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

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8. S. JONES, PUBLISHER AND PROPRIETOR.

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From Harper's Monthly Magazine THE TREAD OF INVISIBLE FEET.

She Judged, and Forgave Him.

They were walking slowly, she leaning on his arm, on the little pier that ran out into the sea. Her little brother and sister were playing on the beach not far away. It was evening, and the sun had gone down, and Venus was just bcginning to shine in her mild and silvery splendor over the quict waves. This was a delicious, hardly known, little village by the sea in one of the Atlan'ic States. Trade had little to do with it : fashion had not found it out as yet. Perhaps some day it is destined to have its strand covered with bathing machines, with young ladies in costumes that would have astonished the Nereids; perhaps there will be a band playing every evening on that pier where now our lovers are walking almost unseen of mortal eyes; perhaps there will be fashionable hotels, and six dollars a day for board; perhaps there will be splendid carriages and amazing teams; perhaps the correspondents of newspapers will devote half a column weekly to an account of the visitors and the doings at this spot, under the general title of "Our Fashionable Watering Places." Perhaps all this may happen. It is possible; it is even probable. But when the place becomes thus fashionable, dear reader, it will care nothing abolit you or me; and we, in revenge, will care just as little about it. At the time this story tells of, a very few years ago, it was a place as delightful in its seclusion as in its scenery-a place, certainly, where happy pec-ple might make love, but which as yet idlers from hot cities had not desecrated by turning into a flirts'ion promenade.

Elsie Roland, the girl now leaning on the arm of her lover as they walk up and down the pier, had been living for many years a seeluded and happy life with her father and mother in this village by the ses. Some time ago, Mr. Roland was an enterprising man in commerce, living in New York, and making money very fast; but he breke down in business and in health together, and having saved the wreck of out this little village, and came and settled there. E ther he had too much philosophy or too little spirit to tempt the chances of life any more. He yielded his broken sword to con quering Destiny; escaped with barely life from the wreck, he hung up his dripping garments as an offering to the sec-god, and tempted the winds and waves no more. Elsle Roland hardly remembered what people would have called the better days of the family. She lived a pure, poetical, delightful life, and even knew that she was happy. Especially did she recognize the fact this evering as she paced the pier, and leaned upon her lover's arm. Let us look at them. She is a tall, handsome girl, with fair hair and blue eyes, and an expression at once thoughtful, simple, and noble. There is a certain peculiarity about the expression of intelligent and refined people, women especially, who live in sec'uded p'aces deep in the country or by the sea. The serenity and stillness of nature herself seem to be reflected in their calm, corfiding, contemplative eyes. They do nothing suddenly and by starts. They do not dart fisshing glances at you, but look at you frankly and quietly, without hastening to let fall their eyelids or avert their eyes. Elsie Roland was of this class. Calm nature had set its solemn stamp on her; and you would have known at the first glance that she was not a town-bred girl. You had, on the other hand, only to turn your eyes upon her lover for one moment to see that he had bathed pret y freely in the rough sea of life, and in most of its moods. The first impression conveyed to you was one of striking disparity as to age. Elsie surely was under twenty years old, and this man seemed to be at least firty. He was rather tall, very dark, with wavy hair and beard, which were a ready showing the first laint dawn of gray; and his handsome face, with its broad forehead and delicate chin, was det p'y lined. Much experience and struggle and passion surcly, and suffering doubtless, must have gone to mark that face thus distinctly; for now, as you looked a second time, and more closely, there was something in the general contour of the man's face and figure which seemed to declare him younger than the first appearance gave him out, and to tell that that hair was prematurely losing its color, and that forehead was lined and seamed too scon. He looked into Elsie's face with an expression of dcep affection and tenderness, and she gazed into his eyes with a regard of confidence and love unspeakable. Christie Cleveland-such was the name of Elsie's lover-had been a seaman, a merchantcaptain, a lieutenant in the navy, an explorer in the Rocky Mountains, a dealer in furs, a wanderer among the Indian hunting-grounds, a whaler in Greenland, a teacher of navigation, a professor in a mining college. He has lived many lives. He had somehow or other got into dealing with Mr. Roland at one time, and the latter owned him money-a considerable sumwhich Cleveland did not come forward to claim at the time of the settlement. Mr. Roland put the mony aside, and waited, and then advertised in the papers for the missing creditor; and at last Cleveland turned up quite carelessly and unexpectedly one day, not to demand the money, but to inquire how his old acquaintance was getting on. He seemed a littl diffident about taking the money, and looked as if he would

lump d the bank-notes into a handful, and crammed them into his pocket, and gradually and rather timidly contrived to make useful or handsome presents to Mrs. R.land and the children, and so became by degrees a class and cor-dial friend of the family. They all grew to be warmly attached to him. As a companion he was very interesting; he had seen so much, experienced so much, and could talk so uppretentiously and so well. In short, he became a de-voted lover of Elsie's, and she soon made no secret of her deep love for him; and her father and mother were delighted, and every thing on

and mother were delighted, and every thing on the horizon looked rosy and bright. These two lovers, then, were walking on the pler this beautiful evening, and talking in low, grave, happy tones (I don't think lovers indulge much in loud bursts of laughter generally, do they?) when suddenly Cleveland came to a stand and caught the hand that rested on his stand, and caught the hand that rested on his arm, and looked into Elsie's face with eyes that

spoke of pain and wonder. "Elsie," he said, "do you hear nothing---no sound now cl se behind us?"

"Nothing, dearest. Surely there is no sound near us except the talk of the children and the sound of the waves.'

"Don't you hear any thing now--th's very moment while I speak to you--I ke the sound of feet; of somebody walking around us? Do you really hear nothing of the kind, Elsie?"

"No, Christie, dear, not a sound." "Why, it grows louder and louder. Good Gol,

how I hate to hear it!" "Indeed, Christie, it is only something in your

imagination."

"Yes," he said, in a low tone, and with a sigh which well suited the haggard look on his now pale face, "it must be so; there is nothing in it; and yet you can't think how it disturbs me

"What is it like, love?" "Like the sound of footsteps, Elsie--lidn's I t. Il you so?" he said, with some sharpness in his tone. "L'ke the sound of somebody walking slowly round and round me. Its detestableits damnable I Oa. Elsie, my sweet, I beg your nardon for such words; but you know what a rough, unc uth, badly trained sort of fellow I am; and this cursed, nonsensical fancy of mine disturbs me in a queer way; and you won't mind me, dear child, will you?" his fortune, after paying all his creditors, just enough to maintain himself and his children in a very poor and stinted sort of way, he found don't m'nd that. But I don't like to see you disturbed by any thing. Indeed, I shall grow jealous of this fancy which distracts your attention from me. For you h .ve had it before now, Mr. Christie Cleveland, have you not, sir? Come, confess?" "Yes, Elsie," he said, and he shrugged his shoulders. "I don't want to conceal any thing from you. Twice_it disturbed me before while I was with you; but I did not then think it worth talking about, and I didn't know that you observed any thing strange in my manner.'

sounds? Why did he not speak more fully and freely to her? Had he not entire confidence in her? Why should he feel pain of any kind which she must not be permitted to assuage? Was there any secret meaning in all this which she must not yet know? and would that recret endure after their marriage?

Let me do E sie Roland justice. No mean and miserable suspicion of the man she loved entered into her generous soul. Brought up not in city life, she had not learned the ignoble lessors of universal suspicion and distrust; and having given her heart to Caristie Cleveland, she had given him her confide ce and faith to a degree which would doubtless appear unspeakably rilliculous and preposterous in the eyes of a young lady from Fifth Avenue, New York, or Park Lane, London. Bat it was enough to bring tears to her eyes that there should be any source of disqu etude to Cleveland which evidently might not be fully set forth and explained to her. And so loving him and believing in him no less than ever, she felt that a heavy shadow, the first during their courtship, had flung itself eminetic out here courtship and four itself ominously over her; and being, after all, only a girl, she could not repress her emotions, and she went.

When next the lovers met, however, Cleveland made no allusion to the courrence of that evening, and E'sie sud nothing, and began grad-ually to think but little about it. Some happy days and weeks passed away, during which these two met evening after evening, and talked over their future and their love without any dis urbing sight or s and to mar the sacredness of their association ; and E sie felt more closely | notes under her window. drawn to Cleveland than ever.

At last came the ovening when, the floal ar-rangements being made, the day of the marriage was fixed, and it was to be in the following week; and the lovers left the house for a short ramble toward the sea.

From the moment they left the cottage, Elsie saw with pain and alarm that Cleveland's face grew haggard and gloomy, and that his manner was district. At last he stopped sufferly on the strand and grouned out:

dently would not allow himself to look back, and he presently disappeared. That was a sad walk home for poor Elsie-

the saddest she had ever had. But she would not submit, at the cost of any mental torture, not submit, at the cost of any mental torture, to allow her father and mother, as yet, to know anything of what had happened, or of her state. of mind. Mr. Roland was a sweet tempered, placid, feeble may, utterly useless in any crisis or hour of distress. Mrs. Roland was a plain, practical sort of woman—what peeple call a sensible woman—who could hardly sympathize with any but material and tangible suffarings. There was nothing yet which Elsie felt that she could possibly confide to her mother.

Oh, how tedious, tantalizing, torturing, that long evening was! how disturbing the noise of the children! how distracting their endless questions ! how weary everything seemed ! how wearisome everybody ! How profound a relief poor Elsie felt when she could e cape to her own room ! All through that agoniz ng evening it had seemed to E'sie that life had left to her no higher hope, ambition, aspiration, than a wish to be once more in her own room alone. At last raised to the height of this poor, sad

ambition, she enjoys it by throwing herself on her bed, and pouring out plenteous, passionate tears. Suddenly she starts up-she had not uzdressed-and runs to the window. For she had just heard sung, in a low, veiled tone beneath, the air and some of the words of a song she loved, and which Cleveland used to sing to her in his full, sweet tenor. She knew it was Cleva-land's voice which now sang in low, suppressed

Yes, he was there. The cottage was low, and he could almost touch her window. He sang to summon her. Sie flang up the windov, whispering, "Oh, my dear Christle!" and leaned out.

"E aie " " Love!"

'Caild, don't call me by such a name us if you know all. Yes, I have made up my mind, and I will tell you all. That is what I came now to say. Then you shall i tige and sectoace me If you can endure me I shall believe that God. visitation is sent to punish me, and to take me | cast me off, I shall only say that you are right and just. To-morrow you shall hear from me. Good-night, and God bless you !' He was g me. Does it seem strange that E sie drew back into her room with a sense of relief, almost a feel ing of delight? Certainly she went to her rest hopeful and almost happy, for she could not and would not believe that her lover had done anything which could render him forever unworthy of her. This innocent judge could not believe in utter guilt, and was already prepared for pardon.

and if you can still love me, send me one line, one word; say 'Come !' If not, send me back this letter of aine without a word, and I shall accept my sentence, and own that it is just. I am, either way, one who loves and blesses you.

CHRI.TIE CLEVELAND.

Many, many tears d d Eisie Roland let fall over this letter. But sad though it was, it brought her deep relief. She consulted no adviser but her own soul and Heaven. Neither told her to r jict the manly heart which had pourd out its penitence and made its appeal to her.

She wrote to him at once: "Come to me, dcarest! This story is your secret and mine. No one else has any right to know it. Let it be my happy task to keep painful memories and haunting footsteps from you, for the future."

And E'sie succeeded. Never more did Cleveland start at the sound of a ghost'y tread. The love of his wife encompassed him, and the shadows of the past faded away.

Psychometry and Spirit Pictures.

Mrs M. L. Sherman -Dear Madam :- I received the psychometric reading, dated the 5th day of this month. I am very much pleased with it. You have given me a more detailed and satisfactory reading than any I have yet received.

You expressed a wish in the note inclosed in your letter, to retain the photograph. I have taken the liberty to send you a spirit picture of my mother and stater, which shows now fondly she loves me, and how closely she can come to her hat child.

I must s'ate that this picture is considered wond-ful on account of the position of the arms around my body. Mr. Mumler was the photo-grapher, who to k this picture a fortright since, at his house, 170 Springfield street, in this city. Most respectfully,

EDWALD BROWN. Boston, Fub. 11 h. 1871.

Nors .- Wo have examined the photographs rareal to is the for maine latter

Oh, yes; I have quick eyes, dear, for all that concerns you. Shall I tell you when it was that you had this fancy before in my company?"

"If you can, Elsie." "Indeed, I can, for the very same expres ion came over your face then that was on it just now. The very first night my father brought you to our cottage, the very first moment when you and I spoke together, you started and looked round on all sides, and your face had just the expression it had an instant ago. Am I right, dear ? "

"You are right, Elsie," he said, gloomily. "The next time," the girl went on, lowering her tone, and looking on the ground, "was the evening here, when-you know-when you told me-

"When I told you that I loved you, dear gir!, better than all the world !" said Cleveland, shaking off in the excitement of the recollection all the gloom and pain of the moment-"when I told you the truth, my love, which I will say now again and again, if you will only listen to me. What do I care about such nonsensical whimsies as these imaginary foodseps! I am ushamed of myself, Elsie, and I don't know what you can think of me. Never mind-and forgive me, Elsie. You have chased away the ghost. I don't hear a sound of her confounded footsteps any more.'

"Her footsteps, Christie? Is the ghost a women, then ?"

"Why, yes, dear-at least a light tread, you know; something like the tread of a women, or a child, perhaps. I suppose all ghosts tread lightly, don't they? Besides, there is no mischief, they say, but there is a women in it; and I suppose the same rule holds good with ghosts. But, man, woman, or fiend, its gone now, Elsie and, please, let us not waste our time by saying any more about it."

And he began to talk rapidly and vehemently about their approaching marriage and their prospects; but in the midst of his talk he paused every now and then for a moment, and seemed as if he were listening nervously for some sound.

It was growing dark, and the lovers soon returned to the cottage, and Cleveland presently had to make his way to the house in the village where he had taken a bedroom; and so E sie and he were separated. He was very tender and affectionate to her on their parting, and she returned his affection with frank, maidenly acknowledgment. And why, then, did she go up to her bedroom with a rad and scared face, and shed some silent bitter tears?

Why did she do this? She herself, probably, could not have told the reason why, in any distinct, intelligible words. She was a girl of education and sense, and she no more believed in ghosts than does Professor Huxley or Herbert

"By Heaven, Elsie, I can't bear it any longer ! Human nerves could not stand it. Tais horrid | too, will forgive me. It you condemn me and from you, or perhaps to save you, poor child, iron mel"

Elsie looked up into his face with an expression of horrified wonder. A terrible doubt was working in her mind, and must have signified itself through her eyes ; for Cleveland replied to

"No, E sie; I am not going mad. I am quite sanc--so much the worse for you and me! I am a scoundrel, E'sie, not a madman. I am not fit to marry you; and the angels have sent this visitation to preserve you. I thought first it was sert by devils to torment me"

"What is it, Christie? What do you mean? Why do you talk so? Do you think I could believe anything bad of you? Not if all the ghosts came out of all the graves to swear against you! Not I, dearest; I know you better than any of your ghosts."

She was endeavoring to talk cheerily, poor girl, and thus to reassure him and herself as well. But she was much alarmed and shocked, for all her confident words.

"Lesten, Elsie. No man like me could care much about the visitation of a ghost, even were it a ghost, unless something within his own heart and conscience made his nerves weak. This wretched sound, which I fancy I hear just at this moment-only the sound of a girl's feet. child-is enough to make a pitiful coward of me; and I have not led a coward's life for the most part. No, Elsie, my love, you must not mairy me, you must have nothing to do with me! I wish, for your sake, I had been down at the bottom of the sea before ever I saw your sweet, beautiful face-before ever I was tempted into forgetting the past by loving you, and think-ing that you could love me! Good God! have destroyed your life toot"

For Eisle turned so pale, and seemed so like to one about to fall in a swoon, that Cleveland had to catch her in his strong arms, and allow her to rest there a moment. But she quickly grew firm again, and spoke with something like coherence, if not composure : "Onristie, Christie dear, can you not speak

to me frankly? Tell me what all this means. Let me judge. Am I not to be-was I not to be-your wife, and can you not trust me? Ob, I entreat you, tell me all ! I am no child; and before you send me away from you I ought at least to know the reason why. You shall not bresk off in this way, for I love you, Christie!' That seemed to the poor girl to give her a supreme, resistless right-to be the utterance of a command which might not be questioned. But Cleveland only looked at her with baggard face, and eyes that were almost void of meaning; and his lips trembled, and his whole aspect was that of one who is unmanned by supernatural terrors. It was a strange and a sad scene. The sea-shore, with its heavy, gray slumberous waves coming lazly in; the sultry, dark clouds of a summer evening, when the air is overcharged with electric fluid, and a storm is near : the two lonely figures on the strand-the dark, pale, haggard man, and the imploring girl clinglog to hisarm.

Suddenly voices were heard, and two other forms appeared in the distance.

"Your father and mother, Elsie," Cleveland whispered. "For Heaven's sake do not ray a word to them. Not now !-- oh, not now !"

Recovering something of composure, with a strong effort, he gave E'sie his arm and then w-lked slowly and sileutly to meet the Roland pair. Then Cleveland murmured some excuse shout having to go into the village to keep an appointment, and he left Elsie with her parents. have liked to ask Mr. Reland to keep it a little Spencer. But there was something in the man-longer. But he did not venture on this, being ner of her lover which surprised, puzzled, and His head was bent; once he stopped for an afraid of wounding the old man's feelings; so he pained her. Why was he scared by imaginary instant and almost turned round; but he evishe watched bim as he strode along the strand.

