, when entrar ced, said: The earth has not rested this winter, and this brings a great degree of languor upon all persons and things. When the cold weather of winter comes and the ear h is frezen, it retains much of the interior forces that are otherwise constantly flowing out from the central portions, and which by boing re-tained, when the earth is frezen hard and thus rendered a poor conductor, accumulates, thus giving more vigor to the life forces. The influence of cold is to render man and animals positive for a seas n. Thus, while the earth is accumulating its forces, man is enabled to maintain his own strength, but this p sitive condition is only temporary. When the cold continues for a considerable length of time, man loses this vigor. When spring opens, and the forces which have been retained in the earth, rise and flow out, all nature is vivided and renewed. How little do we real zo the nature of the forces which are at work in the vast laboratory of nature, but as the purer air and better earthly surroundings, unfold man's spirit-ual nature, and he learns more of these laws, which govern the conditions of life, he is enabled to regulate these, so that the physical and spiritual shall combine, and cooperate for the production of the highest conditions, which the earth may from time to time be capable of producing. It is not only the pure air that elevates and refines man, but man in turn by his own purity, lifts the c uditions of the air, the earth and the water, so that upward and onward they more towards that condition which men cail

While each one, by the purity of his life may thus, Atlas like, carry the world upon his shoulders, the time will come, when strengthened by the burdens we have borne here, we shall lay them aside, better for our work, and walk forth in the land of eternal beauty, where purer air and brighter scenes await the human soul.

The Children's Sphere.

Looking out into the spheres of the inner life we first discover that the lower one is occupied by those spirits who have spent their lives in doing evil, and that continually, and there are a few such, who, from inherited propensities and bad surroundings, have gone on from bad to worse, until they find themselves in this lower sphere, which to many of them, is one of "outer darkness," "where there is wailing and gnaching of teetn."

Next above, is the sphere of ind sterence and ignorance into which the mass of mankind must go, for that is their condition here, and will be for a considerable time hereafter.

Just above this sphere—not in locality but in condition—is the beautiful sphere of the children, and those who have seen this, know why Jesus said, "Suffer little children to come unto me, and forbid them not for of such is the kingdom of beaven;" and again, "Unless ye repent and become as little children, ye can not enter the kingdom of heaven."

The children's sphere is a very populous one. since more than half the race go into it, and it is exceedingly interesting to watch these little ones as they outwork their lives on the various planes of childhood and yout hase sted, as they

are, by the kindly offices of good and true wemen and men, who find themselves attracted to labor with and for these, to lead, guide and de-velop their physical forms, and watch and culture their unfolding mental and spiritual powers. There is an innocence—a freshness and a vivacity about this sphere which is truly charm-

Modern Spiritualism has revealed the important fact in connection with this sphere, that these little ones, however immature they may be when they enter this sphere, find here the means of physical, as well as mental and spirit-

ual growth. The church has taught the sorrowing mothers, who have laid away the forms of their little darlings, that in the "resurrection" where they shall be called forth,—if such be their favored lot—Jesus will bear to them in his loving arms their little babes, just as they passed from them. Spiritualism proves that this is not so; but that the little ones go onward to manhood and we-manhood, and yet retain their identity, so that they will be recognized by the fond and loving parents when they shall meet in the spheres We shall present our readers some of the experiences of these little ones in other articles. Into this sphere, spirits who have passed through the purgations of the two spheres we have referred to, enter when they are prepared to mirgle in innecesce and purity with the

chi'dren. Into it also, the best and purest of

earth's children go directly, when they have cutworked their mission as far as they could on

We have had numer in communications from spirits in this sphere,—one of the first received from our excellent frien!, Dr. Hare, was from th's condition. He said, and we knew it to be so, "I have long felt that it was beneath my dignity to mingle much with children. As a philosopher and as a man, I felt myself entirely above this, and I was much disappointed to find that s me of my first lessons in spirit-life, were among v. ry little children. At first I did not like it, I felt a little chaggined, but now I per-ceive it was just the place for me, and that I needed the very experience which I an now getting here an ong these little ones, and I really erj y myself with the'r vivacity, which is contagious, and their confiling trust, which, we, old persons, are apt to lose in our association will the world, I find to be important, and their exhaustless questioning powers draw me out to the fullest extent, and I am very happy in being able to answer many of these questions. I have never had a class of pupils in whom I felt so. much interest, because I can see how they appreciate what I give them."

Edgar C. Dayton, the learned Professor, who has spoken so much, and so ably and elequertly through our brother, Thomas Gales Forster, relates this as his experience:

"I was thrown out of this life by an accident suddenly. I had been an Infilel, had no idea of a future (x s'ence. There was a little orphau girl living in a family in a neighboring town, towards whom I had felt a strong attraction. Whenever I visited the family I made her some little present, and always spoke kindly to her. Years afterwards when I awakened into consciousness in sprit life, thankful that I was still a'ive—the first per-on who met me, was the little orphan girl. She had a child in her arms,—her own child, for she had been seduced by a villain when but a child, and she and her infant passed into spirit life together as she gays birth to it.

She was the first to give me lessons in this land of beauty, and to teach the learned Professor, as she still called mo.

We might multiply these illustrations but our

space forbids it. The influence of this sphere of the children upon earth, is very marked and decided. First, upon children here. Most of these are mediumis ic, and very many recognize spir ts around them in their play, and especially in their eleep when they go with them and receive from them less no of practical importance. Mankind will not realize the redeeming inflaences of sleep until they can look back from the beautiful plains of the inner life, and see that they have not only been kept from doing evil in the hours of sleep, but have been blessed by beautiful ministrations and deep interior lessons.

All persons are more or less influenced by the children's aphere and its individual men bers, and in turn we may all send into the inner life genial ir fluences. Thus loving fathers, innocent children, and fond and endeared mothers, whose little ones have gone before to this land of beauty and innocerce, send up to them a power which cheers many a little one, and in turn are blessed

Those who have no children in earth life, but have a strong love for them, find in this sphere congenial employment until they are fully devel ped on this plane. It is through this that all must pass in order to reach the higher spheres, where virtue and innocer ce are combined, and with them the grand and beautiful unfolding of the powers and capacities of human beings, physically, mentally and spiritual y.

Who are They?

QUITE A NUMBER: - Our friends are most argently requested to examine their accounts with this JOURNAL, as they find it reported from week to week, upon the margin of the paper, or upon the wrapper, in case the subscriber receives the paper wrapper.

A full explanation of the manner of keeping these accounts, will be found at the head of the Editorial column on the fourth page of the paper. We speak of this matter, most emphatically meaning that payment is expected from subscribers now in arrears, wi hout delay. If any mistake is found upon careful examination of the account, inform us of the fact, and it shall be corrected. If any one has been unfortunate, so as to make it very difficult to pay now, write, and inform us of the particulars, stating when payment can be made, so that we can know what to rely upon, and time will be cheerfully given in such cases. If time is wanted, it is certainly worth writing for,

and we can know what to depend upon. We are weekly breaking the very bread of life to our numerous sub-cribers, most of whom pay promptly, but those who owe us large sums, do us great injustice, by negligently allowing the time to run on from month to month and year to year, without doing anything to relieve us from the heavy burthen we are constantly carrying for their benefit. A remittance of a part of what is our due, is much better than nothing, in such cases.

We do say to all who are in arrears, that the

sacrifice you are required to make to square your accounts with this paper, is merely sominal to that which we have made for your benefit every week since you became indebted to us for the paper. It is painful to us to allude to this matter, but justice demands it, and we shall persist in doing so until justice it done.

We mean to give no offense to any one. It is matter of business, and common justice, which all Spiritualists must appreciate, dictates that all who owefor the Journal, should pay for it, even as they should pay for the bread they eat.

Obituary.

Passed on to Highes Life, On the 12th day of January, 1871; Celinda S. wife of Isaac Cox, daughter of Alanson and Hannah Sykes, aged 52 years, 4 months

and 12 days. For a long time she had been a firm believer in the bean iful Spiritual Philosophy. She had no fears of the hereafter. To her the future was all brightness.

She has gone to her home in the Summer Land, Over there, on the evergreen shore, With angels and loved ones, that heaven-horn band; She'lt is happiness dwell evermore.

She is free from all suffering, sorrow and care, Over there, on that evergreen shore.
Where soon I must go and meet with her there,
And we never shall part any more.