Next morning brought, not Cleveland, but a long letter from him, written in his clear, manly hand-the hand of one to whom writing is no pleasure or light task, and who, when he says much with the pap, must be profoundly in earnest:

"This is a sad story, dear Elsie, but I must tell it. I shall feel the better for telling it, whatever comes; I shall be better able to bear the worst.

Two years ago, Elsie, I was in one of the Pacific islands trading. A native girl was foolish enough to fall in love with me. She had been educa ed a little by some of the American missionaries, and she could talk English well. I liked her, too; I was found of her in a sort of way; but I could not bring her with me and blud myself to her for life. I was glad when the time came for me to go away; and I am ashamed to say I did not tell her, fearing scenes. But she found it out, poor creature, and hid herself somehow on board the ship; and she came out when we were far away to sea, and ran to me. I was ashemed and sorry and angry; and I am afraid I spoke some sharp words to her. She looked me full in the face-I shan't soon forget that look-and then ran to the side and leaped right overboard. As I sprang to the bulwark, I saw her face again rising out of the sea, and her eyes met mine again, and there was the same look in them-so full of disappointment and despair. The sun was just down, the sea was running high. I saw the poor thing's face just that moment, and never again.

Of course I threw myself into the sea-not many better swimmers than I-and I did my best to find her and to save her; and they had the boats out in a moment. All to no purpose : we never saw a lock of her hair again ab we the waves. There was hard work enough for the fellows to pull me out of the water-I didn't want to be saved ! But they dragged me out somehow.

Hers were the footsteps that of evenings, just atter sundown, haunted me when I was most happy with you. I don't-at least I didn'tbelieve in such things any more than you do. But say it is only my guilty conscience haunting me, and not a ghost, is not that enough, Elsie, to make me unworthy of you? For though I never wished to harm that girl-though I never thought she would take the thing to heart-I am her murderer all the same. She killed herself because of me.

This is the story, Elsie. But for this I have not been a bad sort of fellow ; ask any one who knew me. If you do not shudder at me and hate me, and shrink away at the thought of touching my hand--if you could still bld me hope, could tell me that some time, any time, I may be forgiven by you and by Heaven-then I shall feel my soul lightened of a fearful load, and I think perhaps, after all, I might yet make not such a bad husband. But if you are other-wise resolved, I shall bow my head and say that you are right, and that I am rightly punished, and I shall not repine ; and I shall always think that but for my own cr.me you would have loved me.

Elsie, take your own time, and think of it : | pitied !

The lineness of the writer of the lefter is taken sitting in a chair, with a nice front view. The spirit mother stands behind him, with her arms,

very plainly given, around his choulders, with

clasped hands on his breast. The sister, woman grown, stands by the side of the mother, with one arm thrown in front of the brother, so as to show her hand on his coat sleeve. Her hair is combed back (eide view), so as to show the full forehead.

The mother's hair seems to be trizzed, showing a full, high forehead.

The gentleman's photograph is ordinary. The two spirit likenesses are sufficiently plain to show the features, but shadowy, when compared with those taken from mortals.

Spirit photograph artists are now being developed in various parts of the country. We fully expect perfect pictures in a few years. Those who are being thus developed, will do well to send us specimens of their work, to be placed on exhibition in the Reception Rooms of the RELIGIO PHILOSOPH-ICAL Publishing House.

An Inquiry.

"Inquirer," a married lady, asks, in substance, what shall one do who has plenty of this world's material goods, but no children or other person to love her, etc., etc. A long letter portraying a case, such as is often met with in fashionable life. If we were to answer the inquiry, some one might follow our advice and find Jordan "a hard road to travel." "Experience is a good school master."

For short, we say, ' Get up and git,"-live up to the highest light you have within you, and continue to do so until you are happy !

A portrait without shades is not comely to look upon. Each person is, day by day, manufacturing his or her life picture, as enduring as the soul.

The cark shades should be lighted up by the delicate touches of the intelligent artist, self, as he or she becomes perfected or developed in wirdom. Try, aye, try, try again, and never despair.

Letter from J. A. Hamilton.

At the expiration of my trial subscription for the JOURNAL, I wrote you to discontinue it, but it seems that you heeded me not, for I have received the JOURNAL regularly. Am very glad you have kept sending it. I have been very much interested in the "Search," and regard it as being fully worth \$3.00, the price of your JOURNAL per year. You ask, "Who are they ?" I, sir, am one of them. And I hope you will not harbor the thought that I would cheat you out of one cent. No! I would much rather give you a thousand dollars if I had it.

It I keep my health, I will be able to send you \$3 00, or perhaps six by the first of May. If nothing serious happens me by that time, 1 will be able to report myself a life subscriber to your JOURNAL. It you cannot wait on me un-til the first of May for payment, and wish to discontinue my paper, please send it at any rate, until the "Search atter God is over."

REMARKS.-We are glad to know you are pleased with the JOURNAL. You talk like true man. You appreciate the favor we have conferred by sending the JOURNAL on credit, and express a willingness to pay. That is right, Desijustly with every man, is ourmoito. The stingy soul that would get the sending of our good JOURNAL on credit, and then trump up an sp logy to get rid of paying for it, is to be

Original Essays.

Written for the Religio-Philosophical Journal. GOD IN THE CONSTITUTION.

By Hudson Tuttle.

Philadelphia has witnessed another gathering of self-constituted Levites, for the purpose of agitating the question, and develop public sentiment to the amendment of our national Const.tution, so that it sha'l recogniz the existence of Almighty God! and thereby allow the church to clutch at the throat of Liberty.

Two hundred delegates were assembled, and Judge Strong heing detained in Washington, Pollock, of Pennsylvania, was appointed to the chair. The last resolution embedies the result of their deliberations :

"That in view of the controlling power of the Constitution in shaping S ate as well as national policy, it is of immediate importance to publie morals and to social order, to secure such an amendment as will indicate that this is a Christian nation, and pl ce Christian laws, institutions, and usiges in cur gov roment on an undeniable legal basis in the fundamental law of our ration-spicially those which secure a proper oath, and which protect society against plasphemy, Sabbath-breaking, an I polygamy."

And the key-note of the meeting, as thus struck by one of the speakers, was : "As at present, respecting the authority of God in our Constitution, we are a nation of Atheists ; if we adopt the resolution of Dr. Mclivaine, we become Deists; if we abide by the report submitted, we stard before the world as a Christian nation."

We have almost completed a century of the most successful experiment in government, hittory has ever recorded, and have just emerged from one of the most terrible s'ruggles of mod-ern times. We have accomplished this without a word of religion in our Constitution, or recog-nition of Almighty God, or "Jesus Christ." How is it that it is now necessary? We may cr may not be a nation of Atheists. We certainly never have been a nation of religionists, and when the crimes, hypocrisies, and debaucherics of those among us, who profess to be such, are reviewed, we hope the time is far distant when we shall be. It was not an oversight or blunder, this omission, for while the ideas and principles on which it rested, were fresh in the minds of the people in 1796, under the administration of Washington, the following provision was made

in the treaty of Tripoli: "As the Government of the United States is not in any sense founded on the Christian religion ; as it has in itself no character of enmity against the laws, religion, or tranquillity of Mussulmen (Mussulmans); and, as the said States never have entered into any war or act of hostility sgainst any Mohammedan nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries

The American nation is Christian in the broad sense of that word. It seeks to "establish justice," " promote the general welfare," and to "secure the blessings of liberty to ourselves and our posterity," to guarantee equal rights to all, and in so far as it accomplishes these aims, it is Christian. Such were the noble views of the framers of our Constitution. They recognized Moham-medan rights, the rights of all religions, and wholly discarded the narrow selfishness of theologians, who can as little appreciate such liberal ideas, as moles the broad sunshine.

They would have the American people, for the sake of "public morals and social order" to so smend the Constitution as to make our government Christian, and place the "usages in our government on an underiable legal bas's in the lundamental law of our nation, especially those which secure a proper oath, and which protect society against blasphemy, Sabbath-breaking, and polygamy." This simply means laws which shall compel observance of the Sabbath, by attendance at church, and an official test oath, so that none but church-members shall be able to vote! It means a theocracy, the most cruel, narrow, utterly immoral and devilish government that can possibly be imposed on a people. Europe, during the dark ages, had such a government, when the priest ruled and religion was rampant. What was the result? The answer is written with the bleaching bones of the slain on the countless battle-fields; in the decimation of nations; in auto-de-fees; in rack and dungeon; in the lurid sky, reflecting the flames of a million fagot piles, on which men and wcmed go up in smoke and flame. It is written,-this sad, fearful, and satanic story of robbery, lying, murder, and demoniac cruelty,-on the black page of history, with the blood of earth's noblest sons, diluted with the tears of woman, wrung from her by red-hot instruments of torture, because she sympathized; a tale of the ignorance and superstition of the people, and the cunning and fraud of the priesthood, for a warning to all time. Shall we not heed the lesson? Shall we allow ourselves to be bound hand and foot by this same power? This is the great problem to be solved by the immediate future, as physical slavery was of the past. Shall the priest rule, or shall we rule ourselves? Are we, after having reached the es-tate of manhood to have baby shoes forced on our feet, and trundled in the baby cart of old theology? Are we'to be whipped if we cry out, shut up in closets it we choose to be obstinate, refuse to say our parrot-prayers, and bow down to the Bible? Just escaping into the light, we are commanded to return to darkness: attaining our majority, we are expected to become driviling infants, calling on God with sniveling accent, as a State Religion which is only an overgrown fetishism, or priestly monstroscity, commands. The broadest culture of the masses by the diffusion of accurate knowledge, may avert the catastrophe which is imminent. As light is opposed to darkness; superstition to educa tion, so is culture to to eocracy. The latter can only grow, like the offensive mushroom, in the rank and recking soil of fermenting rottenness, where fraud and deception is the leaven in the seething mass of ignorance. The admission of the clause suggested, into the Constitution, in fact, opens the door to a State church. As this church cannot be any one of the many sects into which polemics has divided the Protestants, they must unite under one banner. This is foreseen by the leaders, and the Protestant union, and considered the next preparatory work. The skirmishing forces of this army, sent out towards liberalism, are being withdrawn. The Unitarians and Univer-salists, are recoiling on conservatism, and the straggling Protestant ranks are retreating on the grand army of Catholocism. Protestantism, unless permitted to protest to the entire extent of reason, is the flimsiest of all shams, and as it stands before the world to-day, is illogical in its premises and conclusions, and contradictory with itself. It claims the Bible to be infallible, yet asserts that fallible man can interpret it; it declares the supremacy of reason, yet denies the right of being governed by its conclusions. There is no danger from Protestantism as such. It must first unite its forces. and then ally itself with the mother Catholic Church. The hundreds of thousands of ignorant foreigners, poured annually on our shores, constantly reinforcing this cause of churchianity; the four millions of negroes in the South, wholly under the influence of priestly teachings; the inundation of Asiatics, now refused the ballo, but

when the hour of action comes. flerce, vindictive and religious as was let loose on St. B r.holomews Day on the defenseless Waldenses. There is little present danger. These delegates

only expected to sgitate, and develop public sentiment. The danger lurks in the future. There is to be a grand union of Protestant churches. The European war only prevented its first gathering the last autumn. A great and united power, with the force of popularity on its side, and the conception so fearfully in sccendant may accomplish more than we deem. This old lion, rheumy eyed, diseased in tendon and marrow, toothless, talonless, may b : galvar.ized into momentary strength. Its tawny hide is yet clothed with the blood of noble men, and its jaws drip with gore from its recent repast. Let us who love liber y better then lite; who love free dom of speech and of thought, better a thousand times, watch well, the monstrous foot-1 eps, soft as wool, yet unyielding as iron, and be ever ready to oppose the least encroachment on our individual ii thts, with our voice, our vote, our

Written for the Religio-Philosophical Journal. CRITICAL.

The " Search After God."

lives !

" And now we propose to prove that an I.f.nite God is an imposibility,"-so says J. R. Francis

A herculean task, my brother, such as man nor angel has ever done. As well might you deny the eternity of duration, or the endlessness of space. Though they are incomprehen-ible, they are self evident facts. The most sceptical admit them without argument. We can reason upon limited time or space, but we can not fathom the boundlessness of the infinitude. Heed the question attributed to Z mhar, " Canst thou by searching find out the Almighty to perfection ?" It seems to me absurd to deny an Infinite God because his perfections are above our comprehension. We as certainly know that there is an intelligent God,-the framer of all things, and the Author of all law, as we know that intelligences enacted the U.S. Statutes, or set up the type and perfected the volumes that contain them. Topsy was no more false in fact, when she said, "I was not born but I growed up," than are the speculators who deny the reasonable, self-evident proofs of an Intelligent Designer, Controller and Governor of the univer e. In fact, it seems to me that the existence of an intelligent, Infinite God can no more be called in question than infinite space. A law implies a lawgiver. An intelligent e fect, an intelligent cause. We see all around us beauty, order, harmony and adaptation. Are these the products of an intelligent cause? Would hke produce like without a governing law proceeding from an intelligent lawgiver? Does the author of "A Search aiter God," bclieve with Mr. T., that "God was developed un from the lowest form of matter," or, in other words, that he was once the senseless granite? If so, in the eternity previous to that development, who governed the universe,-who was the Lawgiver that superintended his develop-

ment? God, being the soul of the universe, can act within himself, and being everywhere present, does not need to move out of his infinite orbit. He acts in his universe by principles which, because they are incapable of improvement, are unalterable. These principles constitute his personality, He is the Positive Spirit of the negative universe.

Incomprehensible because of his infinity, yet revealed to the extent of finite comprehension in his works. We do not admit God to be outle of nature, because the theatre of being endless space, there can be nothing outside of it. The laws by which he governs matter and man's intellectual and moral pature, are relative and harmonious, and being in every respect perfect, could not be abrogated,--zet aside, or the penalty of their breach be transferred to another.—hence the falsity of the Christian Atonement. Science is the foundation of all philosophy, and Reason its intrepreter; hence, whatever contradicts science, whether found in the Bible or the schools, is false to truth. We may know enough of God to love and adore him; we may trace the Everlasting in his ways so far as he is revealed to our intellect, but when we attempt to scan the Infinitude of his nature, we launch into a deep where all our thoughts are drowned. When we have reached this perilous point, a sober second thought may suggest to us the fate of the toad that lost his life in the vain effort to assume the proportions of the elephant. What do we know of the primary elements or forces of nature,-of mind, of spirit, of electriciy? We may know something of their modes of action, but of what they consist, or in what respects they differ from each other, may be beyond the range of our comprehension.

one, the shackles of old theology are dropping from the human mind, and man's true destiny and mission unfolded. Do we in our Search narrow the mission of man? Nay, Bother, we enlarge it, and if we sustain cur positior, the world will rejsice, and thank u. We incu'cate, too, a loity and pure morality, and instill within the mind of all a picture of man's true status. In conclusion, we would say that we leave the articles already written on this subject, and forthcoming ones, to fully answer the objections presented.

L tter from a Subscriber.

BR THER JONES :-- I am not disposed to criticise, neither do I teel able to dictate to a man of your ability; but I claim that no one is lufallible, and may make mistakes perceivable by the commonest reader.

I would say, "Be consistent." In your JOURNAL of Jan. 21st, I find one piece, headed, "Vindictivences," where a minister had been expelled from church for running off with a young girl. He came back repentant, and you say had they exercised Christian charity toward him, and reinstated him, he would probably have be come more useful than ever ; but he fell, and finally found himself in prison for bad conduct, and that the nabobs that turned him out should change places with him.

places with him. Now comes one to your heart's content, --an arti-cle headed, "Riscality-Heavy Verdict." A min-ister is guilty of a like offense. He repents, and is reinstated. Then your sympathy is turned to the other side. You say: "Are not trials for such little offenses admirably relarized to appled the dignity and public confi-

calculated to phold the dignity and public confi-dence of the church ?"

Men write from different quarters, giving accounts of the circumstances, with their own preja-dices, either for or against the parties, and you should sift the good from the bad, and only publish such as show an even tone of moral sentiment, -that is, give the devil his due, but do not, out of pure gratification of an evil impulse, pitch into the poor orthodox ministere, right and left. Many of them need it, I know. I could state circumstances in my own knowledge, equally as bad as either of the above, --but I say, treat them all alike.

No offense, Brother Jones, but while I am writ-ing, I will call your attention to the following, and ask if they bear the face of truth : "Raining Stones in Mexico," "Oaptain Kidd's Treasures," and the "Rain God in California."

I happened to be in Galifornia about that time, and near the place spoken of, but heard nothing of such an occurrence. Had not you better fill up such space with a little

news from Europe, or the Chicago markets; and and make it more of a tamily paper,-then we could dispense with some others we are obliged to take. With all, the paper is very interesting, and the last article is read before any attention is paid to other papers.

Pine Grove, Ohio.

We are glad to learn despite all objections that our friend can find with the JOURNAL, that its 'last article is read before touching any other paper." But we beg leave to assure the brother that stranger things are transpiring under the direct action of the inhabitants of the Spirit World, than the most marvelous phenomena as yet recorded in this paper.

Rain storms will be controlled by scientific minds and measures as readily in a few years, as houses are warmed by modern improvements. Don't be discouraged, dear brother, because ignorant clergymen frown upon remarkable phenomena transpiring m different parts of the world.

The RELIGID-PHILOSOPHICAL JOURNAL has such a mission to perform as will make the believers of. an old and effete system of theology, howl. S. S. Jones, its editor and proprietor, never stops to inquire how will this or that article take with the ople. His inquiry is, is this true-and is it such truth-as the world needs? Such matter as you refer to, would be a matter of convenience to a few. But remember, my brother, that that which you feel should be excluded from our columns, because, forsooth, you never learned of it while in California, is a phenomena which was actually induced by the interposition of spirit power. Many similar and quite as remarkable spirit manifestations have been witnessed among savage tribes during their incantations, in past eges; and which are as well authenticated as any other matter of history. The ignorance of the people attributed it to the Devil. We desire it to be distinctly understood that the RELIGIO PHILOSOPHICAL JOURNAL caters to no preconceived opinions because they are popular. It hows to the ipse dixit of no would be leaders. It respects no man who is inflated with vanity, and assumes a position which intrinsic merit does not award him, and yet it treats with all proper respect, every person, believing each and every one to be true to his or her own organism, internal forces and external surroundings.

Written for the Religio-Philosophical Journal. WONDERFUL SPIRIT MANIFESTATIONS AT ANCORA, N. J.

By George Haskell.

About three weeks ago, Dr. R. P. Fellows, a medium for various phases of spirit manifestations, came here, and we have had proof of spirit presence every evening,-sometimes by the medlum seeing and describing spirits, as they presented themselves to him, and repeating what they said. or wished to communicate. The spirits directed me to procure some bells and a tin trampet, and place them on the table is a certain room to be used for spirit seances.

I did as directed, procured a table bell, three i did as directed, procurei a table bell, three sleigh bells, and a tin speaking trumpet, and put them on the table, with paper and pencils. Three individuals only were permitted to enter the room, Dr. R. P. Fellows, the medium, Mary A. Crowe, a trance, test and healing medium, and myself All light was excluded from the room, and we were seated in front of the table,--Dr. Fellows on my right hard, and the other medium on my left. right hand, and the other medium on my left. Soon Dr. F. saw and described several spirits, who were recognized. He saw Dr. Franklin and Daniel Webster conversing together, and looking toward me, as if I were the subject of their conversation. Webster had a roll in his hand, and as he unrolled it, the medium read the names of Henry C. Wright, Dr. Franklin, Daniel Webster, L Judd Parcee, Miss Sprague, Ann Lee and Eliza Farnham

After that, there was some rapping on the table, the bells were rung, and the sitting was closed, The next night we were seated as before in front of the table, -my right hand on Dr. Fellows' head, -both his hands on my arm ; my left hand on the other medium's head, and her hand on my head. Soon the raps announced the presence of spirite,the bells were rung, and questions answered by

The paper on the table was moved about, placed on my head, and returned to the table. Then ve heard the pencil moving on the paper, and in about two minutes the light was called for, and on a sheet of thick letter paper was a profile likeness, with a vine on one side and a wing on the other, a star over the head, and under the likeness was written in a fine, plain hand, "Your filend, Eliza W. Farnham,"

Then followed a communication, addressed to me, of fourteen lines, finely written on a space of about two inches, containing 188 words, in which were the names shown on the roll before named, stating that they were deeply interested in Ancora, and were doing what they could to make the place a beautiful spirit colony and a light to the world, and that, as a band, they were guiding, guarding, and protecting me at all times, and signed, "Yours, in love and truth, Eliza W. Farn-ham."

The next night the spirit band gave proof of their presence by rapping in answer to questions. I re-quested Dr. Franklin to give me his picture and a communication. Soon we heard the pencil moving communication. Soon we heard the pencil moving on the paper, then the paper was turned over, and more writing was heard. Then all was still. We struck a light, and before us was a likeness of Dr. Franklin, and under it was written. "Ever thy friend and co worker, B. Franklin," in a fac simile of his own hand writing. On the opposite page was written: "Loving brother, it is with the greatest pleasure that I commune with you this eve. I gratify your desire by giving you my picture.—B. F." The next night, the likeness of H. C. Wright, in spirit life, was given, with his own peculiar signa-

epirit life, was given, with his own peculiar signa-ture, and so perfect is the likeness that all who knew him and have seen the picture, readily recogallow him and have seen the picture, reachy recog-nized it. On the left side of the picture was a scroll, on which were inscribed, in a fine, legible hand, the following names: H. C. Wright, Dr. Franklin, Dr. Webster, L. Judd Pardee, Miss Sprague, Ann Lee, and Eliza W. Farnham, with, "Love and truth to all, is our motto."

Several other pictures have been given at different times, among them, the spirit artist who has drawn the pictures, who gave his name as "Franz St. Leon.

Several other pictures have been given. Tecum-seb, the noted indian chief and warrior, stands erect, with his blanket decorated with stars, and his bow and quiver filled with roses instead of arrows, -a jewel in his nose on which is written in small letters, "Mary's Guide," and a vine above his head, loaded with flowers. Another beautiful picture is that of the Indian queen that often controls Mary, with a wreath around her head, and/a necklace around her neck. Another is a striking likeness of a Chinaman with his peculiar features and long queue, who said he had been 190 years in spirit life. A life size likeness of William Penn was drawn on the wall of this room, above the table. I will not name others at present. One night a plece was cut from the curtain cord and the bells tied together with it, then rung about us, and placed on my hand. I tried to hold them, but could not. They were taken away, and afterwards were left in my hand. The next night, when our sitting was over, the string was missing from the bells, and it could not be found in the room. After being in the parlor awhile, on opening the door it was found tied to the door handle,—we let it remain, and the next night it was in the bells again.

Poices from the Zeople.

W. GLOUCESTER, MASS .- Thomas Haskell writes -- Since 1 saw the Anathema Meranstha that are poured upon the head of Victor Emanuel by the Catholic church and clergy, I have been impressed to communicate some of my thoughts to you upon the present anti Christian Protestant Evangelical church and clergy. I think that you descrive their anothemas as much as Victor Emanuel does the Catholics. In your "Search after God." I think you have annihilated the God they teach us to believe in. They have taught us we must believe in a great God afar off, seated upon the top of a topless throne, -so far off that we poor creatures can not know his will, except through those whom he has appointed to make known his revealed will to us; which is, that he has instituted murderous, aword sustained governments to hear rule over us, and if we disobey, we must suffer all the miseries of this life, and death itself, and the pains of hell forever. They teach us that we must worship the power that wields the sword, regardless of the teachings of Jesus Christ, or our own instincts of humanity,—thus they are deceiving the people. They are very much horror stricken to know that there are a few human sscrifices offered in India to the great god, Juggernaut, but teach us that it is the will of the God that Christ-ian nations worship that they should offer them by millions. I could not believe if I did not hence millions. I could not believe if I did not know it to be a fact, that such monstrous absordities could be palmed off upon people of common sense and humanity. Look at Protestant Prussia and Catholic France—Il Obristians—see how they love one another. The Protestant Church dress not claim the right to make use of the sword herself. but instructs the government how to use it. Even our boasted free government is so much under the control of the Church, that they dare not proceed with any cubic business without a false prophet to prophesy before them. As all true Spiritualists have commenced a new life, I wish to say a lew words to them. I think that Spiritualism is plainly taught in both the Old and New Testaments, but the Old teaches that we must be governed through fear; the New, through love. I studied the New Testament carefully when young, and was convinced that Jesus Christ and his disciples were possessed of a power which I thought was lost, having been taught to believe that the Revelation of St. John was the last that ever was, or ever would be given to men. I made up my mind to try to live by the teachings of the gospel which I found to be love, peace, and forbearance, and that we must do right ourselves, and trust in an unseen power to protect us, which Jesus Christ-called his Father. I think all true Spiritualists will trust in their unseen friends to protect them, and not apply to sword sustained governments for protection.

GENESEE, WIS.-R. B. Balcom writes.-I want to know how you are coming out with the "Search siter God." I see by the last numbers some extraordinary conclusions, which shock some of our neighbors, but I am prepared for anything,-no matter what. I will investigate, so let it come. If individualized intelligences made this earth, prove it, and make it clear. I think you have a great task before you, but see that you are unflinching ? Go on, Brother Francis, agitate the minds of hu-manity, and you will have accomplished a great work.

EAGLEVILLE, CAL.—A. S. Cleveland writes.— Your "Search after God" is the best ceries of articles I ever read on the subject.

SALEM, OHIO .- David Porter writes .- 1 received the package of papers and have been chiefly reading your "Search after God." Have been delighted, instructed and amused, —myself, as well as others, with it. You have thrown Baron de Hol-lenbach into the shade entirely. You may consid-er me one of your subscribers. I hereby send you two dollars, to begin with, as I think the paper ought to be sustained. Your spiritual doctrine I neither approve or condemn, as I lack sufficient evidence to justify me in doing either. One thing I do believe, however, that is, that the Bible is founded on spiritual manifectations.

WEST WINDSOR, VT .-- Avron Hemenway writes .-- With heart feit gratitude I acknowledge your noble generosity in sending to me, free, your most excellent paper, through the past, and thus far, the present year. It has been a source of great consolation. You have plunged deep into the current of philosophy, and brought forth geme of thought worthy of our candid consideration. Your "Search after God" has been a thorough one, and furnishes many new and beantiful ideas; finally, your paper is perfectly satisfactory, and were I not poor, old, decrepid, nearly blind, and unable to labor, I would be a life-subscriber. I can not in conscience ask you to continue your favors. You have done nobly, and may Heaven's choicest blessings be yours. To do without the JOURNAL will be like parting with a much valued and highly es. teemed friend, but I would not "ride a free horse to death " Remarks .-- We will continue the JOURNAL to you, my brother. We never refuse food to the hungry soul because the money is not forthcoming. when poverty, induced by inability to labor, is the cause. Perhaps some kind, noble brother or sister will see this, and send us one year's subscription for you, if not, you will get the paper. TUNBRIDGE, VI.-Ezra Willis writes.-1 have never seen a paper that came up to the JOURNAL in plain simple truth. The article, "A Search after God," is worth four times the cost of the paper for one year. By the way, are you going to print it in book form ? I really hope you will, for I have sent my papers in every direction where I thought they would be read and appreciated. I never shall see them sgain. Now, the facts are, this God question just fills my eye. Give us more.

The celebrated Grecian orator, Demosthenes, through a modern medium, is represented as having said :

" Had you asked me concerning God a thousand years ago, I could have told you all about him; but now, after I have walked the high-way of celestial worlds for more than two thousand years, I am so far lost and overpowered amid the splendor of infinitude, I can say nothing. Height on height, beyond the pene-tration of finite vision, I see the dim outlines of a Deific universe. I feel the flood-tides of Divinity flowing down through all the avenues of my immortal being. I hear peal after peal of archangel e'cquence ringing through the endless archways of the empyrean, evermore sounding into my ears the name of God, God, God ! I am silent-dumb."

You say in your twenty-third number:

"We are simply searching for him (God), and as yet have failed to find him."

There is one place, which, in your Search after God, perhaps you have everlooked. Before you and your readers are " in endless mazes lost," I would advise you to try the efficacy of prayer. Go into your closet, retire into your inmost being, and when through prayer you feel your poverty and needs as they are, you will feel that God is there,-you will see him unveiled, and know him to be,-not a myth, but the Being for whom you have so long in vain searched—the Disnenser of blessings to the needy,-the God and Father of ALL. This is my experience, and I am persuaded that no one has ever found this course ineffectual. Try it, try it, TRY IT.

Hoping you may soon find him who is the ob ject of your search, I remain as ever, your friend and well wisher.

GEOEGE WHITE. Washington, D. C., Jan. 17th, 1871.

REMARKS .- We fully appreciate our good Brother's position. We would not attempt to answer each of his objections. Future articles on this question will disclose to him the beauty and grandeur of man's destiny, and through the tendency thereof, none will be in "endless mazes lost." These articles will inculcate no pernicious doctrines, but unfold laws in relation to man's destiny that can not fail to do good. We would say, then, to our good brother, be patient, follow us in our S.arch in the spheres soon to have it, will form a concentrated mass. have advanced will be fully answered. One by 1 of the people.

Letter from Salt Lake City, Utah.

DEAR JOURNAL :-- I wish to say that all who are acquainted with the JOURNAL, prize it very highly in this city, and I believe it will find a very extensive circulation. There are hundreds of Spiritualists and hundreds of earnest investigators in this city.

The New Hall of Liberty, now in course of completion in the heart of this city, will be opened the ensuing spring, and will be free for all liberal and progressive lecturers. The prcprietors, Messers Wm. Godba and others are doing a glorious work in this territory, by the publication of the Salt Lake Tribune-devoted to Spiritualism and progression. There is a club formed and known here as the 10th ward Progressive Reading Association, which loans (free) to all the Mormon population, books, pamph-lets, &c., on the principles of Spiritualism and other liberal and reformatory works.

Another organization in the centre of this city, is for the purpose of purchasing, at least, one copy of each work named in the catalogues of the JOURNAL, BANNER and Investigator, for the mutual instruction of all. These are steps in the right direction.

We feel able to hire a good test medium or physical manifestation medium and lecturer here, if the terms are moderate. We proffer a hearty welcome and a wholesouled host of friends to a true medium. If, in case the medium should be a married lady or gentlemen, they both would find support, and plenty of room for their spiritual telents. We would like one whose name is known in the columns of the JOURNAL and BANNER.

Yours fraternally,

ICONOCLAST.

Mr. E. P. Hurlbut, one of the judges of the Supreme Court of New York, has given to the public a pamphlet entitled-" Secular View of Religion in the State, and the Bible in the Public Schools." The doctrine, clearly stated, and exceedingly well sustained, is substantially identical with the views of Rev. Dr. Spear, as presented in the columns of the New York Independent. The Judge very forcibly argues that under a democratic government-not theocratic in its constitution, but based on popular concent, and representative in its character-the state has nothing, and without manifest inconof the spirit world, and all the objections you | sistercy can have nothing, to do with the religion

On one occasion, a large, strong hand grasped my leg, and was placed on my head, and we all

my leg, and was placed on my head, and we all were handled. H. C. Wright placed his hand on my head, moved it about, so that all could hear it, which has also been done several times by the hand of my spirit daughter Mary. The hands were as tan-gible as mortal hands. Spirit lights have been seen several times in the room, moving around, and in other parts of the house. The medium has been securely tied with a cord around his hands, then around his body, and tied to the back of the chair,—then, after having been examined, untied again by spirits. Tecumseh

examined, untied again by spirits. Tecumseh seems to be the active spirit in arranging and pre paring for others, as well as producing the most striking manifestations. He speaks through the trumpet in a plain audible voice, and has held an interesting conversation of more than ten minutes at a time, on various subjects, and in answering inquiries.

I have not before known of any other spirit speaking more than a few common place words, as, "good evening, how do you do?" etc. On one evening, seven different spirits talked through the trumpet with us in a plain, audible voice. Henry C. Wright said :

'Good evening, my friends. It gives me great pleasure to be thus able to address you, but I can not control the electric and magnetic elements sufficiently to talk much now, and must defer a long talk until another time. Good night."

A spirit calling himselt Jack the Sailor, seemed to be master of the trumpet, and held a long and interesting conversation with us. He said he was much interested in Ancora. It was one of the best places in the world, and spirits designed to make it a most important. place, and the band were now away doing what they could for Ancora, to influence people to come here, and he would do what he could wherever he went, for Ancora. The last spirit that spoke to us that evening, said :

⁴Good evening, friends. I am J. Wilkes Booth, the assassin of Lincoln. I am very miserable, and have been since I committed that bloody deed. I must suffer out the consequences of that act. I hope to outgrow it. I am reconciled to Lincoln, and he would gladly assist me, but oh, the miseries attendant upon wrong doing ! Crime is its own avenger; conscience will not sleep." He then rehearsed, in a forcible, theatrical style,

a passage from Shakespeare, beginning, "I would a tale unfold." Those familiar with Snakespeare will comprehend it. He then said : "I must go farewell."

Another spirit attempted to speak, but could not succeed. He then took a pencil and wrote on the paper. On striking a light the name 'John Brown'' was written, and on the same paper were several drops, apparently of water. On inquiry of the spirits, the next night, we were told that the drops on the paper were Booth's tears; he telt so had he could not help weeping.

The above are some of the manifestations we have had. I could name many more, but will defer it for the present. When we know that all these manifestations are made by spirit hands, it naturally prompts the inquiry, how is it done? I do not propose to explain. The facts speak for themselves. I leave the inquiry for the wise to an-SWEL.

Ancora, N. J. Feb. 8th, 1871,

"Evangelical Preacher" writes .- Truth is eternal. I notice in your paper much is said about the "Search aiter God." Tell your friend he had better never meddle with that matter.

Remarks :-- Poor simpleton, we pity thee!

Austin Kent writes -I congratulate you, Brother Jones, on the interest 1 am sure the last half dozen numbers of the "Search after God" is giving the logical reasoners among your patrons. Something to think about. They are very good.

WATERTOWN, N.Y .-- L. D. Allney writes .-One point respecting your paper I can not but observe,-namely: Every one who has read it the past three months has become so attached to it that every week it is looked for with increasing interest. May you in your "Search after God," open up to our minds the grandest conception of a principle that may lead us to higher motives and nobler impulses, in the great walk of life.

HANNIBAL, N. Y .-- P. Cole writes .-- I do not take the interest in that intricate "Search after God" that some seem to. Much of it goes so far beyond my poor feeble comprehension.

AMESVILLE, OHIO.-L. T. Dcan writes --If Brother Francis finds God the great Jehovah of the Jews, who made the world in six days, but took forty to make the tables of stone for Moses, I want him to let Barnum know where he is, so every body can see him.