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10 See Full Description of Gifts in Circulars. First Grand Gift, the Residence, Furniture and Grounds of T. Jefferls, valued at \$20,000; Second Grand Gift, a Residence & Grounds valued at \$6,000; Third Gift, 1 Business House and Grounds valued at \$4,000; Fourth Gift, one Residence on Buckingham St., occupied by A. G. Wickens, \$2,000; Fifth Gift, 108 acres of first-quality Farm Land, value, \$2,060; 1 Gift of one pair of Black Morgan Mares, harness & buggy, \$1,190; 1 Gift of a magnificent Plano, value, \$550; 1 Gift of Silver Ware, value, \$450; 48 Gifts of City Lots and Grounds, value, \$500 each, \$24,000; 76 Gifts of City Lots and Grounds, value, \$450 each, \$34,200; 1 Gift to the poor of Council Bluffs, to be distributed by Daughters of Reberca, 2 per cent, on sales of Tickets, amounting to \$2,000; 1 Gift to the German Turners or Singing Society selling the most Tickets for the Jubilee, \$200; 1 Gift to the Fire Company Selling the most Tickets, \$200; 1 Gift to the Employees of the R. R. Company, Manufacturing Company or Working Men's Union selling most Tickets, \$200; To the lady and gentleman selling the most Tickets, \$100 each, \$200; 2000 Gifts of one dollar each, \$2000; 1000 Gifts of 50 cents each, \$500.

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Holders of tickets to whom gifts are awarded, will receive the same on the presentation of their tickets to the committee on distribution of gifts. Said committee will consist of the following named gentlemen, viz: Hon. D. C. Blacmer, A. Cochran, Esq , A. E Steinmetz. Address,

THOMAS JEFFERIS, Manager,

P. O. Draver No. 1,144, Council Bluffs, Iowa. Office No. 401 Broadway, 2d Story, Front Room. Refer by permission to First National Rauk; Pacific National Bank; Council Bluffs Savings Bank; Officer & Puscy, Banksers; J. M. Palmer, Mayor of Council Bluffs; Gen. G. M. Dodge; Wm. G. Crawford, Clerk of the several Courts; John W. Chapman, Co. Treasurer; T. P. Trevnor, P. M.; A. E. Steinmetz, President of the German Turners; Ralph Grand Chile Got the Vira Beautyment; Bass & Haumer. Bragg & Bro; Stewart & Haas; Steele & Johnson; J. M. Phillips & Co.; M. E. Smith; Dr. Heiland; E. V. Wilson, Lombard, Ht., and to the business firms and citizens generally. Also the press of Council Bluffs, and Omalia, Neb. P. S.—All the above described Real Estate, except 108 acres of farm land, is eligibly situated within the incorporated little of the Council Bluffs. Love. ted limits of the city of Council Bluffs Iowa.

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Mrs. Robinson, while under spirit control, on receiv ing a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper 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 duration of the disease of the sick person, when she will without delay return's most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of hersel she claims no knowledge of the healing art, but when ker spirit guides are brought "en rapport" with a sick person through her mediumship, they never fall to give immediate and permanent relief, in carable cases, through the ros rive and negative forces latent in the system and in 1 store. 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, how. ever simple it may seem to be; remember it is not the anantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, shoul & be made in about ten days after the last, each time stating any changes that may be apparent in the symptome

Mrs. Robinson also, through her mediumchip, diagnoses the diseases of any one who calls upon her at her residence. The facility with which the spirits controllug her accomplish the same, is done as well when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and

trance medium. trance medium.

Terms:—Diagnosis and first prescription, \$2.05; each subsequent. \$1.06; Psychometric Delineation of Character, \$2; answering Business Letters, \$2. The money should accompany the application. to insure a reply.

CAN'T BE DISPUTED.

Mesers. Wilson & St. Clair, No. 34 Degrdorn street:

Ginglemen: In justice to join, as well as myself, I take this occasion to express my hearty approval of your weather guards. The fact that scarcely a week passes that something of the kird is not presented at my office for approval and a commendation and generally something that merits neither), has somewhat biased my mind, and when your weather guards were presented, I examined them suspiciously, if not very thoroughly, and only rejuctantly consented to try them in my drawing-room windows; the result, however, has been most satisfactory, and I confess myself entirally at fault in my liest decision. The testimony of the entire household is that your patent window-stops and door-en-shien is an entire success and quite an indispensable requirement in every building. They exclude the cold, snow, rain and dust. During the recent extreme cold weather, we have found it impossible to sit by the library windows where the stops were not applied, while in the drawing-room, where they were applied, in was as warm at the windows as in any other part of the room, in fact, the temperature was perfectly capalized throughout, which has sometimes been impossible in other rooms in the house. My wife is especially pleased with them, and take pleasure in expression her approval to you, and wishes them, applied to all the other Messrs. Wilson & St. Clair, No. 34 Degrborn street: with them, and takes pleasure in expressing her approval to you, and wishes them applied to all the other windows and doors in our house. Yours very truly,

O. L. WHEELOUR, Architect. We have used the above named weather guards, and can endorse every word that is said about them. Mesers. Wilson and St. Clair are honorable men, and will deal henorably with every one. We have known and dealt with them for years. [ED. JOURNAL.

PAPER DOCTOR.

DR. J. WILBER, MAGNETIC PHYSICIAN, of Chicago, will remain in Terre Haute, Ind., till further notice, having tak en new rooms over Pence's brug Store.

He will be remembered as the man performing PO many wonderfu' cures all over the United States, with his Magnetized Paper.

THE LAW OF MARRIAGE

BY C. L. JAMES.

An exhaustive argument in favor of liberal divorce keislation. For sale by the author, Louisiana, Mo Postpaid for 25 cents. v6n15-tf.

J. BROCKS,

The Developing Medium, is located at 148 Fourth Ave., Chicago, where he will develop those wishing to be-come mediums.

Farm For Sale.

HOR SALE-A GOOD FARM BETWEEN JACK L ton Sale--A GOOD FARM BETWEEN JACK son and Adrian. Mich., worth \$10.00, for sale for \$8.500, near railroad, plenty of t mber and water, Title perfect. Terms easy. Address J. C. Bundy, 189 S. Clark St., Chicago, Id.

BLACK LIST.

M. B. Packer.

Late of Lens. Ill., has gone to Ohio (so says the Postmaster, owing for one year's subscription to this paper. Will some one who knows his present post office address please advise us of it. We don't allow ourselves to be cheated out of our dues when we can help it by a resort to a legal remedy, even if it costs an hundred times as much as the debt due. We deal justly with everybody, and take nothing less in turn

The Postmaster at Ottumwa, Iowa, writes that H. O. Boot, D. W. Stebbins, and William Sawyer, who are each indebted for this paper in the sum of \$1.50, have left the county,—quite a clearing out for one small town. They have the benefit of this advertisement free until they remit. Will some friend inform us of their present wherealouts. W. D. THOUAS.

Where is he? He used to take the Journal at Richmond, Ind., until he got in debt \$1.50 for it. Chest the publisher out of what you owe for your newspaper How contemptible. DR. L. PAPPA.

Who formerly took the Journal at Detroit, Mch.,

has left fer parts at known (so says his postmaster), owing \$4 for his paper. We hope some o e will inform as of his whereabouts, and also sand him a copy M. WRIGHT,

Late of De Soto, Mo., has gone to parts unknown to his postmarter owing for this paper ever since the 25th of Dec. 1869. If he remits \$3.25 for his arrearages, justice will be done, and he, as well as the publisher, will feel better. It is a very mean act to move away from any place, indebted for a newspaper. It would be much better to ask further time, and a change of P. O. address to the new place of residence. Some one will be sure to advise us of his present address. And another consideration worthy of note is, a mean act goes with a person, let him move no matter how often; it leaves its stain upon him or her. One cannot get away from self.

C. DUNHAM.

C. DUNHAM,

Brownsville, Mo., owes for the Journal since the 19th Brownsville, Mo., owes for the Journal since the lith of July, 1870. His postmaster writes that his reason for refusing the Journal is "because he considers it worthless." We are sorry that it failed to make an honest man of him. Hope the church toward which he is leaning will succeed in accomplishing that object.

As a first step in his reformation, paying us one dolls and fifty cents, which he justly owes, will be an earnest of his being a better man in future.

This notice will be discontinued as soon as payment is made.

GEO. H. BURT,

of Quincy, Ill., has taken the paper since the 5th of September, 1869, and now the postmaster sends a notice that it is not called for. We presume he has besome a member of some Caristian (?) church. We hope they will make a re-spectable man of him. \$4.25 is the amount which will be necessary to remove his name from the Black List.

D. L. HUBBELL.

We have notice from the postmaster that the above-named person has moved away from the place to which the Journal has been addressed to him (Saginaw, Mich.), owing \$2.75. M. C. BENT. Of Almond, Wisco nain, refuses to take his paper from

the office. He has been taking the paper since the 15th of Feb., 1828, and his dues amount to nine dollars. Had he refused to take the paper three years ago, his conscience would probably feel easier to day, as would also the pockets of the publisher.

The Mostrum.

For the Religio-Philosophical Journal. WOMAN'S HOME SPHERE. Lecture By Mrs. Maria M. King.

INVOCATION.

Our Father, Source of truth, Giver of good and perfect gitts to thy children, bless our efforts to impart truth, and to receive into our under standings, principles which are vital to us as a people. We would speak the inspirations which flow from the Superior source of knowledge—the realm where life's uses and its duties are better comprehended than they can be in this lower state. We would listen as to the teachings of those whose experiences have elevated them to a stand point superior to ours; and we would apply such principles as are given us, as commend themselves to our better judgement. Touch our hearts, O Thou All-inspiring spirit, with the fire of holy inspiration! so shall we comprehend truth for ourselves, and be able to live it, day by day. Thine, O Father, be praise and glory eternally for what thou art, for what man is, and for what he expeets to at ain to, as an image of thyself.