MONTVILLE. OHIO .-- P. S. Hart writes .-- Will you please forward us number 15 of the JOURNAL. as we have not received it, and should feel very; sorry at any time to miss a number, but now more than ever, as we do not like to lose a link in your "Search after God," which interests as much. The paper is ever a welcome and much prized visitor to our house, and we feel as if we could not do with-out it. May that being, or spirit for whom you are searching, direct you, and kind, angels guard you, is the prayer of your friend.

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MANHATTAN, KANSAS - George Payne wri es .- Your JOURNAL is a splenoid paper, and I am glad to think it is doing such a giorious mission. The "Search after God" is worth twice the money, besides all the other good and interesting matter, and may the good angels influence you and your workers to fight against wrong.

EARLVILLE, IOWA .- J. Richardson writes.-Glory to God, when you find him, or it, or whatever may be God.

SPRINGDALE, RANSAS-E. J. M'Intyre writes.—I beg you will excuse me for trespassing upon your space, but must say the "Search after God" is richer than cream. I want to see the end of it.,

SCIENTIFIC. " The Hollow Globe TLeo"Y."

The bo, k corcerning the Hollow Glob, is approximating toward completion. For the satisfaction of cur numerous readers, many of whom have expressed no little anxiety to obtain the work, we publish an extract from the chapter on Volcanocs, which, as a whole, seems to militate terribly against the popular La Place or Igneous theory, concerning the formation of our globe.

This book is a purely Spiritualistic work, and the authors claim to have received the great fund of original and harmonious ideas contair. ed in its pages from the invisibles.

We may now enquire into the nature of this incandescent material, with which the bowels of our earth is supposed to be filled, and if possible, ascertain whether we can find these several subascertain whether we can that these several sub-stances that are usually ej etcd from the craters of the numerous volcanors. The nebulous theory prc-suppress, as we have said, an origi-nal spheroidal globe of cosmical vapor, or world material in the most rarified condition; that this vast orb might have been 100 000 000 000 miles in d'ameter, or that it occupied the entire limits of our solar system, and, that by some mysteri-ous means, this vast globe acquired a motion which resulted in periodically giving birth to smaller globes in a singularly unnatural manner. Philosophers speak of our solar system as a family of planetary bodies; they find the great parent in the centre, with children and grand children revolving around, all, more or less de-pendent, and each one requiring parental in-fluences and assistance, to enable them to per-form their proper functions. But, we must conclude that a search through the entire universe would fail to present to our view, any pa-rents that give birth to their children by peeling them from the exterior bodies. However uzthem from the exterior bodies. However un-natural this process may appear, yet, this theory contemplates that the young worlds were brought to the birth in that peculiar manner, and that portions of these vast pselings of world matter, hurried up and traveled more rapidly a ound the ring than others, or else must have waited for the balance of the ring to arrive, in order to call up in the form of a globa which in process coil up in the form of a globe, which, in process of time, condensed and became extremely heated, and after untold ages, this primeval matter bc-gan to cool, and pass through certain changes, and form an exterior crust of granite rock, that continued to thicken as time rolled onward.

Geology informs us that granite rock contains all the elements of all that is found above it, in the secondary, the coal measures, the tertiary, the alluvial deposits, and in the vegetable and animal kingdoms; that all have been evolved from this igneous granite formation which was first evolved from the primitive, homogeneous, incandescent matter contained within the enormous cavity that is bounded by the rock-ribbed crust of the globo. If we dare venture down in-to the huge reservoir of fiery material, and take a survey, what shall we find there, that is usually vomited forth from the flaming, s noking crater? We may examine carefully every corner of this vast Cyclopean furnace, and not find a vestige of any of those substances that come to the surface of the earth in such untold quantities, during the activity of the various volcanoes; neither fame nor smoke, ashes, cinders or scoria can be found in any one of the deep recesses of this fire orb, although it may be nearly 8000 miles in diameter, for all these several substances are but the result of consuming combustible materials: and, there can be no such materials in the homogeneous mass of unevolved matter, that is said to exist in the earth's hollow, because it still remains in its unelaborated condition. If we exquire into the nature of combustible materials, we shall find that they are those that are subject to being consumed by fire; shall we find any such in this great central reservoir ? If so, why have they not been consumed by a heat that may be 10,000 degrees. The materia's that will produce flame, smoke and ashes. are comparatively few in number, and those substances must pass through interminable processes of elaboration from the granite rock, before they can be produced. You cannot burn granite and cause it to produce fiame and smoke, as would so much hickory wood, or bituminous coal. Yet granite may contain within itself the latent elcment, which, when developed, may ultimate in material that will produce flame, smoke, ashes, and cinders. But how many long ages must pass away, before this elaboration will take place, that may result in coal, wood, or peat, oils, sulphur, phosphorus, or inflammable gasses. Flame and smoke are both but particles passing off in the decomposition of combustibles, acted upon by that great solvent, heat; ashes are but the earthly residuum of those materials after they are diss lved, or all that can be dissolved by the intensity of the heat produced in their own consumption. Cinders are the result of mingling such residuum with foreign mineral substances not in the great mass of homogeneous matter, which has never as yet been elaborated into granite rock ; then, neither of the above articles, that are belobed forth in such quantities by volcanoes can be found in all this huge receptacle, because all these substances are the result of evolution, or certain processes of development, that are carried forward in the great lab. oratory of nature, as will be readily discovered by the intelligent reader. We might as well undertake to extract the full grown chickenfrom the new laid egg, as to extract the materials that are ustally vomited from the craters of volcanoes, from this supposed mass of incandescent, primeval, latent materia'. All the elements of the ful!grown chicken may exist in the egg, in a latent, unevolved condition, but it must pass through processes of incubation, before you can find the bones and feathers and muscular fibres of the matured fowl; so must all primeval material pass through multitudinous processes, before it arrives up to the condition of substances which are thrown forth by volcanic action. It you can not find the substanc s above named, how much less liable shall we be, to find vapor in sufficient quantities to fall in copious showers of rain, around the mountain, or mud, a mixture of earth and water, for certainly neither mud or aqueous vapor c uld exist within the limits of a vast reservoir, filled with latent world materials, heated so intensely. Yet mud is ejected from these craters in vast quantities, and there are sc-called mud volcances that vomit forth little else, and others from which issue a bitumincus substance that ultimates in asphaltum, an inflammable material that would hardly remain a great length of time, in this universal reservoir of incandescent heat. We need not pursue this reasoning, for it is a self-evident fact, that the power that is generated beneath the earth's surface, sufficient to beich forth all these various forms of matter, with such overwhelming force, must originate in the vicin-ity of the materials that are ejected, and further. that this yast explosive force must necessarily be backed up by something permanent, otherwise these projectiles that sometimes are thrown from the mouths of the craters several thousand feet above their summits, could not be ac ed upon with any such tremendous power. For example, Cotapexi, nearly 18000 feet high, has projected matter 6000 feet above its summit, and at one time, it threw a stone one hundred and nine cubic yards in volume, to the distance of nine miles. There can be no doubt, that the explosive power that projets the great rock from a vo'cano, must act in the same manner as the

forces that drive the ball from the cannor, or the shell from the mortar. In all these cases the explosive forces must be backed up by a per-manent resisting mass of solid material, entirely sufficient to a solid material. sufficient to receive the rec il, otherwise this force could not be communic ted to the proj ctiles; hence, the breach of all firearms, or that part behind and surrounding the explosive substance, is made of great strength, and such of necessity must be the case, in order to impart the entire power of the explosion to the ball projected, and it must be conceded that, whether the projectile is a shell sent from a mortar, or a great rock from the crater of a burning mountain, the

rock from the crater of a burning inclution, the cases are perfectly analogous, and the forces mut be applied in a similar manner. In either case you must first find the projec-tile, and then apply the forces in such a manner as to make them effectual in sending it to its determine the provided to the provided to the projection. destination. Hence, when an officer wishes to b mbard a city, he not only procures the gun-powder and the shells, but he must provide a suitable receptacle, in which to explode the porder, before he can think of sending those missiles into the town; and, we perceive, if a rock of such dimensions. was thrown nine miles from the crater, then the explosive force must have been brought to bear, in a manner analagous to the mortar or the cannon, or the rock could not have been hurled such an immense distance. It will be seen at a glance, that the vast exploding power that projected that rock, and all other materials that are thrown from these craters, must be backed up by substantial masses of metmust be bicked up by substant al masses of matter, sufficient to receive the necessary recoil, in order that the power nay be imparted to the projectile. Suppose the rock in question could have been found among the primeval materials of this vast interior fire globe, forty or fifty miles be-neath the mountains, and an explosion should have occurred, of sufficient magnitude, to have thrown that missile to the top of Cotapaxi, and nine miles further, making a distance in all, of sixty miles. I leave the reader to guess the rcsult of such a paroxysm in nature, for some-where in these vast internal regions, that terrific force must have recoiled, and reacted with a power equal to that which hurled this yast missile against the resistance of gravitation, over sixty miles, and after such recoil took place, the next business would have been reconstruction.

FUTURE PUNISHMENT.

By A. A. Avery.

In answer to Isliah Mills' question, can a In answer to Isalah Mills' question, can a spirit be punished in a future world, my idea is just this. I have got a fine white pig, and I often wash him all over, but he will still be nothing but a pig, and no amount of washing will make a lamb of him. It is just so with spirits in the other world—they who have had no lofty aspirations in this world, have no right to expect a high position of entering the next. to expect a high position of entering the next. That would be like Saul's nonsense of "changing in the twinkle of an eye."

My idea of future punishment is this, and I think it chains among intelligent Spiritualists, that a man gets in the Spirit World just what he lives for in this,--you may call it punish-ment, hell or damnation, or any thing else that suits. To a low and groveling spirit, there is no such thing as exaltation till he sets about ac-quiring glory and exaltation. A goose can only furthing give and examination. It gosts out only scar with the eagle by practice on the wing, so if we would soar aloft in the Spirit World, we must practice virtue here. It matters not whether we are a part of God or not, the toe can not occupy the office of brain, either of God or man. A'l the future punishment I have ever advocated, is only negative or lesser good. If we work for store pay, it is store pay we will get, and if we expect to get cash in the next life, we must work for it. friend Mills and I were apprenticed to a trade, and I should exert all my energies to matter the trade and succeed, and he by idling away his time, would come out a poor mechanic, would it be no future or after punishment to tin, to see me get five doll rs, where he could get only two and a half? It will be so in the resurrection-those was asve been dull, elucgards, debauchess, gormands, lazy, idle and vi-cisus, will not be able to come up to the plane of those who have improved their talents to a better purpose, and when we realize this, and know that our own neglect has placed us fir in the rear, is this not hell enough? I, at least, accept the proposition, if no other Spiritualist does "All are parts of one stupendous whole. that. whose body nature is, and God the soul." And then it does not follow that God publishes himself, because all of God can't by brain-all of him can't be hands or feet, and if one part is not so high in order as another, I am incapable of seeing any inconsistency in the order, but rather the reverse, because antagonism is the great stimulus to action throughout the vast universe, and progression the result of action, -- so if we would progress, let us move on, and not step to squabble about technicalities and abstractions, but still question every thing for knowledge.

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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 Anthor?

NUMBER TWENTY-NINE.

The arm of man is strong, his eye clear, his aspirations far-reaching, and his intellect grand in its conceptions. Ever endeavoring to solve the prob'ens of Nature, he walks forth, never hesitating to undertake any task, however difficult. He stands at the head of all created things. He looks beneath him with the microscope, and above him with the telescope, but nowhere within their range does he catch a glimpse of God. With a discriminating vision and comprehensive mind, he glances at the Book of Nature, surveys its mystic pages, and the beauty of its illustrations, and while admiring i's contents, he wonders who is the author thereof. This grand Book of Nature, so profusely illustrated with living realities, and in which the ribbling streams, mighty rivers and oceans, sing au anthem of praise, must have somewhere an author. Who can stand on an Alpine peak, and survey the flashing lightning beneath his feet, and hear the moaning thunder, and behold the clouds moving in grand array, without seeing evidences of a design connected therewith, and wondering where the Designer is? Amidst the solemn grandeur of the scene presented to the vision from that Alpine peak, the mind feels the presence of an author, in the rocks, in the tread of the wild gazelle, in the whispering of the breezes, in the flashes of light from cloud to cloud, and in his agony he cries,-Where is the Designer of all this? This Alpine peak is nearly five miles in height. Below are moving clouds and pattering rain-drops; above, the blue canopy of heaven. We can travel to the valley below, but not to the heavens above. We can hear the rustling of the elements, but not the footsteps of the Creator of moving, throbbing worlds. We know our career from the cradle to this date, but the future is veiled from our vision. Standing here, the lesson we learn is a beautiful one. We have turned over a new leaf in the Book of Nature, and read the action of unseen forces, and we know there is an author somewhere. Standing there, the mind yearns to hold communion with him who conceived these stately mountains; who sculptured these rude rocks, made these precipitous embankments, fashioned that beautiful gazelle, and arranged the action of the elements benesth the feet. There is water there, and man knows its component parts; there are clouds there that were nestling quietly a few hours ago in the ocean. and he knows that they are composed of hydrogen and oxygen ; there is electricity there. and he can control it; there is atmosphere there. and he fully understands its composition. He reads from the Book of Nature the action of the elements, and while there he beholds mist, snowfakes, and hailstones, riding on the bosom of a storm-cloud. The scene is grand ! Is this Book of Nature without an author? Nav I Wherever a design is manifested there is a Designer-Individualized Intelligence. The hallstone nestling in the bosom of that stormcloud, and playing with the forked lightning, claimed that no Infinite Intelligence was connected with its formation; and there was not. Nature's forces, however, are organized and controlled by intelligent beings. Steam is taught to drive the ponderous wheel; electricity to carry news with the speed of thought; and in all departments of life we fluid the elements subservient to the use of man. He can analyze the

atmosphere, water, the food we eat, the human something of the laws that govern the producsystem, and there appears to be no limit to his tion of things here. power. Indeed the chemist can make tissues resembling the human body; can make milk. equally as nourishing as that from the cow.

Os earth, man is living in the primary stage of exister c. He is merely an apprentice here, and must have the experiences of earth life. His body is a part of all the elements and as the inner man moves around in this shell, it is only emblematical that it shall, by and by, control the forces of Nature.

Here, then, on earth, his career is rudimentery, and he is only preparing himself for an acvanced position in the spirit world. While on ear.h that which he cannot ste man doing, he ignorabily accribes to G. d. H + knows one thing: that in the arts and sciences, and in the various departments of life, that man,--individualized man, is connected with all thirgs, and he is too wise to ascribe anything therein to a God. While he can influence electricity, and send news with the speed of thought, he cannot control it in the a' nosphere, and because he cannot, declares that God hi uself must have exclusive charge of it. Dr. Franklin could draw electricity from the murky eloud, and bottle it; and with his lightning-rod to proteet him, he could defy the God of Abraham, Isaac and Jacob, and rest in perfect scouthy. But it needs no elucidation to prove that man created all things in the arts and sciences, and now we propose to advance in the regions of space beyond the murky cloud and lightning's flash, and there search for the Divine Architect of the universe.

O the illimitable grandcur of the starry dome the postry of the Book of Nature! the philosophy of moving, throbbing worlds,and the math ematics of their orbits, and the times, of their revolution !--oh ' before the magnificence presented to cur inspired mind, we tremble 1 ke a child, and fatter for a mement in our course. A mere drop in the bucket, an atom of the universe, we feel like struggling and ascending higher in the scale of existence, that by and by, in our accent, we can eatch a glimpse of the footprints of Deity.

And now, all at once, cur mind is carried to the bed-cide of one of earth's children ; and as we hear the sobs of a wife, the heart-rending cries of arguish that come from his children, we know that Death is advancing slowly, but surely in that family circle. As we gaze at the dying may, and see the once-illuminated countenance and brilliant eyes of Lucretus the philosopher, fading gradually into the twilight ot death, we recognize one of earth's favorite sons. Like us, he had searched for God. For nearly half a century he and his family hed brilliantly illuminated their altar with the fire of their devotion, and day after day he had sent forth his prayers, to what he knew not, asking for Deity to manifest himself to man. But his prayers were not answered ; his appeals died off on the breezes, in plaintive, echoing whispers, as if to mock him, and now, prostrated on the couch, he was dying; and as we gaze upon the scene, and catch the mingled sorrows of wife. children, and friends, the tear springs to our eye, a messenger of sympathy from that heart of ours. and we, too, feel sad. Lying there, in the arms of death, all at once his eyes kindle, his countenance becomes gloriously illuminated, his lice move, and there comes forth the ciaculation : "There is a God ! I see his angels around my bed. to welcome me to his home !" and then his eves fade. his countenance relapses into its former deathlike state, and the spirit soon passes over the silent river. He had passed through the various stages of death, one of which is p:rfect lucidity, or clairvoyance, when, for a moment, the spirit world bursts in upon the enraptured vision, beautiful music touches the ear. and then the spirit, in passing from the body, loses its consciousness, and is sometimes retained so for many days. An hour had hardly elapsed, however, before this wise man recovered his consciousness, to find himself among those who had died years ago, and his eyes met theirs. A bevy of little children passed him singing a welcome song, and showering around him beautiful bequets of flowers. The scene was to him so bewildering in its grandeur, and seemed to express so much, that he could not utter a word. On all sides he was met by the smiling faces of those he knew in earth-life, and the sadness he had experienced in parting from his wife and children for a while had left him. A wise sage he was on earth, and like us he had searched for God. No sooner had he passed to the Spirit World, than he expected to have unveiled to him the real God. He did not expect to find anything there but those works that had just emerged from the hands of Deity, and when his eyes were first opened in spirit-life, and he heard a bevy of little children singing a sweet song of greeting. and friends clustered around him to welcome him to his home, he felt within his soul the most pleasurable emotions of delight! His first question was, to those around him, "Where is God? I'desire to see him," Those around him smiled, but told him that they had never seen the being after whom he was seeking. The wise sage then remained silent for awhile in solemn meditation, then asked :

Spirit -Oa earth, you recogniz: the fact that there is a peculiar process that governs the formation of various materials. In order to precure wool, you mus' have sheep,-they eat the grass, from that is eliminated life, fish and wool. Were there no life in the grass that the sheep could approp late, they would soon die; if no w of there, you would find none on them The sheep goes to the grees for life, flesh and wool, and just so long as their physical organization is strong enough to eliminate therefrom those three elements, just so long will they live. This is a peculiar process, and has been wisely arranged. Man in the primary stage of existence is a puny child-weak indeed. He buil s railroads, digs canals, fills up valleys, makes artificial rivers and lakes, sends news with the sneed of thought, and does many other things that are wonder'ul to you, but with all his achievements, he has not made on apparatus that can eliminate life, fi sh and wool from the grass. Sapposing I should point you to a spirit that presested as much power as the sheep,-no more, no less, and who could climinate, cr extract from grass just what the sheep does-life, fligh and wool-you might feel inclined to regard that spirit as a G.d. Puny being,-search for G.d! Reason to some effect. Now let me tell you that it is just as easy for spirits to organiz: these conditions that produce animals, as it is for you to unite flour and water, and allowing them to ferment, animal life is generated therefrom. But I will not refer to that here. The sheep goes direct to the elements for wool-the grass. Is man kes powerful than the pupy sheep? Can't he go to the elements, too, and obtain wool-in fac', obtain all those things which men on earth are dependent on animals.

Lucretus-Your reasoning perplexes me. Do you claim that spirits can go direct to the elements for those things they require?

for?

Spirit-I do. Is not their power equal to the animal's on earth? The process on earth was wisely arranged; but what is adapted to carth, would not be for the Spirit World. Here we go in many instances direct to the elements themselves for a supply. No God made that beautiful villa yonder. Spirit mechanics, they who understand those laws that enable them to evolve from the elements everything that they need, are the ones that did the work. Whereever you see a work that bears evidence of design in the spiritual or material worlds, you will flad man connected with it, and they point significantly to him as the organiz r thereof. This is as far as our knowledge extends. The Negro thought he had found God, when he visited that palatial residence on earth, and you, a wise sage of carth, thought you had found a work of God. when you saw that beautiful villa in the Spirit world. You will now have ample opportunity to search for the being you are after. Lucretus .-- I desire to continue my investiga-

tions. Your assertions open to me a vast field

Spirit -- Not by any means. Prayer is only the aspirations of the soul, and when pure, re-

sult in elevating all the feelings. But the prayers of the Chaplains of two opposing armies, that victory may crown the respective invading forces, only find a mocking response from those in the higher spheres that hear them. To those who find relief in prayer, in public or in the closet, I would utter no word of condemnation, but rather encouragement, for in those prayers, glisten the aspirations of the soul, and spirits seeing them, judge therefrom your real worth. To the children of earth 1 would say, be patient with the writer in this search, and he will picture your true destiny, inspire you with purer and holier resolves, and make you better prepared to battle with the trials of life. and I bclieve that all who closely follow the thoughts as given from week to week, will wish at their conclusion, that the position assumed may be true, for the true destiny of man will be unveiled therein.

To be continued.

Letter from G. B. Richmond.

"ANDREW JACKSON DAVIS DECLARES HIM-SELF NO LONGER A MEDIUM .- Mr. Andrew Jackson Davis, the great Sp ritualist, has fallen from grace and the high repute in which the Spiritual brethren held him. He has, according to their view, "gone back" on them, and could they do less than "get back" at him? In the Spiritual Monthly they pronounce his sentence, speeking in doletul language of his recantation. With much magnanimity they say : ' What motives prompted him to do this we are not able to judge, and do not mean to mirjudge.'

We c'ip the above from the Detroit Weekly Free Press of Jan. 31st, 1871. I do not think it would have got into the Press without some foundation. Whatever the facts may be, I think all readers of the JOURNAL should know them. Very reprecfully yours.

G. B. RICHMOND.

I see by an article published in a late number of the Chicago Republican, that A. J. Davis is accused of a recantation of his belief in Spiritualism, or its must important phase, spirit communion. You will oblige me and others by giving any information in your possession concerning the fucts in the JOURNAL, and as to what, is referred to as the "nine errors." Yours truly,

O. W. BARNAED. MANTENO, ILL, Feb. 7th, 1871

REMARKS.-Our opinion in regard to the position occupied by Mr. Davis might agree or disagree with the conclusions of others who read Mr. Davis' bocks.

Mr. Davis is abundantly competent to speak for himself. Our columns are open to him. His bocks are upon our shelves, and for sale to all who wish to purchase. The book from which Mr. Powell has drawn his conclusions, and got up such a glorification by the devotees of old Theology through the religious and secular press, is known as the "Fountain," and we will send it by mail, post-paid, to any one who will seld us one Dollar and SIXTEEN CENTS.

We are glad to know that old Theology is so

FEBRUARY 25, 1871,

Legislation Against Spiritualism.

In our last week's i sue, we piblished an article by Dr. Damont C. Dake, entitled "Chicago Medical Society," at the conclusion of which, was a paragr ph requesting the preservation of the paper, in view of a Remonstrance. which would be published in this number of the JOURNAL to be cut out and pasted upon a sheet of writing-paper, to be signed, and torwarded to some memb r of the Legislature, now in session at Springfield, Illinois.

Since that number was published, we have received nunerous requests from people in Michigan, to publish a like copy, suited for that State, as a similar movement is being made before the Legislature of that State, now in session at Lansing.

It is undoubtedly true, that the opposers of all the reforms of the day, are clubbing together to produre such legislation as shall most effectually crush them out. By a little persecution here, a little there, and a good deal more in some other directi m, they hope to most effectually accomplish their object.

It behooves every reformer to be on the alert. Through the supineness of reformers in all schools, the matter of legislation of the class now contemplated in this State, was allowed to go by default in the States of Ohio and Wisconsin. 7. 8

It is said by some, that the law will remain a dead letter if passed. That has not been the experience of several well-known and efficient dectors in Wisconsin. Already, a number have been fined and imprisoned under such a law There is no class of men so vindictive, one to ward another, as doctors when interest is at stake, and who can say that even they may not unite to persecute some poor healing medium, or some other follower of the Nazarene, and devout be liever, to whom promises were made, that even greater things should be done. than we'e done by hin.

We most respectfully, but urgently recom mend, that every subscriber cut out the printed protest, to be found on the 8:h page of this number of the JOURNAL, and pasts it upon a half-sheet of paper, sign it, and get every neighbor you can to sign it, and send it to some member of the Legislature at Springfield, Illinois, with a request that he introduce it into the House or Senate, and cause the same to be read and referred to the appropriate Committee without delay.

If you don't get a single soul but yourself to s'ga it, send it on. But be not fearful of results. Ten or twenty can be found in every neighborhood. All that is required for perfect success is a fair trial,-perseverance.

The Wonders of Mediumship.

Testimonials of Spirit Power.

MRS. A. H. ROBINSON :- The effect of some of your prescriptions in my case has been some-

"Who made you beautiful villa that I see from this place?"

"Spirit mechanics," his attendants replied. Lucretus .- Spirit mechanics? Spirit .-- Yes: those who can evolve from the

elements, the materials for a house, just the same as the acorn can evolve from the earth a tree.

Lucretus .-- Indeed ! I am amazed at this. Mechanics in heaven? Michanics in the Spirit World? I supposed that God made evervihing here.

Spirit.-On earth, many entertain similar notions. No one within the circle of my acquaintance have ever seen the being after whom you are so carnestly seeking. Lucrelus .- Well, I am puzz'ed : but tell me

for thought

Spirit .- Man on carth, makes a God out of those causes whose effects he either admires or dreads. You look upon the earth and the brilliant orbs that deck the firmament, as the effect of some cause, and you blindly ascribe that to an infinite God. Effects have a beautiful magnetic connection with their causes. The mechanic who builds the engine, imparts to it certain elements that forever stamp him as the builder thereof. Between all causes and effects there is a certain magnetic connec ion, which the advanced spirits can traverse. You on earth, in the primary stage of existence, ascribe to the cause of certain effects God-like attributes Now, the lightning flashes, the thunders roll through the sky like the noise of a cannon, and the pattering rain-drops fall, and then to complete the display, there appears a beautiful rainbow, arching the entire heavens! You. the children of earth, ascribed the cause thereof to a God. None but a God could cause the lightnings to flash, the thunders to roar, the clouds to send forth the rain, and then preject a beautiful rainbow in the heavens!

Lucreius .- Do you assert that these things are not accomplished through the instrumentality of God ? Didn's God cause these various phenomena?

Spirit-Many things are yet for you to learn. You are a mere child now; your mind is grasping, your sepirations towering, and you will progresss rapidly. [As you advance in knowledge, as you progress from sphere to sphere, you will find individualized intelligences behind all things, the nature of which you can understand, while you will erroneously ascribe a God to the causes of those effects which you can not see or comprehend.

Lucretus .-- You seem to do away with a God altogether. You recognize no supervising intelligence.

Spirit .-- I am simply making assertions as to what I know. I am not speculating at all. I have been in the higher spheres for many years. 1 have never seen God, and never expect to.] have known many, who have searched for him, who have traveled millions of miles, learned the language of distant worlds, conversed with the wise of other spheres, yet they have never found the God after whom you are searching.

Incretus .- But is prayer useless? Why does man feel such an instinctive desire to pray, if no God ?

Spirit .-- Praver is not useless : it has its effects. He who reverences any being that is pure and good, even if such is wholly imaginary, will be made better thereby. Man becomes like his thoughts. When the soul is going out in prayer, the thoughts and wishes of the heart for a season are pure, and the soul is made better thereby.

Lucretus -But no prayers are answerd. Spirit-Of course not directly. The pure prayer is answered only from the effects of the pure thoughts and wishes that go forth with it. Lucretus .- Then prayers are not altogether ucelers?

elated, and we will say to our friends, that it matters not whether the statement be true or false, that Mr. Davis denies spirit agency in writing his books. Spirit communion is an ectablished fact. The two worlds are daily becoming more and more closely interblended. Mediums are rapidly multiplying. The signs promised by that great medium, the Nazarene, as well as through Mr. Davis in his first book-"Nature's Divine Revelations," are almost infinite in variety.

Thank God and angels, the would-be AMERI-CAN ASSOCIATION OF SPIRITUALISTS and STATE ORGANIZATIONS BIE powerless. Neither can put the thumb screws upon A. J. Davis, or any other one, to compel him or them to acquiescence in imposed creeds or dogmas. Freedom of speech, and freedom of the press, is a glorious privilege we know well how to appreciate.

We know no leader in Spiritualism. The motto of the RELIGIO PHILOSOPHICAL JOURNAL is," Truth wears no mask, bows at no human shrine, sceks neither place nor applause; she only asks a hearing."

Give Brother Davis a hearing, and you will doubtless find, as you do in the books of all other authors, precious grains of truth-aye, more, many, very many, among a mass of rubbish and inconsistencies.

If Brother Davis shuns investigation, by and through the varied avenues that the present period affords, and clings to preconceived opinions expressed in his books, however often they may have been proven by facts to be erroneous, he will but fill his proper place, and verify that truth which he has so often uttered,-that the age of Daifying leaders,-aye, more, the age of leaders has passed.

Then what of it? The report goes out every now and then, that a Dr. Randolph, Rev. H. Melville Fay, Revs. Loveland and Leland, Prof. McQueen, or some other titled individual has renounced Spiritualism, or denounced obysical manifestations, or said a still more silly thing, which is contrary to every investigator's experience, y'z, that wise spirits are withdrawing from their communion with mortals. because, forsooth, some people can not appreciate spirit communion only as prompted by their love for gain,-a love for finding lost treasures, minerals, &c., &c.

These Reverend's and Professor's recan tations delight the credulous devotees of ignorance and prejudice, and we hope, sometimes, awaken a new spirit of inquiry among the liberalminded people.-ED. JOURNAL.

Our Subscribers

Again receive our thanks for past favors. Those who owe us, will please remember, that not less than five hundred and fifty dollars per week is required to defray current expenses; hence, the necessity of promptness on the part of friends who would sustain an independent JOURNAL,

-J. W Peters, of Portland, Oregon, thinks that a good lecturer and test medium would do well there.

what peculiar, and different from what I expect. ed. My health has not been materially benefited, but my mediumship has been wonderfully developed in the short space of time, since I have been using your magnetized paper, and in a direction unlocked for. I have all my life been quite mediumistic,-subject to seeing visions and symbols,-and have exercised considerable healing power, but the phase developed since using your prescription is personating spirits, and answering mental questions, which I am enabled to answer as readily as if propounded orally ; and through me have been given some as good tests as I have witnessed through the best mediums.

I feel that the influence developed will restore my health, and I will need no further treatment from you, unless it should be another magnetized paper, to assist me in my development. I have b en influenced by a Negro, representing himselt as very lame in one leg, who is very jovial and comical. He takes great pride in being called "Doctor;" says he can cure me, and his influence is certainly very invigorating, and while he influences me to burlesque the Negro character to perfection, I feel that he is more than an ordinary spirit, and a most powerful magnetizer, and I believe he will accomplish all he says he will, but if you should feel that I ought to have another prescription, you may send it and I will remit your fee.

I do not know whether or not you claim any developing power, but as such has been the ef fect in my case, I thought I would report the same to you.

Yours for humanity, E. M. HENDRICK, M. D.

Mt. Vernon, Mo., Feb. 13, 1871.

REMARKS .- Mr. Bliss, a spirit who belongs to the circle controlling Mrs. Robinson, has most wonderful powers for developing mediums. Through the positive and negative forces imparted to the paper, the healing spirit referred to, is doubtless brought en rapport with the sick man to cure him.

FROM A MOTHER.

MBS. A. H. ROBINSON :- Yours of January 20th is duly received. I thank God and take courage, for my daughter is surely gatting better. Her menses, which heretotore caused her such intense suffering, now produces no pain. We now have full confidence in you, both as a lady, and a friend to suffering humanity. May God ever bless you, and the good angels direct and aid you in the truth and love of our Cleator, is my prayer. Please write soon,

Respectfully, in love, Mrs. S. H. STARK. Hudsonville, Ill., Feb. 5th, 1871.

Lettor of Fellowship,

The RELIGIO PHILOSOPICAL SOCIETY, on the 10th inst., granted a Letter of Fellowsh'p and ordination to Sister L. V. Tappan, of Washington City, D. C., constituting her a "regular minister of the gospel," which legally clothes her with all the powers and privileges for solemnizing marriages, and other purposes, possessed by "ministers of the gospel" of the most popular churches in America.

Letters of Fellowship are granted to all lecturers upon Spiritualism, in good standing, on application to said society.

Address S S. JONES, President, care of this office



The Journal.

This week the JOURNAL will be found " chuck full" of food for the mind. The address by Emma Hardinge is a grand one, and will pay perusal. "God in the Constitution," by Hudson Tuttle, is really an able ar icle, and one that will do good. The essays and letters by Geo. White, A Subscriber, Ic noclast, George Haskell, and A. A Avery, all contain 'something of cspecial interest. The Physical Manifestation, as related by Dr. Haskell, show that mediums are multiplying. We hope to hear from him again on this sutject' The Back notice of the "Hollow Globe Theory" contains some start-ling announcements in regard to volcances. "The Tread of the Invisib'es," and other articles on first page, and the D-partments of Brothers Childs and Wilson on fifth and eighth pages, will well pay perusal. On fourth page will be found the "Search After God," and other editorial items. The' Vices from the People" on the second page, show that a great interest is being manifested in our "Searc's."

Latest Reports from Springfield, Illinois.

The old school doctors are making a desperate effort before the legislature to get a law enacted, to fine and imprison all who heal the sick and set a dislocated limb, unless they have a diploma from their schools ! Poor old grannies ! But more contemptible still is he that belongs to a reformatory school, and yet lends his inflaence to aid such a movement.

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No Name.

We are in receipt of a letter from Like Mills, Wis., inclosing \$1,75, and ordering books ; also one from Grawfordsville, Ind., with 75 cents ; another, from Columbus, Ind., containing \$1.08. Neither letter is signed by the writer, nor any address given. Comment is unnecessary.

Take Notice

Mr. J. R. Francis will be in Olathe, Kingas, during the month of March. Letters should be di. rected to him at that p'ace.

Personal and Zocal.

-The worthy and liberal brother who set us fifieen dollars, with directions to send a copy of the "Biography of Satan," by K Graves, and "A Revelation of Departed Spirite Among the Shak ers," to a number of orthodox clergymen, has our thanks, and will also, probably, have the thanks of some of the reverend gentlemen, and will be consigned to eternal fire and brimstone by oth ETS.

-H. O. Bigelow writes that a good lecturer is needed at Salt River, Mich.

... "Rebecca ; a Woman's Secret," is growing in public favor each year, and has already passed through several editions.

-Mrs. C. L. Pierce writes a letter in pencil, and sends fifty cents for a trial subscription to F. J. Deckow, New Albin, but gives no state. Dear sister, write and give the name of the state, and accept our thanks for your good intentions.

-Dr. R. P. Fellows, of whom Brother Haskell speaks so favorably in this week's issue,

Zhiladelphia Department.