6. Lo, for every thing there is a season, and a time to every purpose under the heaven, 'the ancient wise man truly said.

The time for agitating questions relative to woman's work, her sphere, her adaptability to fill responsible stations, etc., is the present; for the age has forced these questions before the people, and they can not ignore them if they

I propose to consider the important subject of woman's home duties,—the responsibilities of which are hers as wife and mother, and which really invest her, as a cultivated woman, with a power for good in society, superior to that of man.

I regard woman as adapted to certain walks, certain avocations in life, and more peculiarly adapted to some than to others. She can fill many places to which her brother man is adapted as well as he, and like him, she has avocations which are peculiarly her own. Nature has invested her with functions which are pro-hibitory of her entering all fields of action wherein man is eff. clive, and which she should regard as peculiarly his, for the reasons thus apparent; at the same time, considering the important fact, made equally plain, that na-ture has reserved other fields for her which man cannot enter,-not being fitted functionally, or

God, in planning the spheres of his intelli gent children, made no mistakes. He did not regard one sex with more favor than the other, reserving the honors for one and the burdens for the other. He wisely apportioned the honors and the burdens equally between the two. He designed each as the helper of the other in whatev r work they had to do, whether in his, or her own exclusive sphere, or in one that both might fill, being equally well fitted for it. Thus, as I have elsewhere stated, the spheres of man and woman are in eparable, as they together form one perfect being, whose prerogative it is to do perfect work together, but not

Woman in the family fills a sphere which is her owr, more exclusively, than any she can find elsewhere. In this peculiar sphere, her womanly nature finds full scope, as it does not in any other. Nature has endowed woman peculiarly, in order that she might be qualified to ill the peculiar place she does fill, and so endowed her as cultivated woman, that her place an one sense, the nighest in the world of intelligent beings,-the most responsible. Her mentality, as refined, elevated woman, corresponds with the duties nature has conferred upon her as a wife and mother. It is of a quality just suited to give her the requisite influence with the opposite sex, and with children. Her spirituality qualifies her as a guide for her family -a power impelling in the right direction, as spirit impels, as angels point the way and gently lead therein, though unseen, unac knowledged often, yet still felt in greater or less measure. As the "still small voice" recognized by the prophet of old, was more powerful than even the thunder or the whirlwind, so nature formed woman in such a manner that her wo manly influence should be more pote. t to guide into right paths those over whom it should be exercised, than man's influences, which corresponds to physical forces, while woman's does to spiritual—is, indeed, spiritual in a sense that man's is not. Thus it appears, what is the character of the superior place, the higher responsi-bility which I accord to woman. She is a spir-itual mentor to man, and a natural instructor to children. In these capacities she is at the head of the family, sustaining at the same time, the relation of joint partner with man in all labors, all responsibilities that can be divided.

This true womanly power is by no means confined to the family, but extends throughout society, and is a guiding star in the direction of reform of every nature, and true progress. It is a truth, that however much woman, to-day, suffers from the injustice of man, from partial laws, and from the misappreciation of society, she underrates her power in society and the state; and actually belittles herself in her own estimation, and in that of society at large, by overlooking the fact that, by universal consent, she sways a sceptre as woman, before which the

world howe. While her voice is not heard in legislative halls, or her name seen on the rolls where are inscribed the names of great statesmen, law-givers and warriors, who does not know and ac knowledge that mothers are samous in their sons, who make the world resound with their

When the eloquent, discerning, honest statesman or public man, raises his voice, to the admiration of multitudes, who does not imagice he hears in that voice the echo of the mother's, who possesed the skill, the eloquence of tongue and manner, to direct her boy in the path that led to honorable manhood? and when the felon at the bar of justice, receives condemnation for crimes committed against humanity, the same verdict is very apt to be passed by the public upon the mother who sent out into the world a very Cain to curse it.

This is no exaggeration of the sentiment of the most intelligent portion of society, those who can weigh all circumstances of birth, opportunities of education, paternal influence, &c., and yet invest the mother of a family with the overbalancing share of influence in the family circle, and responsibility in rearing the chil-

As already stated, it is not simply the children of a household that its mistress has to guide by her womanly influence. That husband is an exception among men, who is not swayed by his wife's influence in one direction or another; indeed, he is not man, for it is an attribute of manhood to yield to womanly power, whether exercised as wifely devotion and concern for his best interests, or as a baleful will o-the-wisp, to bewilder and destroy.

Home is woman's kingdom; the empire nature has accorded her, wherein to exercise. with most effect, those peculiar governing powers which are hers exclusively. Man, as husband and father, reigns with her there, it is true, but though they are a united head whose sph r.s age (or, indeed, of any age beyond infancy) are conjuined and cannot be disguised, yet as need, is that which only the truly cultivated

a spiritual, a guiding force, or, in better lan-guage, as the "angel of the household," the wife and mother rules for weal as for woe, exercising a pow r that is persuasive rather than coercive.

The true woman unostentatiously guides, ave impels, husband and children in the straight impels, husband and children in the straight path of good habits; for it is impossible for man or children to resist the influence she wields. Silent and resistion is the force she exercises to sway strong wills that do not heed the word of command, the authoritative tone or gesture, but which must follow where the guiding angel leads; must listen to the personal revoice which gives expression to the alequence of love, virtue, wisdom. tue, wisdom.

How the husband blesses in his heart the true wife, whom he knows to be his salvation from dangerous habits-from snares set everywhere in society for such as are not withheld from them by home influences, or firm wills strong for right and virtue. How all men bless women who are able thus to be the best, the truest safe-guards to society and high civilization!

"I went by the field of the slothful, by the vineyard of the man v. id of understanding, and lo! it was covered with thorns, nettles had covered the face thereof, and the stone wall thereof was broken down."

What a picture the ancient writer has here drawn of a family with an inefficient mother at its head! A field uncultivated, growing up to thorns and thistles, with walls prostrate, and nothing to prevent the intrusion of marauders or such as would further injure it, is, indeed, such a family. The careful hand to pluck the weeds, to prune the vines, tenderly nurse the young plants, and keep the walls in repair, is wanting; and behold the consequences! Vices, flerce marauders that they are, come in and desolate further the vineyard that has thus lacked

Society knows the children of inefficient mothers from those of the opposite class, and usually the husbands of weak, inefficient wives, and mourns over them, for they are its bane.

A thoroughly capable mother's influence can not be so far overborne by untoward circumstances, but that it will tell for good upon the future of children. There are many women cursed with poverty and intemperate or otherwise inefficient husbands, who, with a will to keep their families together, and rear their children to good habits and respectability, succeed; bearing the burden almost alone. Children rise up and call such mothers "blessed." Their monuments are in the hearts of the people, and will never crumble while intelligence is an attribute of man and gratitude finds place in his heart.

Wesk women there are whose failure to use true womanly power in the family, to properly restrain and guide those under ther their influence results in untold evil to society. Such, by their failures, often insure ruin to their families as certainly as if they had taught immorality and vice.

What woman can fail to understand the responsibility that is hers in the home sphere, of which she can by no means divest herself, when she looks about her, and sees what society is, and traces the causes of the rain she beholds? And what woman, but says in her heart, "I would be strong, and fulfill every motherly duty; only help me.—you who have it in your power,—and I will strive to make of myself what Nature intended I should be, as wife and mother-a safe counsellor and guide, a real helper, not only of my family, but of the state."

"I am but a woman," is the language of some struggling hearts, "and must give way before the sway of the current that is taking us all to ruin."

Woman you are, and will consent to give up your children and husband to the fearful torrent that threatens to bear them on to a dreadful late? Illiow, woman, that the Providence that I watches over human destinies permits woman to be tried beyond what man is able to bear, for the very purpose of unfolding her womanly nature that is so loity when developed, so angelic, so capable of bearing burdens that man cannot! Search long and earnestly for the fountain of strength that is somewhere in your nature, and when it is found, nothing that can be imposed will suffice to evercome you, if you keep the fountain supplied from the well-spring of spiritual strength that is ever overflowing in the angel world, for the use of such as you.

Is it a thing of little consequence, this moth-er's—wife's—influence, that I am dwelling upon? You who look abroad upon society, and see the desolate homes, the profligate husbands and children, the haunts of vice and prostitution, that serve as places of resort for the sons and daughters of so many, answer.

I know many might here say, "women-the wives and mothers-are not altogether responsible for the failings of husbands and children. Men-fathers and hu-bands-must bear their share of blame." Indeed they must; and all intelligent people know this. I am speaking now particularly of woman,—her influence upon so-ciety, in the home, and her consequent obligations. I cannot, upon this occasion, dwell upon the influences which depress women, and hinder the great mass of them from rising to a full comprehension of their powers and duties; but must confine my remarks to one branch of the great subject-woman's duties and possibilities.

The great failing with women now is that they have not, many of them, learned how to exercise their power; neither do they understand the proper direction in which to guide their families. To be a power for good, woman must be a moral force in herself. To be a mighty power to overcome, she must have intellect, a cultivated mind, discrimination, will, virtue, benevolence, and spirituality,—all these, or there are vital difficulties in the way of her fulfilling her proper mission anywhere.

Her children will follow her lead safely it she is possessed of these graces, whereas if she lacks any of them, they are liable to be misled by her, or left to follow a tortuous course at the instigation of their own uncultivated natures or of dangerous companions.

Woman must be educated, to be the efficient wife and mother. She can use all sorts of knowledge to the utmost advantage in the family and for self improvement. It is required of her to make herself companionable to a husband that should be intelligent, if he is not, and should need the companionship of an intelligent wife. She has not only to make bread and clothing for her children's bodies, but she has to feed their intellects with substantial food, and clothe them with garments durable and becoming.

"Mother, tell me a story," says the bright, in-telligent child as it nestles at her side, when tired of play, but with a mind hungering for someshing. Happy is that mother and child then, and happy will it be for them in the future, if there is a fund in that mother's mind from which she can draw, both to entertain and instruct the inquiring child. She needs variety of information to satisfy the child then, and as

grows toward maturity.
The restless boy in his teens, or the girl, must be attended to at home,—must be amused, and held there by attraction, or they will wander—who knows whither? Now, when children are at this age is the period when the mother is wanted,—the real mether,—if ever. Some hand must provide the necessaries of life for the family,-and society says the father shall do that : and somebody must take care of the children .and society, Nature, and God say the mother must do that. The sort of care the children of this

woman can bestow,-cultivated in head and heart, in mind and manners.

Children can be made to love home and the wholsome amusement combined with instruction which it affords, or can be made to afford, better than the haunts of dissolute and idle companions, and the senseless sports there afforded. But it will require all the ingenuity, the industry, the perseverance, the hard labor of which the mother is capable, to create and maintain just the conditions favorable for her children's growth in goodness and intelligence; in strength physical, moral and intellectual

"It is too much," says the weak woman; "we are over-burdened!" If woman is over burdened, from the fact of having the care of a family and children to at-

tend to, as they should be attended to, from in-fancy to adult age, surely it is God who has imposed too heavy the burden, and none other,he who implanted in her the conjugal and maternal loves, and conferred upon her the mother's functions

O woman! what would you do? Something that is noble,—useful beyond computation, nobler than man can do? Something that shall tell upon the destiny of the race while it endures? This, the loving Father has given you to do. The task of rearing noble children for Him, He has imposed upon you, and is it not what you would choose?

Children are a blessing in the family, and the mother is blessed in exerting all her powers to provide for their well-being; and the hus-"My wife,' says a member of a club where liquors, cigars, cards, immoral books, etc., are not wanting, "thinks more of the last new novel than of my company, and I am glad of it, for here I am, in for a good time, boys."
Says another man, as he refuses the invitation

of a friend to spend the evening sociably with him, "My wife is expecting me, and I will not disappoint her. We are studying Buckle's Philosophy, and comparing it with that of other writers of his class; and we enjoy the exercise very much together. It is well to criticise one another's opinions, as well as those of the au-

Which picture do you like best, husbands and wives? And who shall say that woman is not, in a measure, responsible for the company her husband keeps, as well as her children. Alas, for the family that lacks a temale head that is both strong minded and true-hearted! Such an one is a flick without a shepherd, and flerce wolves may prey upon its tender lambs, with none to hinder them, or the whole flock may go astray and be lost in the wilds which environ humanity in this age, and which are black with terror and thick-set with dangers to the unwary and inexperienced.

This subject deserves a more extended consideration than I can give it in this brief hour. It is one of vital importance to humanity, and none more important, in my estimation, can engage the attention of the people at this time. Civilization waits the back of woman, to advance with a greater rapidity than it is now do-

Did the masses of women know their power and responsibility, they would pause and tremble—aye tremble, in view of what really lies at their doors to be taken up and accomplished, they would cease from frivolous employments and amusements-those who have time for them —and begin to prepare themselves for their work, so many of them would not cry: "We do not want the ballot;" but the cry would rather be, "Give it to us as a means of stimula-ting our ambition to know what are the duties of American citizens, and what the laws under which we live, and also as a means of helping us to a position of equality before the law and the public with man."

"We will be thoroughly educated," is the language of many women to-day who understand their rights and their duties, "for without knowledge and thorough intellectual cultivation. we are incompetent for the duties of life,"

Th's is as it should be. Woman in multitudes, should make this demand, and enforce it as they can, if they are earnest in trying. When the housewives of the country learn, or thoroughly comprehend the truth, that they can not properly prepare the food of the families, are liable at every meal to regale them on something that is really unwholesome and unhealthy, unless they have a knowledge of science, they will try to learn of the nature and properties of the food they use. They will surely take the hiat that the bountiful mother Nature, in offering such an abundance and variety of substances from which mankind might select their food, designed that there should be preparation for making w.se and safe selection.

It is a truth, that the people of the most highly civilized nation on earth, do not yet know how to eat properly; do not seem to real-ize that the food they eat, and the manner and time of their taking it, vitally affect the character of their civil zation. Let the heads of families, and especially mothers, whose it is to see to the preparation of food, take this to heart, and practise upon it, and thus they will be exercising an overpowering influence toward redeeming the race.

Read, study, inform yourselves in every possible way, wives, mothers, women of the nation, that you may know how to live, and teach your families to live. The age in which you are living, will not permit you to be laggards. Everything is moving on, and so must you-not in the race of fashion, irivolity and dicentiousnessno; but in the path of progress that will lead you into the promised land of freedom from whatever degrades and oppresses you.

I hail the dawning day when womanhood shall be revealed in its surpassing glory; when the nations shall rejoice in the full emancipa-tion of the sex from the effects of misguided, uneducated public opinion, for then woman shall be a light in the world in the truest sense; a blessing, such as she has never been, being wholly or in part unappreciated. Then the flow of her philanthropy shall gladden and make bright the most desolate places; her wisdom shall aid all progress, and ther love draw all men nearer to heaven and to God.

BENEDICTION.

Our Father, be thou a light anto our pathway, to guide us into all truth, and make us all effective to do good. Thy benediction be upon us, and may we go forth strengthened by spiritual strength to take up our burdens and bear

Letter From Dr. Dumont C. Dake.

Poor pen, you are a puny thing, and the language you convey is inadequate to express all that my spirit feels to day, after reading the announcement that Mrs. Davis, of Rochester, N. Y., had gone home to the Summer Land. Spiritualists, you have lost a tressure; mankind a friend, and the world will grow darker, as one by one these bright candles (of the Lord)

go out. Although an unlettered and uneducated woman (in her normal condition), she ever was the true woman and noble lady; but, great heaven! when under spirit control, or when in a clairvoyant condition, she could not only reyeal the deep hidden secrets of the soul, but could lift the veil, and trace the life line of the future. I know many in Rochester, N. Y., and elsewhere, who will bear me witness that she was not only a splendid clairvoyant, but a first

class trance medium. Spirits bless her! All over her soul was, and le, written in everlasting letters of light, GRNUINE.

A great many, I sent her, who were seeking light, and in every instance, they were blessed light, and in every instance, they were blessed beyond their most sanguine expectations. It is fitting that I should speak in her behalf, for I have been greatly blessed a hundred times by the inspiration that fill from her lips. When first entering on the voyage of mediumship, spirits came through her organism and gave me test upon test, holding me entranced, breathless, with their eloquence, inspiring corfilence by the seeming wisdom of the infinite, showing me the past and future epochs, and episodes of life's drams.

Many times, with a spirit heavily ladened, have I visited her, and the spirits have poured balm upon my aching heart, cheering ms to renewed efforts, giving me glimpses of the future (some of them I have already experienced), inspiring me with corfilence and love, -veneration for the exalted inhabitants of the Summer

Land. Communications from mediuns like our beloved and respected sister who has just passed over the river, never fail to carry conviction to the sculs of their hearers. They transport them beyond earth's inharmonies, filling their souls with the pure fragrance, "fresh from the love gardens of eternity." The Summer Land has gained a bright, beautiful soul, while thousands here below will mourn the demise of our worthy sister and beloved medium, Madam Dellenback Davis.

Kansas City, Mo., Jan., 1870.

Written for the Religio-Philosophical Journal. WISCONSIN.

Discipline in the State Prison.

MR. EDITOR.—Having taken considerable interest in relation to the application of the law of kindness, in the treatment and education of criminals, and having originated and successfully carried through our Wisconsin Legislature in 1867, an enactment establishing a school in our state prison, I wish to effer to the public, some testimony in regard to the success of such REPORT OF H DREW AND OTHERS.