3Y HENRY T. CHILD, M. D Subscription will be received, and papers may be obtain dat wholesale or retail, at 634 Race street, Philadelphia

Alice Carey.

G me to the ho ne of the piets,--: he land of the beau'iful!

Miss C rey was the daughter of a Western farmer and his wife, who lived near Cincinnati, Ohio, where she was born in 1820.

Her mother, a noble and true woman, of strong and finely calcivated mental powers, passed on to the spheres many years ago, leaving a large family of highly intelligent children.

We have had only a slight personal acquintance with the sisters, Alice and Paebs, were more istimately acquainted with a sister, Mrs. Swift, who passed over the shining river som e years ago, after a long and painful illness, in which at times she was under our cure.

With Mrs. Swift we inquestly saw their mother, who was much drawn to this sull ring and sensitive one.

That mother realized that it was grand to have such daughters, who could tell the in-spirations, not slone from her pure, and loving spirit, but from the poel's beaven, out of which flowed to them sweet and melodious songs, ever breathing high and loving lessons to humanity. Noble in their womanhood, true to their high mission, these pact sisters have sent out their songs to cheer the world. May a double portion of their spirits fall upon the lone Pache, so that her songs may still he sent forth to bless the world. Thousands of nearts will send their warm sympathics to her in this hour of her trial, for their names were twined as one in many a household. May angel presences be nearer to thee our sister, and m ke the path smooth and brighter with their loving inflienc.s.

Truth, the Food of the Mind and Soul.

The mental and spiritual natures of man are sustained in a manner similar to that in which the boly is, by elementary and material food which greato sus ain and build up its tissue.

Thus, food taken i to the physical syst m gratifis the taste, plaases the pa'ate, and exhilarates the system, at the same time that it leaves unconsciously a more permanent and sustaining power therein, that renews the waste of life and maintains the integrity of the physical system So of the reception of new truths adapted to the mind or spiritual nature, and these two natures differ, the one being coldly intellectual, and the other 15 spiritual in its character. When apprepriate truths are r. ceived by these, a sense of gratifica'i in and exhilaration is felt, and something is deposited in the mind or spirit, which. though not coneciously perceived, remains like the elements of nutrition in the body to build these up, and maintain its integrity. This is one of the beautiful analogies and correspondences in nature, which may be readily comprehended Old and familiar truths, like the food of the past, may cease to gratify the palate of the mind or exhilarate the soul, but they have deposited their very element in the substance of our being, and thus have laid the foundations of that structure, which is to receive all the grand and beau ifal

truths of the ever unfolding tuture. The pathway of life, as it opens before us

THE JOURNAL.

We are desirous of preserving a complete file of the JOURNAL from its commencement, and want the following numbers to make it complete : vol. IV, number 16 July 11 h, 1868, and number 17 18, 19, 21, 24, 25, and 26 Eight numbers. If any of our triends have either or all the above numbers that they can spare us, we will be be much obliged if they will send them to our address, 634 Race St., Philadelphia.

Amusements.

CRO.BY'S OPERA HOUSE MATINEE

On Thursday, Feb. 16 h, a grand benefit was given at this popular p'ace of resort, for "The Little Church Around the Corner." The incidents that led to this benefit can be briefly stated. Geo. Holland, an old stock actor of New York city, died. The Roy. Mr. Sabine, a minister of an aristocratic church, was requested to preach his faneral sermon, but sneeringly refused, and said : "There is a little church aroun 1 the corner." The pastor of that little church was called upon, and willingly performed the last sacred rites over the remains of the deceased. At this Matinee an ar istocratic ministry was rebuked, and a substantial testimonial, to the amount of \$3 000 given to "The Little Church Around the Corner." The Opera House was crowded, and thousands refused ad mittance.

MEFROPOLITAN HALL.

Saturday evening, Feb 18, Kate Field. "Dickens. Author, Actor, Man." Admission, 50 cents, re served seats, 25 cents extra. There is every indi-cation that her lecture on Dickens will attract as is ge and brilliart an audience as did her lecture of last season, judging from yesterday's sale of reserved sea's. The sub continues to day and to-morrow, at Cobb's Library, No. 29 Washington street.

DEARBORN THEATER.

Manning's Minstrels Popularity increasing. The fith week, with entirely new sorgs, ballads, etc., of the grast success, "Trip Around the World" The very laughable burle qua, "American Tourists; or, Paris During the Bombardment," First week of "High Art." Monday Fe . 20, B nefit of Ben Cotton. Production in a style of uncx smpled splendor, with everything new, of a great new burle-que, entitled, "The Mermaid of the Lakes; or, the Demon Under the Tunnel." Dearborn Theatre is now one of the coziest places of amuse ment in the city Th perform nees always close in time to allow patrons to get home in good season.

GLOBE THEATRE

On Desplaines, between Washington and Madison of perpendice, downed warning on the mainton attraction. Montay evening, Feb. 1:), ever gement of Miss Kate Fisher, who will appear in her cele-bra ed character of "Maz ppa; or, the Wild Horse of the D.sert," introducing her renowned horse, Wonder. Wednesday and Siturday Matinee at half The enterp ling manager, Allen, has nast two. made the West Side Theatre a success. None but stars of the first meril appear on his boards, and his stock company is unexcelled.

HOOLEY'S OPERA HOUSE

59 South Clark street. Abbott Pantomime troupe. "Hanky Panky." Houses crowded night-ly. Unsworth, Eugene, Griffin, Rice, Mulligan, and Mammoth Company. "Lucretia Borgia." We have always felt the want of a first class minstrel troupe, such as all the larger Eistern cities sup-ported. Hooley saw this want, and his efforts to fill it have been a grand success. The house is finely fitted up, and now stands unrivalled in the West. Our citizens are daily showing their appre-ciation of the spiri ed enterprice of its projector.

AIKEN'S MUSEUM

Frank E. Aiken, proprietor and manager, Fri-day evening, Benefit of Professor Geo, Stevens, "Jezebel; or, the Dead Reckoning" After which, Herr Reidermann and Professor Geary in a grand musical milange. To conclude with "The Convict's Vengeance; or, Life in the Bush." Mr. Aiken, the energetic and efficient minager of the Museum, might be envied and emulated by the other man. agers of the city in the way in which he has ca-tered to the changing Western mind in his rapid production of new plays.

NEW ADVERTISEMENTS.

TO THE WORKING CLASS .- We are now prepared to furnish all classes with constant employment at home, the

furnish all classes with constant employment at home, the whole of the time, or for the spare moments. Business new, light and profitable. Persons of either sex easily earn from 50 cents to \$5 per evening, and a proportional sum by de-voting their whole time to the business. Boys and girls earn nearly as much as men. That all who see this notice may send their address, and test the business, we make this unparalleled offer. To such as are not well satisfied we will send \$1, to pay for the troable of writing. Full particulars, a valuable sample, which will do to commence work on, and a copy of the People's Literary Companion-one of the largest and best family newspapers published---all sent free by mail. Reader, if you want permanent, profitable work; address E. C. ALLEN & CO., AUGUSTA, MAINE, v9 n17 Sm.

ANALYTICAL CURE.

D.R. DUMONT C DAKE'S SP.BITUAL MAGNET-IC MEDICATION -- purely vegetable for the speedy cure of the following complaints-remedies furnished for ore month's treatment: Catarth, \$10; Asthma, Throat, Lung and Heart Difficulties, \$15; Rheumatism, \$15; Liver and Kidnev, \$16: Dyspepsia, \$16; Diseases peculiar to Females, \$15; Epileptic Fite, \$15; Weak and Indamed Eyes, \$0; Ulcers, Fever Sores, \$15; Piles, \$10; Seminal Weakness es \$15; Dis-eases of the B ain and Nerves, \$15; Diseases of the Skin and Blood, \$15; Incipient Consumption, including Galvanic Plates, \$16; Patients at a distance success-tully treated. Medicines sent by mail or express, Sat-istaction guaranteed. Permanent address, 545 Wabash avenue, Chicago. Dr. Dake's mode of prastice is unknown to and unlike in

Br. Dake's mode of practice is unknown to and unlike in detail any other physician's, HIS GREAT SUCCESS ATTESTS HIS SKILL.

These who cannot consult in person (with each order) send a simple statement of condition, age, and sex.

FARMERS.

Who have never rece'ved the gennine Ramsdell Nor way Oats direct from us should send at once for our Great Credit Offer. There is no longer any excuse for being imposed upon by getting sparious, mixed, and rejected seed which is being offered, as our terms are within the reach of all. Remember that where one bushel of gennine was sold last year, three of counterfeit was sold, and the crop from it is now for sale at various prices, from one dollar upward. Address Q. W. Ramsdell & Co., 41 La Saile St., Chicago, Ill., or 612 N. Fifth street, St. L. ui-, Mo.

MRS. M. L. SHERMAN,

The unparalleled psychometric render, will give delineas tions of character. Her powers enable her to give the leading events of the future as well as those of the past. All letters enclosing photograph, stating age, month of birth, occupation, favorite flower and animal, and whether single or married, with two dollars and return stamp, will be answered by return of delineation and photograph. Address her at No. 806 South Clark St., Chicago Ill.

\$5 TO \$10 PER DAY MEN, WOMEN, BOYS and GIRLS who engage in our new business make from \$5 to \$10 per who engage in our new onsiness make rom 53 to 510 per day in the rown localities. Fall particulars and instruc-tions sent free by mail. Those in need of permanent, profit-able work, should address at once. Groups STINSON & Co., Portland, Maine, 99n17-3m,

MRS. LAURA G. RICHARDS,

PSYCHOMETRIC, BUSINESS AND MEDICAL CLAIR-VOYANT, from magnetic influences of iock of hair and pho-tograph. Terms, \$2 and two stamps. Medicines sent if de-sired. Written communications from spirit friends by means of the same 92 Biotured statured. f the same, \$3. Pictures returned. Address P. Q. Box 1219, Binghampton, N. Y. of the same. 83. v9 n18-61.

> NEW IDITION-BEVISED AND CORRECTED THE VOICES Three Poems.

VOICE OF SUPERSTITION. VOICE OF NATURE.

MRS. A. H. ROBINSON,

Healing, Psychometric and Business Medium,

5

148 Fourth Avenue, Chicago,

Mrs. ROBINSON, while under spirit control, on receiv ing a lock of hair of a sick patient, will diagnose the na. ture 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 curlosity, 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 a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of hereoi she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the FOS TIVE and NEGATIVE forces latent in the system and in Lature, This prescription is sent by mail, and he it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be ; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease. Mrs. Romnson also, through her mediumship, diag-

noses the diseases of any one who calls upon her at her residence. The facility with which the spirits controling 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 ar, but as a psychometric, test, business and trance medium

Terms :-- Diagnosis and first prescription, \$2.66: each subsequent \$1.60: Psychometric Delineation of Char-acter, \$2: answering Business Letters, \$3 The money should accompany the application. to insure a reply.

CAN'T BE DISPUTED.

Messrs. Wilson d St. Clair, No. 34 Dearborn street : GENTLEMEN: In justice to you, as well as myself, I take this occasion to express ny hearty approval of your weather guards. The fact that scattedly a week basses that something of the blt d is not presented at your weather guards. The fact that scarcely a weak hasses that scarceling of the kit d is not presented at ray office for at proval and recommendation and gene-rally something that merits heither), has somewhat bi-as d my mind, and wear your weather guards were presented. I examined them enspicionsly, if not very thoroughly, and only reluctantly consented to try them in my drawing-room windows: the result, however, has been most satisfactory, and I confew myself entire-ly at fault in my first decision. The testimony of the entire household is first your patient window-stops and door-cu-hich is an entire success, and juite an indispen-sable requirement in every building. They exclude the 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 pointed, it was as warm at the windows as in any other part of the room, in fact, the temperature was perfectly conalized throuchout, which has sometimes been impossible in other rooms in the house. My wife is expected by pleased with them, and takes them applied to all the other wind we and doors in our house. Yours very truly, O. L. WHELDONE, Architeet.

O. L. WHEREO E, Architeet.

We have used the above named weather goards, and can endorse every word that is said about them. Mesers. Wilson and St. Clair are honorable men, and will deal honorably with every one. We have known and dealt with them for years. [ED. JOUENAL. v9n21 6t

PAPER DOCTOR.

DR. J. WILBER, MAGNETIC PRESIDENS of Chloage, will remain in Terre Haute. Ind., till further notice, having taken new rooms over Pence's Drug Store.

He will be remembered as the man performing so many wonderful cures all over the Chited States, with his Magnetized Paper. v9121-tf.

come West.

-Harry Bastian, one of the best mediums for physical manifestations ever before the public, and a gentleman, too, in every sense of the word, is meeting with marked success wherever he goes. J. P. Cowles, writing from Ottawa, Ill., speaks as follows in reference to his searces at that place: "Mr. Harry Bastian, accompanied by Mr. Ira Dayenport, has just closed a series of seances in this city, which have, in a quiet way, excited an in-vestigative interest. Spirits came and talked with us, and for the first time in my life I was introduced to a spirit. The medium was tied by experts, and pronounced well tied. For two hours we had va-rious manifestations, which were astonishing and with the success their cause demands."

Mr. Bastian is going to Clear Lake, Iowa, and can be addressed there in regard to engagements for lowa and Wisconsin.

-M. B. Graven's learned and vigorous work entitled "Oriticism on the Theological Idea of Deity" is attracting considerable attention.

-Miss Lou Hopper, a clairvoyant medium, at the conclusion of Mr. Howe's lecture at Crosby's Music Hall, on Sunday last, gave a description of many spirit friends. Synopsis: Mr. Tiliston's wife was accurately described, -even the color of hair and eyes. A spirit friend of a gentleman in the audience, who passed away after a severe illness in the South during the war, who, just before his death. cent papers and a gold watch by this fr end, manifested himself. Miss Hopper turned to the gentleman, and said :

"I see a spirit by you. He sent a gold watch and papers by you to his family. I hear the name of John Wilson"

The gentleman, who was an en'ire stranger to Miss Hopper, arose and declared the statement correct. Said he had the receipt for the papers and watch in his possession, and that the name was correct. She described many spirits and gave many tests, acknowledged not on'y by friends, but by skeptics, who rejoiced that those whom they had called dead, were still among the living, to speak of their immortal home, and of unbroken cords of love and friendship which units the spiritual spheres with the mundane. Miss Hopper and Mrs. F. A. Logan, who is a well known advocate of Spiritualism, will in company, visit the principal towns in Central Illinois, lecturing and holding public scances wherever halls and homes are fur nished for them,—trusting to the liberality of their audiences to defray traveling expenses. Calls will reach them through this office. They are calculated to do great good.

-"A Kiss for a Blow," by H. C. Wright, and the Vine Oottage Stories, comprising "The Little Flower Girl," "The Orphan's Struggle," and "Little Harry's Wish," are fascinating and useful books for children.

-P. H. Sanderson, please write us again, giving post office and state, which you neglected to do this time.

-Mrs. F. A. Logan gave an address and beautiful inspirational poem before the Chicago Children's Progressive Lyceum, on last Sabbath, which were calculated to inspire both great and small with deeds of benevolence to the poor and needy of our city, especially to those who can not attend the Lyceum for the want of suitable clothing. The poem purported to come from a little girl who died in New York of hunger and cold a few years eince:

Whose heavenly home is bright and fair. No more on earlh she'll roam ; For there, from storms she is secure, And the orphan finds a home

presents three gravd features, closely allied to each other and yet distinct and discrete in their characters. The religion of Spiritualism teaches more prominently and boldly than any other religion has ever taught, not only the beauty, but the absolute moral necessity of cultivating the physical and developing it to the highest standard of perfection by the use of proper food and drink, and by a careful observance of all the higher laws which relate to the body. It teaches also the necessity of intellectual culture and training as an essential part of real happiness and true religion,-and, la tly, the most complete and perfect unfoldment of the spiritual or soul-nature, which grows and unfolds by the percep-tion and appreciation of grand ultimate princip'es that are beyond the scope of the intellect alone.

The parallel which runs between these is such as to clearly indicate that they are fed and nourished in a similar manner, and especially does this reveal to us the importance of having fresh, living inspiration to feed the soul-nature, so that it may grow and become unfolded in all its grandeur and beauty. The higher the nature the less continuous but not less absolute is the necessity for feol. The body soon perishes without it, The mind and soul cin not thus perish for want of food, or man would have disappeared from the earth ere this. They, however, b.c.me dwarfed and retarded in their growth when they are deprived of proper food as it is demanded.

Even when impure food is taken into the body, it selects with considerable care those portions which are best adapted to it, still its powers do not enable it to reject all improper elements and compounds, and when these are taken, the foundation is laid for disease which will sooner or later manifest itself, and it requires a long and painful effort for the system to throw off these impure elemen's.

Oar mission in this life, as we walk this beautiful green earth, with its abundant and manifold treasures, is to select those only which are adapted to our highest wants, and calculated to build up and unfold a harmonious and beautiful instrument through which the soul and mind may discourse sweet music all along life's journey. So of the mind-there are gross and inharmonious elements around it, and it may take in something of these, and thus become like the body inharmonious and diseased in its manifestations.

The soul does not take into itself any impurities, but it is retarded by gross and impure surroundings.

As the body through the healthy process of life is continually throwing off these impurities which have entered into it, so do the other natures continually eliminate that which does not meet their highest wants.