The prison school is still in successful operation, with a membership of about sixty schol-We have received into the school, since my last report, forty eight scholars, the majority of whom had no education whatever. The remainder could read but imperfectly in the primer, or in the beginning of the first reader, but had no knowledge of writing or arithmetic. We have discharged from prison thirty-four, all of whom could read and write intelligently, and understood arithmetic sufficiently for the common transaction of business. Of those now in the school, there is but one in the primer class. eight in the first reader, eleven in the second reader, and the remainder in the third reader. In arithmetic there are ten in the mental and the balance in the practical arithmetic in various stages of advancement, from the beginning to nearly completing the book.

It is truly surprising to see what proficiency the school has made in the art of writing during the past year. Many who one year ago had no knowledge whatever of this art, now write a very fair business hand. This experiment of a school in a prison has demonstrated its utility. The salutary effects of the school are clearly seen in the improved habits and uniform good conduct of those who enjoy its benefits. The little education which the convicts obtain in this school seems to inspire them with more selfconfidence, and higher and clearer conceptions of human duty. The commissioner, Hon. Henry Cordier has always taken a deep interest in the school, and to him the convicts are indebted for its succes.

H. DREW.

Chaplain Oct. 1st, 1868

The question—what has been the result of the reformatory influences of your prison discipline?—may be satisfactorily answered, I contend, by stating that out of 504 convicts discharged during the past six years, only 15, or three per cent, were re committed to this institution, while in other prisons the re-commit ments averaged, as statistics show, from 6 to 10 per cent.

"The true and lasting profit" has been well said, "which is obtained by a commonwealth, is that which is gained by the return to society of the largest number of its people convicted of crime, who by its prison discipline, are enabled to lead lives to honest industry."

HENRY CORDIER. State Prison Commissioner.

Oct. 1st, 1869. The prison school is doing a good work; for many young men came to this prison without any knowledge whatever, but are now instructed very successfully in the common branches of education. It is truly surprising to mark the improvement of most of those who are admitted to the school, not only in their studies, but in all elements of manhood. Even the small amount of education they are able to obtain in this school has a great influence in bringing out and developing their higher and better pature. They certainly are able to go forth to freedom strong in hope of a brighter future, because better informed and educated. The school at this time has a membership of fifty six scholars. There have been received into the school since my last report, twenty eight scholars, nearly all of whom could neither read nor write. There have been di charged from the school during the same time, twenty-nine, most of whom have also been discharged from prison. The school is now classed as follows:

In the Primer, 5; in the First Reader, 2; in the Second Reader, 16; and the remainder in the Third Reader. There are four in the mental and the remainder in the Prac ical Arithme tic, in various stages of advancement, from the beginning to Interest and Rates of Proportion. In writing, all are progressing very satisfactorily. The establishment of this school is indeed a great blessing, not alone to the illiterate convict who visits it. but also to the community at large. It destroys ignorance, and with it a prolific source of crime. May it always presper.

HENRY DREW,

Chaplain.

Waupun, Wis., Oct. 1st, 1869. Also the school which has been under the charge of chaplain Drew, have done much, in my opinion, to soften the weariness of prison life, besides exercising a marked reform in the deportment of the prisoners, as well as in a sanitary point of view. It diverts their minds, and prevents them from constantly brooding over their own troubles and misfortunes. Thus, physical health, mental improvement, moral training, and industrial education, have each received due attention; and as the prisoner goes forth to the world, it is with a resolution towards repentance and reformation.

H. L. BUTTERFIELD,

Prison Physician.

I believe that all of our prisons should be made reformatory schools; that many of the convicts have inherited moral weakness and de- fices will crumble into ruins.

formity from their ancestors; that their education has been neglected in childhood and unfavorable circumstances surrounded them in their youth; that in many instances the licensed institutions of state governments, the living, breathing hells of intemperance, gambling, and other vices planted and encouraged by state legislatures, have demoralized and falsely educated our youth, so that really state governments are responsible for many of the crimes which are afterwards punished in our prison houses with a spirit of vengeance. Governments and society must be held responsible to a great extent for the influences which devel p crime. If we had thrown around these unfortunate people a superior order of circumstances in their youth, we should have developed a superior order of manhood.

It now becomes the duty of scelety and of government, if possible, to repair the injury done this p:ople by our neglect, to restore their moral natures as far as possible, by educational and reformatory influences, by reasonable re-straint in the spirit of kindness, until such time as we may establish a healthy action of their intellectual and moral faculties.

We must view each individual character as the result of nature and surrounding circumstances. Would we develop a higher order of humanity, we must observe the law necessary to produce such an effect.

Very respectfully, IRA S. HASELITINE.

Written for the Religio-Philosophical Journal, Exeter Hall-A Religious Remance.

When a human mind has got to doubting that he is to find the guide of his life in a book, the sconer his doubt becomes disbellet;—the sconer he feele wholly released from the book control; the sooner will he listen to the God within him, whose lessons of wisdom are bedewed with fragrance of love; the sooner will all narrow sectarian influences cease to make him a narrowminded hater of his brother man; the sooner will a broad philanthropy and a manly dignity characterize his movements in society. I grant that some doubters will not dig for the living water of life, and go to sleep, or rashly and blindly waste life and time on the fog banks of ignorance. Some ignore all subjects but golden ones, and never seem to learn that virtue's and wisdom's ways, are the only paths of peace. Some are badly horn, and are bearing the sins of their perents, resulting in eccentricities and angularities; but at these evils, the ancient authors seem not inclined to level their arrows, but are paralyzed, by the benumbing doctrine that, "in Adam's fall, we sinned all." Parents may, and do, produce children, greatly in advance of the first man's condition, and others very much below. I don't wonder that Cain and Abel in their ignorance thought they could please their God by butchering a lamb or bringing a bag of wheat and apples, and burning them, and send. ing the smoke upward to fill the nostrils of God. If God likes a lamb better than the fruit of the field, will he not like one of my children better? How this foolishness of Cain and Abel finally culminated in the murder of Jesus-vet God never commanded or spoke to man to do any such a thing. See Jeremish 7:21, 22, 23. 21 Thus saith the Lord, the God of Israel, put your burnt efferings unto your sacrifices and

22. For I spake not unto your father, nor commanded them in the day that I brought them out of the land of Egypt.

23. But this one thing I said, obey my voice and I will be your God.

Now this is all that was ever required of any man,—to know and obey the will of G. See soever can be known of God is manifested in man, for God hath shown it to him. These words you find in one of the Epistles. Now, this vary exciting story, Exeter Hall, will help cut out of their doubts quicker than any other work that I have read. You find the bigot, the enlightened, pure man, the religious hypocrite, the pompous ecclesiastic,—all portrayed in glorious relief. Read and be free, read it and be enlightened,

and well entertained. SAMUEL UNDERHILL, M D.

> Written for the Religio-Philosophical Journal. A FABLE.

By N. B. Starr.

Once upon a time, a little mouse made its nest under the walls of an old church,-indeed the mice for many generations had done so.

To such an extent had they burrowed there, that the walls had began to settle, and were cracked in many places. It so happened that the little mouse I speak of, was of a devotional turn of mind, and every time there was preaching in the church, he would go up through a little hole near the pulpit and listen. On one occasion the preacher had dwelt long and elequently, on the necessity of worshiping and giorifying the great and good Being,—the author of their existence. After the sermon the mouse went back to his nest, duly in pressed with the elequent. discourse he had heard, and fell into the following train of reflection:

"Surely if men have a God to worship, why should not 1? Oh! I do wish I could find God, that I, too, might love and worship him. I won-der what he looks like? Well, I will go to morrow up in the church-yard, and see if I can find

So very early next morning, the mouse went up into the church yard. The dew was on the grass—soft winds were blowing—birds were singing, and the glorious sun was just-rising. Now, the mouse had never before seen the sun, and very naturally supposed it was the great being whom he ought to worsh p, and was about to prostrate himself in adoration, when a gleam of sua shine spoke to the mouse and said:

"Nay, thou mayest not worship me as the source of all power, for seest thou not that the great dark cloud is just about to over shadow me? My beams have no power to penetrate it. Seest thou not it is more powerful than I? Thou shouldst worship the cloud." "True," said the mouse, "I will worship the

"Nay," said the cloud, "thou mayest not worship me, for seest thou not the wind that is blowing,—it will tear me to pieces, and I shall be no more. Worship the wind."

"True," said the mouse, "I will worship the

wind." "Nay," said the wind, "thou mayest not worship me, for seest thou not, those walls against which I have blown for centuries, and have not

been able to move them in the least. Worship the walls." "Nay," said the walls, "thou mayest not worship us, for seest thou not thyself, that has under mined our foundations till we are just ready to topple and fall to the ground. Worship the power within thyself, and here the walls fell

with a mighty crash."

"True," said the mouse, "I will henceforth worship the power within myself. Oh! am I not wonderfully made?"

MORAL

When men shall worship the God that is emi-nent within them, the walls of all church edi-

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Local to Ofthe Shiring Women. Local ty of the Spirit-World. Hold Me Not Of Hand Sketches. In Spirit-Life. Convergations on Art. Government.
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Matriage in Spirit-Life.
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A Spirit Revisiting Earth. Earthquakes. Naturalness of Spirit-Life. Mormons. Drama in Spirit-Life. Painting in Spirit-Life. Rollicking Long. Causes of Disease and Insanity. The Spirit Bride.

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NEW SCALE PIANOS

WITH IRON FRAME. Overstrung Bass, and Agrafic Bridge

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THE BEST MANUFACTURED. WARRANTED FOR SIX YEARS

A GREAT OFFER

Horace Waters, 481 Broadway, New York WILL dispose of ONE HUNDRED PLANOS, MELODIS ONS and ORGANS of six first-class makers, at extreme -ly low prices, for cash, during this month, or will tak from \$5 to \$25 monthly, until paid. Chickering 'ptages are included in the above offer. Hinstrated Catalogues mailed. Warerooms 481 Broadway, New York. HURACE WATER

Testimonials.

The Waters' Planos are known as among the very best. We are enabled to speak of these instruments with confidence from personal knowledge.—N. Y. Evangelist. We can speak of the merits of the Waters' Pianos from personal knowledge as being of the very best quality.— Christian Intelligencer,

Our friends will find at Mr. Waters' store, the very best assortment of Pianos, Melodeons and Organs, to be found in the United States.—Graham's Magazine. sesortment of Planos, Medocons and Organs, to be found in the United States.—Graham's Magazine.

Musical Doings.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Medocons. He has just issued a catalogue of his new instruments, giving a new scale of prices, which show a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several fairs.

Many people of the present day who are attracted, if not contused, with the fiaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters, but we happen to know that his instruments earned him a good reputation long before Expositions and "honors" connected therewith were ever thought of; indeed we have one of Mr. Waters' Piano Fortes now in our residence, where it has stood for years, of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet toned and powerful instrument, and there is no doubt of its durability, More than this, some of the best amateur players in the city, as well as several celebrated planists, have performed on said piano, and all pronounce it a superior and first class instrument. Stronger indorsements we could not give.—Home Journal.

Horace Waters, 481 Br. adway, is famed for the excel-

Horace Waters, 481 Br. adway, is famed for the excelence of his Pianos and Organs,—Evening Post. The Waters' Piano ranks with the best manufactured in America.—The Independent, N. Y.

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street, St. Louis, Mo., Keep constantly on hand all the publications of Wm. White & Co., J. P. Mendum, Adams & Co., KRIIGIG-PRIIGSOPHIGES Publishing Association, and all other popular Liberal Literature, including RELIGIO-PERICSOPHICAL JOURNAL BUS Bankanov Light, Magazines, Photographs Pavic seames Solden Pans, Stationery, etc.

EXETER HALL!

EXETER HALL!

HAVE YOU BEAD EXETER HALL

THE f llowing are extracts from a few of the notices of Exeter Hall, the Theological Romance;—

"The plot and passion in Exeter Hall show an expeienced hand in their delineation. Exeter Hall proves that the author has something to say and knows how to say it."-[Public Opinion, London, England.

"It is indeed a wonderful book."-[New York Mail. "We commend it to the widest popular approval."-[Banner of Light, Boston,

"We have no hesitation in declaring this a great

work,"-[Universe, New York, "The book is well and powerfully written. . . The most scorching work ever published in America since the 'Age of Reason,' "-[Liberal, Chicago.

"One of the most exciting romances of the day."-[Demorest's Magazine, New York. "Convincingly illustrative of the errors of Theology,

-Unvestigator, Boston. "The humane and charitable tendencies of the book must receive the approbation of every friend of humanity."-[Daily Telegraph, Toronto, Canada,

Price, 60 sents." Postage, 4 cents. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 187 & 189 South Clark St. Cateago.

Frontier Department.

BY..... Y. WILSON

From the Baltimore Ame.lcan,

E. V. Wilson's Lectures in Baltimore.

In Jan, last, a series of lectures were delivered in Calvert Hall, corner of Calvert and Saratoga streets, by Mr. E V Wilson, of Chicago, and so peculiarly strange were his manipulations, whether spiritual or not, that he created a decided consation among weak nerved persons, and, in fact, many of his stories were so plausible that parties declared that they were correct in every particular. Encouraged, no doubt, by the success which then attended his lectures,

Mr. Wilson

resolved to og in visit Baltimore, and recen his wonderful lectures, and last night he held forth at the Colvert Assembly Rooms to about one hundred persons, the m jurity of whom were males. Mr. Wilson prefaced his manifes'a'loas with a lecture abounding in strong aphorisms, and called to his aid the Bible for the truth of what he asserted. His language was of the loftlest character, and where he failed to convince his auditors with his allusions, he also confounded them with his meta physical sentences. He said that there was no greater king than he who feeds the soul : that we are in a school of discipline, and learning more of God every day. He regarded Pain as a Blessing,

as it taught him to feel for others, and related how he became convinced of that idea while suffering from a corgestive chill. He said that he would not force his spiritual opinions upon the audience. but attempted to prove his theory of Spiritualism by copious Biblical extracte.

In reference to the creation of man, the reporter understood the lecturer to say that before man was created he was composed of

Infinitesimal atoms of earth, water, vegetation, mineral, ets., floating in "the sea of n ight" (a very pretty idiom); that God collected some of these atoms and moulded a human being, the same as a potter does his clay, and afterwards that God breathed life into the clay; and the lecturer claimed that man being formed from these substances, many hundreds of which were impure, his body became affected with innumerable diseases, and from this many persons in the audience no doubt came to the conclusion that the dirt in their composition was as foul as the bed of Jones' Falls. Among other things touched upon by the lecturer

was one in reference to Strong Minded Women

claiming the right to vote; and, said the speaker if that idea does not soon burst, the idea will burst the brain of the suffcage advocate.

He said that at first the soul of man was low and coarse, but that by degrees it became filled

with purity and goodness.

He then passed among the audience, and by placing his right hand in close proximity to a person's kead, professed to outline the

Peculiar Points

in said person's anatomy, and after he had com-pleted his diagnosis of their allments, he called upon each person to state if he had read them aright. The answers were invariably in favor of the cute lecturer, who, if he is not a sharp pageiognomest, is certainly possessed of remarkable guessing qualities. One gentleman, however, answered the leether in such a manner that skeptics who were present were heard to say

Humbug!

The gentleman alluded to was info med by Mr. Wilson that he (the sub) c') had at the twenty one years been injured on the shoulder by supporting a heavy ladder, and that his hip had been injured by a fall. The gentleman stated that he remembered no such casualties, but that he sometimes feit a slight pain in his shoulder.

Mr. Wilson then professed to see the spirit forms

of sandry persons lounging indisc iminately about the hall, and induced a number of persons to de-clare that his photographic mind was correct. One gentleman, howev r. feiled to recognize in a spirit who stood beside him, dressed as a

Hospital Steward.

a compani m who, thirteen years ago, was in business with the gentleman. The failure of the gentleman to recognize his defunct chum was a beautiful illustration of what Rip Van Winkle says when he mournfully exclaims: "And are we so soon forgotten when we are

The most curious portion of the keture of the evening was when the lecturer, in substance, stated

that humanity inhales from Wall Paper,

after it has be n hung, the impure qualities possessed by the persons who previously occupied the house where said paper is upon the walls. If that theory is correct, what terrible crimes Boarding House Keepers have committed in harboring tramps and other

dishonest persons in their houses, and perhaps when a person takes into consideration how often dishonest persons swindle their landladies, there is a grain of truth in the assertion, for it is well known that many men pay in advance for their board, but that in a short time they become reckless and lorget to pay at all for their lodging and Four Races.

The lecturer, in addition to conversing with spir-

its and telling fortunes, informed one gentleman in the audience that he was related to no less Four Distinct Races of People,

but what the four races were, did not reach the ear of the rep rier. General Lee.

Mr. Wilson sald and did many strange things, and at one time cast his eyes toward the platform of the hall (he was then among the andience), and of the man the was a Northern man with after stating that he was a Northern man with Northern proclisms, but not with "Northern fo olisms," professed to have seen the late General Lee upon the rostrum. The vision represented the great soldier of the Confederacy in his dying moments, and the lecturer heard him utter his last words, which were: "Oh, that my wite and son were here !"

He said that the spirit of General Lee was pres ent from the fact that the General desired that his soul should be remembered by his friends. The lecturer also said that the lamented warrior did not die from disease, but that his death was caused by intensified grief.

Shortly after the interview with General Lee, the lecturer dismissed his small but select andi-

Them Falls.

While listening to Mr. Wilson last night, the reporter hit upon a brilliant idea, and ore which he deems of vast importance to Mr. Latrobe, Chief Engineer of Jones' Falls, the Commissioners, and to the tax payers of Baltimore, and it was, would it not be a capital thing for Mr. L. to induce Mr. Wilson to take a "spiritual" peep at the plans and specifications, as laid down by Mr. Tyson for the improvement of Jones' Falle, and with his far seeing takens perhaps be might be ing talents, perhaps he might be able to see the list of costs and damages which will be presented to the community by the contractors after the improvement has been finished.

The above we clip from a Baltimore paper. We agree with the reporter in his conclusions about

Any one connected with our paper could use the money wasted on the falls improvement, to good advantage.