As we cease to do evil, we must learn to do well. This is the sum of all wisdom, in all departments of our being, and when we realize the true grandeur and dignity of our lives, and concentrate our efforts continually toward perfecting the body as a musical instrument, a haro of a thousand strings, and of unfolding all the powers of the interior nature, so that it may use this instrument, then our lives shall give out a sweet and holy anthem of praise and joy. When all are thus fed and nourished with the highest food, and raised to the best conditions which we can realize here, we have fulfilled our earthly mission, and can recognize something of the beyond.

It is because humanity has risen toward this plane, that mediumship has become so common, and is now blessing the world by its beautiful revelations in all departments of life, teaching us to find the food fitted for each portion of our rature, and, above all, inspiring us with the recessity of providing suitable food for each ac-cording to the highest demands of the system.

CROSBY'S OPERA HOUSE.

Last night but one of German opera. This even ing, Friday, Feb. 17:h. First time in Chicago. Richard Wagner's grand romantic drama, "Tann hauser." Increased chorus and orchestra. Casi Increased chorus and orchestra. Cast with the entire strength of the company. Mad. Whit the entire strength of the company. Mad. Lonisa Lightmay, M'lle Bertha Roemer, M'lle Laura Haffner, Carl Bernard, Theodore Habelman, Edward Vietling, Wilhelm Formes, Adulph Franosch. To morrow, Saturday evening, Feb. 18 grand f rewell night, "The Jewess."

M'VICKEB'S THEATHE.

Friday, Saturday, and Saturday Matinee, the thrilling and romantic drama of "Nick of the Woods; or, the Jinbenainosy." To conclude with the Irish farce of "H andy Andy" Mr. James A. Herne as Handy Andy. Lucille Western will short y appear. This popular theatre has achieved the success it deserves. In connection with the best stock company in the Northwest, the managers engage the very best talent in the field of star actors.

FARWELL HALL.

Y. M. C A. The concluding lecture of the sci-entific course. Prof. W. C. Richards, Friday evening, Feb 17, "Magaetism; or, About the Poles The lecture brilliantly illustrated. Tickets 50 cents, including reserved seats, for sale at box office from 9 to 12 and 2 to 5.

STAR LECTURE COURSE.

Free Masonry. Farwell Hali, Monday evening, Feb. 20, 1871. Joseph W. Dickinson, District At torney, Texas Subject: "Free Masonry. Its history. What the world is with and without it, and what it has done and will do for hu anity." The lectures of Mr. Dickinson have a peculiar interest for a great mass of our people. He should be greeted with an overflowing house.

FARWELL HALL.

Magic in science. Prof. W. C. Richards, A. M., Ph. D., will close his scientific entertainments in Chicago by a grand Matinee on Saturday af ernoon at 2 o'clock. Tickets, twenty five cents ; children, fleen cents.

THE PATENT METALIC

Clothes Mangle.

WE now offer to the people of America one of the cheapest and most useful pieces of domestic machinery hitherto brought before their notice. The Patent Mangle does away with old flat-irons,

Saves your time, labor and fire, and is so simple in its construction that your child can manage it, and with a little practice, mangle all the clothes in thirty minutes that require three hours with the old irons.

The Mangle will be packed and forwarded, etc., with full instructions, to any part of the United States, on receipt o \$2.50.

AGENTS WANTED.

RUFUS GOULD, P. 0, Box 273, Syracuse, N. Y. v9 n23 13t.

DENTISTRY,

DR. J. H. SMITH, NO. 299 SOUTH CLARK ST., Thica o, claims to be madified his profession, and warrents his work to give satisfaction. Propla from the country can be sapplied with now set of teach the same day an which they have orders. prowarrouts his work to give satisfaction.

VOICE OF A PEEBLA By Warren Summer Barlow.

THEIS volume is startling in its originality of purpos. Land is destined to make deeper inroads among sectar ian bigots than any work that has hitherto appeared. The Voice of Superstrition takes the creeds at their word and proves by numerous passages from the Bible that the

and proves by numerous passages from the Bille that fa-field of Mores has been defeated by Eatan, from the Garder of Eden to Mount Calvary i THE VOIGE OF NATURE represents God in the light of Rec-son and Philosophy—in His unchangeable and glorious at tributes. While others have too often only demolished, this author has erected a beautiful Temple on the ruins of Su-perstition. Judge Baker, of New York, in his review o this poem, says: "It will unquestionably cause the author to be classed among the ablest and most glited didacti-noets of the age." poets of the age."

THE VOICE OF A PRELE delineates the individuality matter and Mind, fraternal Charity and Love. matter and Mind, fraternal Charity and Love. The book is a repository of original thought, awakin, noble conceptions of God and man, forcible and pleasing it style, and is one of the few works that will grow with it-y ars and mature with the centuries. It is already adurt, ed by its thousands of readers. Printed in beautiful type, on heavy, fine paper bound i beveled boards, in good style; nearly 200 pages. Price \$1,25, postage 15 cents. Very liberal discount to the trade For sale by the RELIGIO-PHILOSOPHICAL PUBLISE ING HOUSE, 189 South Clark St., Chicago, Ill

Who are They ?

QUITE A NUMBER-Our friends are most urgently 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 in a 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 mater, most emphatically meaning that payment is expected from subscribers now in arrears, without delay. If any mistake is found upon careful examination of the account, inform up of the fact and it shall be arread if inform us of the fact, and it shall be corrected. If any one has been unfortunate, so as to make it any one may 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 subscribers, 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 offeuse to any one. It is a 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.

To rise upon some fairer shore, And bright in Heaven's jewelled crown

There is no,death ! An angel form

The dear immortal spirits tread,

9

THE LAW OF MARRIAGE

BY C. L. JAMES.

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

AGENTS! READ THIS!

WE WILL PAY AGENTS A SALARY OF \$30 W per week and expenses, or allow a large commis-sion, to sell our new and wonderful inventions. Address : M. WAGNER & Co., Marshall, Mich. v9 n23 6m.

J. BROOKS,

The Developing Mediam, is located at 148 Fourth Ave., Chicago, where he will develop those wishing to become mediums.

Farm For Sale.

FOR SALE A GOOD FARM BETWEEN JACK son and Adrian. Mtch.. worth \$19,509, for sale for \$5.509, 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 Lena, III., has gone to Obio (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 interview of the bar of the present post office address please advise 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 when we can help it.

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 indepeted for and paper in the ball of price, have ter the county, quite a cleaning out for one small town. They have the benefit of this advertisement free until they remit. Will some friend inform us of their present whereabouts.

W. D. THOMAS.

Where is he? He used to take the JOURNAL at Rich-mond, Ind., until he got in debt \$4,50 for it. Cheat the publisher out of what you owe for your newspaper How contemptible!

DR. L. PAPPA.

Who formerly took the Journal at Detroit, Mich., has left for parts unknown (so says his postmaster), owing \$4 for his paper. We hope some one will in-form us of his whereabouts, and also send him a copy of this wather of this notice.

C. DUNHAM,

C. DUNHAM, Brownsville, Mo., owes for the JOURNAL since the 18th 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 dolla and fity cents, which he justly owes, will be an earn-est of his being a better man in future. This notice will be discontinued as soon as payment is made.

GEO. H. BURT.

is made.

of Quincy, Ill., has taken the paper since the 5th of Septem-ber, 1869, and now the posimaster sends a notice that it is not called for. We presume he has become a member of some Christian (?) 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, Wisconsin, refuses to take his paper from be admost which has been taking the paper since the Lith of Feb., 1868, and his dues smonth to nine dollars. Had, he refused to take the paper three years ago, his con-science would probably feel easter to-day, as would also the pockets of the publisher.

LEWIS POST,

Parkersburg, Iowa, refuses to take the Journal from the of-fice,--owing \$2.75.

Died, at De Soto, Kansas, Feb. 5th. Mrs. Norton, wife of B. F. Norton, aged 38 years and 7 months.

There is no death I The stars go down

They shine forever more.

Walks o'er the earth with silent tread, He bears our loved things aw y. And then we call them dead 1

Bat ever near us, though unseen,

all the boundless universe Is life. There are no dead !

The Bostrum.

LECTURE XXIII.

On the Last Judgment. Delivered by Fmma Hardinge, at Harmonial Hall, Philadelphis, Before the First Association of Spiritualists.

Reported for the Religio-Philosophical Journal, by Henry T. Child M. D.

INVOCATION.

Oh, thou great and wonderful spirit, whom men have worshiped in every age as Jehovah, Jove, or Lord, Allah, Creator, Father,-how wonderful are thy ways! Our couls expand in-to admiration and worship as we gaze down the ages, and behold through the ever opening pages of thy scriptures, unwritten by the hard of man. how thou hast laurched into space countless worlds, and strung them together in magnetic lines of eternal harmony. The u hast upreared human dynasties, and swept them away with the noisless passage of time. Thou hast borne us upward on the wirgs of knowledge, until from the dark ages of savageism, we stand in the light of a divine revelation, and trace thee as the Uaknown,- the veiceless, viewless Architect, who has contrived, elaborated and sus tained this wonderful ball of earth. Oh, Father, we worship thee with every advancing page we turn in the book of eternal life. We worship thee in the least of thy works, as in the greatest; in the little violet, with the dew that moistens its cup, prepared by thy kind hand. We hear thee in the rustling of the dying leaves of winter. We feel thee in the stirring brecze that fans our cheeks. We see thee in the glancing motes that dance in the summer sur beam. We know that thou, that fillest all space, art here. We know that in this place, where a part of thy creation is assembled, thou hast built thy church. To thee, our great High Priest, we consecrate the services of this hour. To thee, on, ministering spirit, we dedicate all we are, and all we have, and ask of thee to enlighten these minds, that they may be permitted now to turn another page in the eternal bock of wisdom that thy hand hath written.

LECTURE.

We propose to speak of a well-worn subject, -ore that for ages, has engaged the attention of markind, and which, even from these lips, has often been familiarized. We speak of that which theology has defined as "THE LAST JUDG. MENT."

We select this theme because it bears peculiarly on that position of the religious world, at which we have now arrived, and on these peculiar teatures of ecclesiastical history, which give us, as we believe, the inevitable assurance that a new ministry is at hand.

We speak of it, too, not with any purpose to discredit or destroy ideas which you have esteemed as sacred, but rather to show you how every theological idea is a fragment of truth. founded, laid up, and stored away in the human mind by the Supreme Spirit, who, in his own good time, gives us vew revelations as we are ready to receive them, but never destroys the worth and value of the old. We purpose to se-lect this vestige of old theological belief, because it especially belongs to the subject of which we are treating, the signs of the times, the religious demands of the age. To do this effectually, we shall briefly review the theological idea as it has been accepted and as it is now taught in the churches.

If church worshipers have advanced in their belief beyond this idea ; if they would tell you to day, "Oh, this was of the iden time; we know none who accept this idea in these latter. times," then there is a greater need for a new ministry, a ministry that will preach what they mean, and teach a truth rather than an ancient absurdity, because it is accient. We want a ministry that will lead the people and not be directed by popular opinion; one that is able to present and explain all that they preach,-not one which simply repeats old myths until the people have grown beyond them, and they are compelled to reform their doctrines, lest their flock should grow too large for their shepherd. It is with these views that we insist on reviewing, one after another, the ideas which we reject,-for we reject them, and we must. The very worshipers who this day are told they must tremble at the last judgment, know that their preachers don't mean what they say. We do mean all that we say, and a great deal more than the infinite spirit has thought proper to entrust to poor, faltering, fallible human lips to Gay. The last jndgment, or rather the belief that man must be finally judged by a persor al God, and judgment pronounced upon the earth when its uses are fulfilled, and man no longer inhabits it. This idea arose from the perception of mankind of a universal truth. When, in the infan. cy of the race, man must discover what God meant in creation, they must search throughout his scriptures to find the purposes of his writ. ing. Then they must take the kingdom of heav en by viclence, and were determined to know of themselves, who they were, what they were, and whither they were bound. Then God answered them in the revealment of eternal law, and showed them that there is judgment pronounced upon every act and decd. They then looked further, and basides the inevitable consequences of retribution which every deed incurs, every act of life shows,-besides these, they foresaw that for every blossom,-for such a life as that of this little violet falling from my hand, dead,-there was a special use in its existing, and a special judgment pronounced upon it when it has fulfilled the purposes of its being. They saw that this judgment was written upon all creation ; that there was not an atom nor a world, a grain of dust nor an astral system, but what performed a special use, which was done and fulfilled; and in regard to a record, a fresh book of life to set forth the thought. Thus reasoned the sages of old, and the allegorical figures in which they expressed their wisdom, have been converted by the sages of modern times into accepted truths. The men of old wrote in the spirit; the men of the new take the letter, and you see what they have transformed the providence of God into, in the idea of the last judgment. They tell us that, born as we are into a destiny which we have not sought, which we have not inaugurated, receiving-as you and I must do alike-what we have not sought, a brief span of being forced upon us, made either a child of darkness or a recipient of virtue,-no matter which we are, but subject to the laws of being-such as we are, we appear for a brief moment upon this sphere of existence; we play out our little lives; we perform our part during the revolution of one turn of the sand glass of time ; a certain destiny is forced upon us-and then we die. Age after age has passed away since millions have thus expanded for a single grain of time, and died. Some have lived ten thousand, some ten million of years ago, but all go to the same destiny, according to this theological standard, or test. They sleep in the ground, for the last indgment hangs upon the resurrection of the hody.

speaking, a long sleep and rest, the termination of which none of our finite teachers can undertake to say when it shall be,-but judging from the past, it may be for millions of years,-and then sounds forth the trump of the resurrection angel, and forth from the scattered dust, forming and re-forming during the succeeding thousands, and even millions, of generations of the past come forth, the spirits of the dead,-and upon all and cech,-not one of which is the dyplicate of the other, not one of whom has performed the same mission, or repeated the same life experiences,-one of two sentences is passed, -- sternal terment, or eternal happiness ! This is nothing commensura'e with the life action or special charre er; nothing proportioned to the mere speck of existence that the spirit has lived; nothing prop rtioned to the destiny forced upon it very often; nothing proportioned to its acis at all.

I do but review this vision of the last judgment, for the purpose of showing you how God's most solemn, beautiful, boly and instruc-tive truths have been perverted. How much depends upon the thinkers, the worshipers, the true believers in our Father in heaven, to rcdeem his sacred purposes, his holie t teachings, from these dark and terrible mistakes.

I repeat again that these are the terchings of the churches, and if churchmen have outgrown them, it is only the greater evidence that we need a new ministry to teach the people. They preach it as a part of those coclesiastical acts of f.ith and acts of belief, which every churchman is compelled to acknowledge ere he is permitted to go forth and attempt to pervert the people's minds, by preaching what he knows is not the truth.

This theological idea of the last judgment has suggested to the thinkers of the present day an irquiry into the fundamental principles from which it originated. Searching into these, we find a magnificent series of revelations concerning the true nature of judgment, splendidly illustrated, and crowned with the most sublime truth of all, by the revelations of spirits from beyond the grave. Permit me to show you how. step by step, we second on the ladder of progressive knowledge, from the lowest formation of matter up to a spiritual judgment.

We perceive now, by the revealments of estronomy and geology, that the time was when our planet was an inorganic mass of crude fire mist. We know not in what space this vast, rudimental mass of inorganic matter moved,but something of its condition may be discerned as we behold those fiery, finning spectres that, from time to time, illuminate the skies, trailing their length of golden hair for millions of miles, through the dark blue expanse of the infinite. We learn from these something of the nature and condition whence came our beautiful planet. We nay judge from these marvelous sigh's something of the divine Creator's purpose. We may learn as we guage the heavens, and explore by night the footsteps of those shining children of eternity, that are elder brothers of our world, with their rings, their belts, and their moons,--all in the process of recording the planetary life which has been given to them,-we may learn something of our planet's destiny.