Hymeneal.

Married at Harmoni I Hall, Washington, D. C., on Sunday, Jan 29 h, 1871, by John Mayhew, M. D., John A. Conant, E.q., to Miss Rosetta M. Equires, all of Washington.

There is a great lesson in this marriage, worthy the consideration of all Spiritualists.

1st.-In the fact that it was a public merriage before a large and very intelligent audience, and at the conclusion of our morning service.

2nd.—Tre moral courage of the bride and bridegroom in daring to brave public opinion, by being married in a public hall, and af or the morning services of a spiritual meeting, and by a Spiritual ist, thus adding dignity to our meetings by the solemn rites of marriage according to the Spiritual. solemn race of marriage according to the spiritual-istic standard of truth, and testifying to the world at large on which side this young couple are. The ceremony, as performed by Dr. Mayhew, was grand and solemn, instructive and impressive, and the Dector is entirently calculated for this sa-cred service. His white hair, venerable look, and excellent reading of the ceremony, created a

marked respect from all.

3 d.—What a contrast the marriage of these young people as Spiritualists, in an audience of Spiritualist, and by a Spiritualist, is here presented to the spiritualists of these spectage and to the world, by the side of those speakers and to have this secred rite performed, thus, by their public act saving Spiritualism is all well enough for us to earn our bread and outer with, but when you come to the sacred corenant of marriage, we will go back to the dogmes of the past.

Long may our Brother and Sister Conant live to erjoy the true life they have entered upon. Thus publicly all present greeted them with the right hand of fellowship.

E V. Wilson's Appointments for Febru ry, 1871.

Wednesday, Thursday, Friday, Saturday and Sunday, Feb. 1st, 2:d, 3.d, 4 b, and 5th, in Goldsboro, N. C., six lectures.

Monday, Feb. 6 h, seance in Harmonial Hall, Washington, D. C. at eight o'clock P. M.

Tuesday, Wednesday and Thursday, Feb. 7 h, 8th, and 9 h, will speak in Camden, N. J.

Friday, Saturday, and Sunday, will speak in Hammonton, N. J, each evening and Sunday afternoon at half past two.

Monday evening Feb. 13th will speak as a seance of the state of the

Monday evening, Feb. 13th, will give a seance at Harmonial Hall, corner of Wood and 11th streets. Philadelphia, Pa.

Tuesday, Wednesday and Thursday, will speak in Vircland, N. J., Feb 14 h, 15 h, and 16 h - three Saturday. Feb. 18 h, will give a seance in Calvert Assembly Rooms, Baltimore, M. D.

Sinday, Feb. 19 b, will speak in Calvert Assembly Rooms, Baltimore, Md., at half past ten, A. M. and half past seven, P. M. Monday and Tuesday, F.b 20th and 21st, 734 P.

M. in Troy N. Y

Wedneslay, Thursday, and Friday, at Centre
Lisle, or Canastota, N. Y. Feb. 22 id, 23 d, 24 h,
as may be determined on our reaching Camden,
N. J.

Sunday, Monday, and Tuesday, Feb. 26 h, 27th, and 28th, in Courtland, on the Syracuse and Binghampton R R.,—four Icc ures, beginning on Sunday, A. M., and concluding on Tuesday evening. We did expect to hold a discussion with R.v. Clark Braden, of Cartendale, Ill, in Cleveland, Ohio, during March, but as we have not heard from the reverend gentleman—it has of course follow through.

fallen through.

Resolved: That the Bible, King J.mes' Version, sustains modern Spirituali m in all of its phases Who believes the Bible?

- IIII CER Amusements.

CRESEY'S OPERA BOULE

The new German opera, this evening, Friday, F. D. 10, Mad Louisa Lightmay Halevey's grand speciacular opera, "The Jawess." Saturday, Feb. 11. af ernoon, at 2 o'clock, grand gala Matinee, Faust." In the evening, Mad. Louisa Lightmay. Carl Formes in his world renoweed character of Sir John Falstaff, written expressly for him by the composer, Outo Nicolai, of Vienna.

HOOLEY'S OPERA HOUSE

89 South Clark street. A new bill! A laughing bill! A musical bill! A funny bill! Lucrezia Borgia." Eugene, Unsworth, and a Double Com

M'VICKER'S THEATRE. Friday, Feb. 10th, benefit of Januauschek. The great Jewish play of "Deborah."

AIKEN'S MUSEUM Frank E. Aiken, proprietor and manager. This Friday evening, Fe's. 10th, benefit of Mr. J.hn Muir, Treasurer. For this night only, "Land Rats and Water Rats" Mr. Frank E. Aiken as

Dick Morris. Every member of the company in the east. To conclude with "Dick Turpin and Tom King" Saturday afternoon and evening, last performance of "Frue to the Core." "Jezebel" will shortly be produced

GLOBE THEATRE

On Desplaines, between Washington and Madison streets. D. R Allen & Co., Proprietors Fri day evening, Feb. 10th, benefit of Mr Oliver Doud Byron, and last appearance but two Saturday Matinee at half past two, "Across the Continent." Monday Miss Kate Fisher appears as Mazeppa.

DEARBORN THEATRE.

Manning's Minstrels. Unprecedented furore! Excitement increasing! "Trip Around the World." The most novel, chaste, unique, and pleasing entertsinment ever presented in this city. For this week only will be produced, in conjunction with the above, with exquisitely beautiful scenery and appointments, the greatest burlesque, "Robert Make Airs." Another great novelty will soon be produced. Seats secured two weeks in advance.

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66 Adams street. Bierstadt's "E nerald Pool." Beard's "Dancing Bears," and a large and choice collection of pictures by home and foreign artists. Open every day, and Tuesday, Thursday, and Sit urday evenings. Admission, 25 cents. Our citizens should cultivate a taste for the beautiful by fre quent visits to this temple of art.

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in five minutes, 25 per cent more of the substance saved than when pared with the knife.

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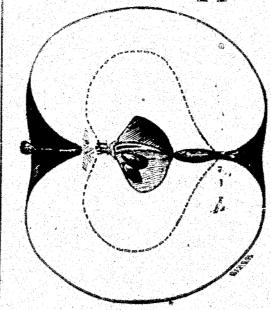
LETTERS TO ELDER MILES GRANT. Being a Review of

"SPIRITUALISM UNVEILED." BY REV. MOSES HULL,

Author of " The Question Settled," " That Terrible Question, etc., etc.
This sharp and brilliant little book, by one of our soutest thinkers and most efficient speakers should be read by

Price: - 25 cente; postage, 2 cente. For sale at the office of this paper.

Tetofsky Apple.



Or Russian Grab of the West, AND BEST EARLY MARKET APPLE KNOWN.

Send Samp for Price List to I. Gould, Nurseryman, Beaver Dam, Wiscons'n.

OFFICE OF THE BEAVER DAM NURSERIES, January, 1871.

THE TETOFSKY, sometimes called RUSSIAN ORAB.

It is of Russian origin; color, yellowish white, with pale pink streaks under a light bl om: sprightly teld flavor; crisp white flesh. The earliest market apple known.

Why the propagation of this apple, so dealrable and so eagerly sought for now, has been neglected, is a mystery to all and only understood by a few. The reasons given are its slow and tardy growth in the nursery while young. It takes so long to bring it up to the common selling size, that it has been discouraging to its propagators. But the demand of late has been so great, and the supply so limited, that the price has come up to a point of inducement to its propagation, and a little caution to the public, on some essential points, I trust will be acceptable. There is a strong resemblance between the TETOFSKY and the FOURTH OF JULY, and thousands of the latter named apple have been sold for the TETOFSKY, only to disappoint the purchaser. The FOURTH OF JULY is only half hardy, and will stand no chance for life in the Northwest; and then, again, the TETOFSKY is budded upon common seedling apple trees, two or three feet from the ground, and in one or two years thrown upon the market to disappoint the purchaser again. The common seedling is no security against the cold winters of the Northwest. The better way is not to purchase of unknown parties; make yourself certain, before purchasing, that you have the true TETOFSKY is growing in public favor, as shown by the f. Howing: THE TETOFSKY, sometimes called RUSSIAN ORAR.

NOTICES AND TESTIMONIALS.

TETOFSKY.—This day, Aug. 30th, 1839 may be seen in our grounds numerous trees with fruit clust ring, six mehes to three feet from the ground, on trees only the second year from the bad—It is especially adapted to Northern New England, Canada and the great Northwest, where so many worthy varieties winter-kill.—Massachusetts Ploughman

TETOFSKY, OR RUSSIAN CRAB.—Last year one of our trees of this var ety produced one apple; this year the same thee produced three apples, and for beauty they cannot be excelled. They look like ax-work. We find the Tetofsky more hardy than the Duchess of Oldenburgh. We trust that our nur-erymen will scatter this variety broadcast all over the Northwest. Thus far it has never been in jured by the frosts of winter or the heat of summer; not a but has ever been killed.—Manaeapolis (Menn.) Farmers Union, Oct. 1869.

THE RUSSIAN CRAB APPLE.—C. Matteson, of Le-on, has a tree of this variety that has produced ripe ap ples this summer which measured I(2) inches in circum-ference. It is a hardy bind of a tree, adapted to this section, and a good bearer.—Sparta Herald

THE TETOFSKY. —Within a few years several varieties of apples have been added to the list for general culture in Minnesota. Among the most valuable is the Tetorsky; ri-Minnesota. Among the most valuable is the Terovsky: ripens very early, and as an eating apple is of the right flavor to sait the majority of tastes. For an early market apple, and for culinary purposes, it is destined to become a most valuable out for a cold climate. Its hardness is conceded by all—being a native of flusia, and, as many contend, quite closely related to the Sherian Grab. Judging from the lattle fruit we have seen, we should hardly think it proper to class it with the class of Grabs, as many have done in Wisconsin. Still we confess that the tree does bear some resemblance to a Grab, hence our great reason for its extreme hardness, and adaptabiliy to our severe winters. As yet the Teros-sky has been introduced into our State but litte, and that, too, mostly within the past three years. Of late, quite that, too, mostly within the past three years. Of late, quite a number of this choice variety have been sold in Washing. ton and a few other counties, under the name of Russian Crabs. Small trees command a very high figure, while but few are to be had at any price. It will be scarce and high for some time, from the fact that the, are so very popular in all the Northwest,—St. Paul Pioneer, Sept., 1879.

The following communication from Hon. J. J. Williams, U. S. Revenue Collector for this district, will show the high estimation in which the Russian Crab is held here:

BEAVER DAM, July 9th, 1867. I. GOULD-DEAR Sin: The two Russian Crab Apple Trees I bought of you a little over a year ago, are now well loaded with fruit, and if I could not have them replaced I would not sell them for fifty dollars.

PRICES.

One year's growth, 33 cts. each; two years, 75 cts. each; three years, \$1.25 each.

BEAUT.FY YOUR HOMES.—Home—hallo ed stot! It is here that the mind, constantly justed and harrissed by business cares of the cay, seeks relief. The merry voices of the fittle ones, and tender care s of the fond wife, soothes the ruffled surface of the mind, is as fond wife, soonies the rulined surface of the inductions the active business man to forget for the present his worldly cares, and restores him to his former self. Earthly paradice, truly I and yet how often neglected!

How i nportant, then that we comment our lawns and yards with the use'ul and heautimi. Let ornamental shade trees be placed in front, with shrubbery and flowers about the lawn, and in their appropriate places let the various harey varieties of fruit, adapted to this climate, find a well as internal attractions. A lew dollars thus paid out, will return a ten-old profit on the investment. To Gould, of the Beaver Dam Nurseries, is in town, canvassing for fruit and ornamental trees, shrubberly, etc. This is the oldest and heat nursery in the West, and affords a large variety to select from. Mr. G. is, in every way, reliable, and we hope he may receive large orders from our citizens. Make a small investment, at least, and thus take the first sep towards making your home beautiful and attractive. The result of such an experiment will prove a profitable one, and it will be but a short time before you will be making larger investments.—Faa Claire Free Piess, Sept. 22d, 1869 How i portant, then that we crosmert our lawns

DESVER, Colorado, April 25th, 1870. DENVER, Unlorado, April 25th, 1870.

MR. I. GOULD—DEAR Sig: The package of trees you expressed to me on the 5th inst, arrived here on the morning of the 16th, in first rate condition. The varieties, price and size of the trees, were more than satisfactory, and if they fail to do well I shall consider it no fault of yours. Of the thirty nine trees you sent me two years ago this Spring, all but two are alive and doing well. Those two were killed by the rabbits.

Yours, &c.. Levi Booth, Yours, &c.,

Concord, Iowa, May 20th, 1870. MR. I. GOULD DEAR SIR: I have got my trees all se out and muiched. The leaves are all coming out fine.
Yours respectfully, MANCER DYR

DECATER, Burk Co., Nebrasks, May, 1870. The box of trees came through all right and in good order, and gave permanent satisfaction. An Illinois agent received his stock soon after mine, all dead as a hammer. In haste,

SANDY POINT, Maine, May 1st, 1870. The box of trees came in good order. They are all very much pleased with them. They were very nice, and you must have taken much pains in packing them so nicely. I think much of my plants. They all look very nice.

Respectfully, E. BLACK.

Jefferson, Iowa, April 18th, 1870. I. GOULD, Esq-DEAR SIE-The trees you shipped on the 11th inst, are at hand, opened all right. The parties were well pleased with them. Yours truly, G. R. TURNER, M. D.

Milwauere, May 10th, 1870. MR. GOULD—Sin—The trees arrived all right, and are nice ones, and I shall send for more. Enclosed find draft for amount of bill. Truly yours, E. S. Taylor.

HUMBIRD, Wis., May 10th, 1870. I. GOULD, Esq. - Draw Sir - Enclosed find amount due for trees. They were very nice ones. If I can do anything for you here, please let me know, and I will do it with pleasure. Truly yours, F. W. WHITCOMB.

I. GOULD, Fsq. - Our trees came to hand, and give the most perfect satisfaction; please forward the following soon: (here follows a second order.)

Respectfully, Dries Spaulding.

Madison, Wis., May 9th. 1870. MR. GOULD - DEAR SIE - The box of plants came safe to hand on Thursday, in excellent order, for which you have my sincere thanks.

MRS. Q. S. WILLEY.

CHICKESTER, N. H., May 2d, 1870. MR. I. GOULD-SIR-The trees which you sent by ex-

press to me, are received in good order. Yours, &c., MASON CITY, Town, May 2d, 1870. MR. GOULD-DEAR SIR-The box of trees came last hursday-all in first rate good order. L. BABCOOK. Thursday-all in first rate good order.

Osukosu, Wis., May 18.h, 1870. 1. GOULD, Esq. - DEAR SIR-I herewith remit amount of I. GOULD, ESQ.—DEAR SIR—I herewith remit amount of bill for plants, &c I must give you credit for the manner of your packing I have had plants from New Jersey, Chicago, and other places, but never received any so well packed as yours; the stock was also perfectly satisfactory

Yours traly, I. J. HOILE.

Seedeman, Florist, and Fruit Dealer.

I, A. Scorr Sloan, County Judge of the County of Dodge, State of Wisconsin, do hereby certify that I have known ingraham Gould, of the city of Beaver Dam, for more than ten years last past. Le is a gentleman of strict integrity, and every way reliable and responsible. I can assure all those who have dealings with him that on his part he will faithfully and strictly perform every engagement, and oromatic meet and strictly perform every engagement and promptly meet every liability.

A. SCOTT SLOAN,
County Judge.

We cheerfully indorse the above statement.

E. C. McFermege, Mayor of Beaver Dam.
G. H. Stewart, formerly of Woolen Mills.

Mr. Ingraham Gould, Esq., the proprietor of the Beaver Dam Nurseries, Wis., was in this sity a few days ago. Mr. Gould is one of the best and most reliable nurserymen in the West. This state is indebted to Mr. Gould for hardy trees.— Minneapolis Minn , Farmers' Union, Jan. 1st, 1871.

HISLOP, TRANSCENDENT, DUCHESS OF OLDENBURGH, from 25 cents to \$2 each. A general assortment of standard hardy varieties Green House and Bedding Plants, Roses, Grape Vines, &c., &c. Address

1. Gould. BEAVER DAM, WIS.

NATURE'S



HAIR RESTORATIVE.

Contains no Lac Sulpaur, no Sugar of Lead, no Litharge, No Nitrate of Silver, and is entirely free from the Poisonous and Health-Destroying drugs used In other Hair Preparations.

Transparent and Clear as Crystal, it will not soil the finest fabric, -- perfectly SAFE, GLEAN, and EFFIGIENT, - desideratums long sought for and Found at Last!

It restores and prevents the hair from becoming grey imparise soft, glossy appearance removes daudruff, is cool and refreshing to the head, checks the hair from fallingoff, and restores it to a great extent when prematurely lost, prevents headaches, cures all humors, cutaneous eruptions, and unnatural heat.

AS A DRESSING FOR THE HAIR IT IS THE BEST

ARTICLE IN THE MARKET. Dr. G. Smith, Patentee, Groton Junction, Mass. Prepared only by PROGUER BROTHERS, Gloncester,

The genuine is put up in a panel bottle, made expressly for it, with the name of the article blown in the glass. ASK YOUR DRUGGIST FOR

> Nature's Hair Restorative. And take no other.

At Wholesale by Jno. C. Burdy. 187 & 189 S. Clark St., Chi ago, and by the following WHOLESALE DRU4-GISTS: A. Burnhom and Son, 1 & 3 Rand il h St. Van Shauck, Stephenson and Reid, 50, 92 & 94 Lake St.

N. B. When it cannot be obtained at your drugglats, send your order to J. C. BUNDY, and he will see that it is promptly sent by express. \$1.00 per bottle, or six bottles for \$5.00. Cash to accompany the order.

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