We know that the time came when this world of ours was called into an orderly and obedient nath with an orbit fixed for it, moving around a central sun. A judgment was passed upon its long trailing path of wild erratic light, and it was called homeinto the solar system of which we are a part. We know now how age after age, vast revolving cycles of time, periods which mock the efforts of the human mind in its attempts to grapple with the purposes of him whom it takes millions of years to raise his hand from off our earth, were required to do the necessary work.

is that in long cycles of time formations were in process, which, when completed, were sufficient for the period, and then udgment came, and God pronounced upon them the fulfillment of special periods, and he bade them die, and as they perished, they gave birth to other forms, and so creation rose at last from the inorganic to the organic, from the mere crystallizing rock to the grand and stately forms of vegetable and animal life of this period. First, nowever, small and simple, very simple in external expression, for the germinal life had not yet developed into regular forms; vast masses of vegetable matter floated in the ancient seas, and in the animal world huge monsters roamed the primeval fores:s. Judgments were pronounced on these, one after anoth r, and they passed away. In this period there was an expansion of life into morstrous forms, some relics of which remain to tell us that the same eternal law was moving in the same direction,-first in the atoms, then in the expansion of monstrous growths, and then the indensation into beautiful and orderly forms, All this required a series of many juigments, and we know they were pronounced, because we see the rents and ruins, the vestiges of old periods, even now on the face of our earth. We sce with what rude shatterings, with what terrific convulsions, with what awful catastrophies, Nature died. We see it as we behold the vast boulders dragged over thousands of miles, borne in the arms of the mig ty Ice King, torn and lashed and rent, as they were taken up from the mass of old primeval rock, dashed headlong from continent to continent, until at last it falls into the bed of death. Such is the history of the boulders that now cover the face of our earth. We know that fire and flood, storms and tempests, earthquakes and wild tornadces, have had a part in all these upheavals of the ancient time, and then we fied Nature subsiding and s bbing out the last death pang, and then riving into new and lovelier forms. This is the geolog-ical history of every strata that has been laid down all over the book of Nature. It is from such successive lives and deaths as these, that every blossom you now behold has been perfected. He alone can tell how many millions of years he has prophesied the birth of this rose that I hold in my hand; how many judgments he has pronounced upon the material that Nature laid upon the altar of sacrifice before him, ere he said, "It is finished." He alone can tell how often the floral germs of vegetable life have died and cast off the r outer forms, and have risen into fresh life and have presented their petals in beauty to him, and offered their forms for his acceptance, ere they became sufficiently perfected to create this violet. The history of this long line tells of ten thousand judgments pronounced upon the imperfect of old, until they were perfect enough to be fit for this age. Tc-day God's judgment is on all things, and it prophesics of fairer forms, that our mortal eyes may never behold. We have seen this in our own time, and it shall surely continue. I speak of the inevitable sequence of events, rcsulting from this principle of judgment of God in Nature. I speak of them in another department of beng,-even in human destiny. The time was, as the historian has told you, when there were called into existence, from some starting-point, gatherings of men, and then mighty kingdoms and powerful dynastics. We know that from Romulus and Remus, the twin brothers, of Roman history, wild savages in the midst of the seven hills, a civilization came torth, and a mighty empire that for the time ruled the world. Such was the germ from which sprang anew the supplanted dynasties of Hudostan, Egypt, Syria, Babylon, and even Jerusalem,-cach in!filing a special purpose,-some of metaphysical

and some of scientific instruction. Some laid the foundation of old religious belief: some planted the foundations of special arts, special sciences; to some were entrusted the rational interpretation of the destiny of mankind in one direction, and some in another. When all was done, and when each one had lived his life, and performed the services entrusted to him, judgment was pronounced upon him; he must no niore cumber the ground; he had fulfilled his purpose and was capable of no more. He saw the handwriting on the wall. He saw the spirit writing, " Mene, mene, tekel, upharsin." The dynasty must cease, it must perish, and in perish-ing, the kingdom was divided and given to arother. Think you, all that beautiful work has perished? Think you, all that spirit of the ages can ever be annihilated in the crash of falling ruins? No! that immortal power, by which they were erected, springs forth, Pl œ nix-like. from the ashes,

The plains of Palmyra and Demerara, in the desert, are only broken in their dim solitudes by the voice of the owl and the bittern, the fall of a splendid column, or the sinking of a ruin, and the murmur of the winds as they surge through the broken archways-the decaying relics of a grandeur and a power of which we have now no comprehension. Why, oh! why was God's judgment heavy upon them ?

Why were these colosesal forms of splendor and beauty stamped with decay, and compelled by the stern and relentless judgment of the Lord to perish? Their purposes were fulfilled. They were like the colossal monuments of olden times, only the expressions of man's strength, his vast physical power. They were not the work of that orderly mind which is exhib ted in our factorics, on labor saving machines, our dwellings, the industry of our pleas-ant homes and cottages, where the living world of to day is organized into systems, manifests itself in these various torms, and in our commercial relations, seeks to spread itself, in order to produce these fairer, purer, more useful and scientific forms.

The old must be removed ; all that was grand and noble in them we preserve. The ages cherish the memory of the spirit, and of the powers of the human mind, as expressed in these wonderful records of past grandeur. The magnificent Parthenon, the gigantic Coliseum, and a thousand other ruins, the beauty and glory of which has perished, have all left behind them relics of art and science, by which they were erected.

We have gathered up all that was worthy of being preserved. We have their philosophy, their music, their poetry, their painting, the principles of agriculture, the principles of sculp-ture, the principles of form. The large, the great, the cumbrous, the useless, are gradually passing away from the earth. God's judgment is on them, and nothing but the spirit remains,

The spirit being with us, we found our works upon it. We incarnate into more uteful forms; into more civilized dynastics; into more useful systems of commerce and trade.

We incarnate the forces of nature, very imperfectly understood, in the steam engine, in photo-graphy, in lithography, and in all the various means by which we enshrine the very forces of the elements into matter, by which the word of God is made flesh, and the Logos, or Wisdom, dwells amongst us.

In everything that our eyes look upon, there are the symptoms of judgments that are pronounced, and these are the symptoms of resurrections which are perpetually springing up before our eyes in the shape of newer and more useful forms.

We do not see this expressed in the life of man. Our heroes are gone. Our patriots are no more. The mariyra whose forms we still behold by the b'azing fires which consumed them, have perished from our midst, and make no sign. The great ones have vanished. A phantasmagoria above appears, in which their shadowy images pass before the mino's eye, in dreams, in visions of the night, in memories growing more and more dim, until they are lost. Even the strong, the giants of old, those of whom they tell us, in the fabled days, of such mighty strength that they must needs write them the sons of God,-their strength is consumed, their beauty has waxed weak,- all have passed, and we are fleeting phantoms of the present. We know we are but phantoms-this moment is mine, and now it has gone, and as the echo of my voice dies away, the past ceases to be mine. I am but a phantom. I am parting with the warm life, it ebbs from me every moment of my existence. I am drifting on, on forever to the shores of the unknown, leaving the past behind. I cannot collect even the least fragments,— they are gone from me,—they are mine no more. This is the destiny of man. Where, then, are God's judgements for us? Where is the resurrection for us? If sunlight and seusons, if starbeams and moonlight, all come again, all return, all things that have faded shall rc-appear. Nothing is lost in nature. Those p rishing forms, those splendid dynasties overthrown, those kingdoms destroyed, are all still with us. Not so with man, the noblest, the bes', the grandest, the ruler of creation. He disappears into the phantom light of that infinitude. from which we can not collect even the fragment of which I have spoken. Even the dust which we bear, the precious dust that we have carefully laid in the earth, is scattered to the winds, and the grasses which wave above the crumbling form, tells us that it is gone, that there is no resurrection for it. Must we indeed listen to the wild phantasy of ecclesiasticism, and wait for the trump of the resurrection angel to call us to life again. It is in such moments as these, that we fall either into the blank of annihilation and conclude that for us there can be no resurrection, or we are compelled to take she ter beneath the dark doctrines of ecclusiasticism. We are, however, not left comfortless. Even here in this most stupendous mystery of the destiny of the human soul, God leaves himself not without a witness. They come, the bright immortals, they come to rend the veil of mystery in twain, to reveal to us the eff of the solemn judgment passed upon them ; aye, judgment, for they are all in the judgment, and with it, too, they bring the glorious light, the ever progressive light of the immediate resur-rection of the soul. They have cast off the decaying garment. We may bury the body in peace, and give back reverently the dust which sprang from the fair green earth, to purify, and strengthen, and vivily it, until violets shall spring from the blue eyes of b auty, and roses shall blossom from the burning cheek of the blushing maiden,—we will let all this go; let the dead bury its dead, This resurrection principle of eternal life, is now proved to be a reality, and it is no longer a myth and tradition of the olden time to be resurrected, but it is the blessed ministry of those whom they have called dead, and now what do they tell us? A tew brief words only need I present to you, Spiritualists, as information upon this theme. Whi st they point to the harmonious chain of connection that pronounces judgment on our actions, they remind us of that which science has taught, I grant, but never taught us to go out with the destiny of the spirit. Science has taught us that the life of a man is a microcosm of the life of all things; that the life of a man is an inevitable history, broken only by thuse interterences produced by discase or accident. The nataral law of lite is birth from a little point,-the elab ration of the living creature

from a small tiny, nucleolated cell, known to no one but the Infinite, and he alone could have conceived a scheme which should call into being that powerful, strong and wonderful existence. which we call man, from a little tiny, nucleolated cell that we can scarcely discover with a powerful microscope, a single point in being, but that point is enough, it is inspired with spirit, and so it aggregates to itself the material neccessary for its existence. It grows, it becomes the full and perfect blossom ; the germ is now elaborated into a living creature, and the living creature expands by those principles to which I have so atten called your attentien, attraction and repu!sion, waste and repair, giving off the efficte, and aggregating unto itself the necessary elements of life, until it arrives at the full perfection of its uses, its powers, its vigor, and becomes a strong, living man. Then the same eternal and unknown law of being which alternates for-ever and forever, between attraction and repulsion, at length gives the largest extent of power to repulsion, and waste prevails over repair, and the form perishes, and even like the blossoms by which we have illustrated our Escending series of progressive lives, as this fades, there is no repair, no more strength comes, no more sustenance-so its form at last gives cff the life principle which is not able to sustain it longer,-a judgment has been pronounced.

From the hour when the strong man performed the strorgest uses of which his form was capable, judgment was proncuned, and when that form has outwrought all the purposes for which it was constructed, it must cumber the earth no more ; it must pass away from the realm of forms, and so it falls like the blossom to the earth. So does it perish, and like the arc ent dynasties of which we have spoken, like the mighty kingdoms that seemed built to last forever, like the systems that have perished, like all the varied forms of creation that yielded up all their best uses to the creative hand, and then passed away into other and fairer forms, so does the spirit of man, fully perfected, fully elaborated within the world of the form, spring up PLœnix-like from its ashes, and commence a fresh career as a spiritual man. Thus much of its earth destiny. For its spiritual judgment, we need to briefly rehearse those communica-tions so constantly poured into the ear of the Spiritualist, showing that the spiritual man at once enters upon a judgment.

Have you ever questioned into the relations of the spirit people and yourselves? "Oh, point where and how dost thou dwell?" Have you ever received, although, perhaps, in various forms of expression, any other answer than the one, "I am in judgment?" Have you ever questioned what that judgment is? Do you not find that as the grains of dust, the waves of air, and the drops of dew, combine to make up our external forms, so the grains of thought, the waves of mind, the drops of spiritual light, and even the smallest sympathies of spiritual purposes within us, have made up our spiritual bodies, and on these pronounced judgment? The spirit stands before no tribunal but that which the invisible G id has erected for himself within us. There he dwells. There he has uplifted his altar, and there he writes judgment upon every act we have done, upon every thought we have cherished, upon every motive that we have harbored, upon every secret purpose that we have had.

Here as we look beneath the material surroundings, they fall back, the curtain is drawn, the vail is rent, and we stand revealed to others, but to ourselves, for what we really are.

ers, but to ourserves, for what we really are. The great teacher of Judes said, "The light of the body is the eye, if, therefore, thine eye be single, thy whole body shall be full of light, but if thine eye be evil, thy whole body shall be full of darkness If, therefore, the light that is in thee be darkness, how great is that dark-

tion. I see the careless shepherd losing his charge. I see the imperfect workmen suffering for lack of skill. I see not a single act or deed that man has done, but God has written on it,

idgment. I hear the voices of theology-the old timeworn theology, the fragments, the broken fragments of old myths and traditions that are gathered to day and labeled sacred, and pre-sented to us. I hear them tamp ring with the prople's eternal welfare, endeavoring to put cff God's judgmen's to an illimitable time in the iuture, when they are here at present upon us.

Tc-night, should this voice sound no more in your midst; should the welcome summons for which I wait—the welcoming of the death angel; should his voice be heard, and the dear hands of my beloved ones, who have passed through the gates before me, be extended to call me home, where shall I stand? Answer, oh my soul; answer from thine own day-bo k,-relight the lamps that thou hast extinguished, and day by day, read over the deeds that thou hast done. There shall I be, whatsoever else I may seem here, there I am in judgment. I know that there is progress for me. I know this tremendous iudgment of the Iufinite is tempered with mercy, which has written progress for the spirit. I can trust to progress to illuminate my soul. I can not, however, trust to progress to wipe away the sins of the past until I have earned my reward,-lighted my lamps, and have created my sunlight. There is no confession here. I rcpeat there is no theological sponge to wine away those things for which we are in judgment. But there is a judgment for all that is past, for all our unfulfilled purposes. There is a udgment for every kindly action, for every tender look, for that loving grasp of the hand that thou hast given thy friend, when thou hadst no more to give.

How often we pass through life with nothing but tender sympathy, nothing but a kind word, nothing but a strong hand to raise up the fallen. It may be an unfulfilled wish which we deemed fruitless for each other's good.

There is a judgment for all these; it is part of our nature; it is a tribute for the spiritual body. this crown of light shining respiendently and beautifully, when we stand in the judgment and see there is a heaven and a hell within us.

This is the meaning of the judgment to which I have invited your attention, and I close, this morning, with once more adverting to that purpose which I can conceive, and which is faintly shadowed forth to all of you in the effort to in-augurate a new ministry. Is there not already a judgment pronounced upon the old? Shall not these effete systems which we have so fully treated and analyzed before your eyes,—shall they not pass away? Shall his mercy, purpose and written judgments upon all things, pro-nounced every where,—shall they be forever ma ked? Shall those ecclesiastical systems which are wringing wealth from people's peckets, and strength and might and learning from men who would be useful, who might be the people's teachers and leaders, their saviors from the darkness and ignorance,-shall all these be permitted to uphold the rotten systems that we see on every hand are crumbling to the earth? It would not be so, were there as wise and brave and strong and true reformers, as there are now clear thinkers.

You know some of the truths of God's scheme revealed to you by the searching analysis of spiritual communion. You know not how much strength has been lent to you to put these revelations into practice; but we do know that you have perceived the signs of the times point-ing to the crumbling of the old ecclesiastical institutions. We do know that the authoritarian teachings that bind the people down to other men's thoughts, are passing away. We have heard the clanking chains that have been put upon the human soul, and we know that the brayest and strongest human spirits have arisen in their might, and thrown off the shackles, They are the best thinkers; they are not willing longer to be worshipers under these ecclesiastical systems. They see that the day of judgment is on those systems; it is also on the political systems. We have seen it in this land. It is not more than six years since this same subicct, the last judgment was pronounced by your speaker, in which that judgment obvidualy pointed to the clanking chains that were biad ing the physical forms of your fellow men, and in which you were reminded then that you were passing through the furnace blast of transformation. That transformation was political; it was a great physical and moral reform; it has ended,-judgment has been pronounced by no trump of the archangel, by no voice of heaven penetrating the clouds, and sounding in your midst, "Let my people go;" but it was pro-nounced by the still small voice, that even speaks to man of human destiny, and crowds it down beneath the fetters of immutable law; and in the name of that voice,—in the name of that immutable spirit of law, the fetters were broken, and God's per ple are free! The same furnace blast of transformation is apparent around us, and may be the prediction of a great religious We hear the echoes of the strife coming from every land. Rome sounds the word, authority, and it penetrates the length and breadth of the land. Italy surging in vast conflict, and from high ecclesiastical domes all over Europe, comes the rumbling sound. In England, I have seen even physical strife within a few months in the struggle which is going on against the ecclesiastical authority of Rome. Where are you standing? Idly waiting in the transcendental enjoyment of spiritual revelation which you think have come, and yourselves are waiting until the tides of conflict shall sweep by,--until the mighty warfare shall overbear all? Take no back position in this great day of ecclestatical judgment. Spiritualists; I can not think but what the Great Spirit will demand of you usury for the ten talents that he has committed to you. We know that some of the brightest, clearest and grandest truths that have ever been revealed to man, have been given to you. You, can not be idle spectators of the surging waves of conflict, mental and spiritual, that are now overflowing the earth. It has been given us to preclaim the new dispensation. Since 1848, a day of political and spiritual judgment has been upon us. I close by earneally commending to you a careful review and consideration of this subject of God's judgment upon all things and all men, upon all purposes and all gifts, and last, though not least, upon the gift of Spiritualism which he has confided to you Spiritualists.

In order that there shall be a final judgment. there must be an eternal sleep, comparatively ness 1"

There are dwellers upon the threshold that come back and are seen by our spirit vision, with dark forms, and grovelling in darkness too fearful for us to contemplate without sorrow and we understand that the darkness proceeds from within, and that God's sun is on them; that his flowers bloom, and aramanthine blogsom of eternity spring up around their feet, but there is darkness in them-they can not see! They see not the bright angels that stand all around them. They see not the glorious light of creation. For them there is no moon, nor sun, nor stars, no beauty, and sometimes, heaven help them, they are without any companiorship. I have stood face to face with spirits that have lived for selt, and there they stood, nothing but self. What are you and I? Mere points of self in the great surging ocean of humanity, moving around and round with nothing but self-how could we fill that world? How could we make it fair and beautiful? What could we, with one little speck of self alone eff.ct?

Yet, when we cherish this love of self, and nothing but self, we carry nothing but this with us into the Spirit World. We must return dwarfed, cramped,-miserable specks of selfish existences, that we have made ourselves. It is so of every passion. It is so of every thought,it has God's solemn judgment written upon it in etcrnal and immutable law. It is for this reason that I have pressed upon you to day the analysis of His law, as revealed in judgment. But will they tell you no man is bright and fair and beautiful? I do know that the little child that passed from my side, upon whose blooming cheek and ivory brow, no stamp of sin was impressed,-Iknow all is well with her. I know that the friend who passed from me-the unselfish, self-sacrificing strong man, who lived only for another, whose whole labor and strife was the blessing and benefit of others, I know thet all is well with him. I know that the sunlight of his great heart, and the wisdom of his mighty spirit, will bloom in the eternal colleges of the better land, and that he has taken his degree as a full grown spirit of earth.

I ask not for them, the patient toilers, who have borne in solitude and loneliness, a life of martyrdom,-those that have pressed the anguish and pain, and suffering of a thousand years into one little life, perhaps obscure and unnoticed. They have passed from my sight; they have passed into the land of light for which their bright and purified spirits were fully prepared. They have carried with them, that which is like a firmament of stars; they have received upon their shining heads a crown of sunbeams. Their white feet are treading the flowery paths which every act of their blessed lives have planted. I do follow with fear and apprehension, the laws of that stern and immutable judge, who has written consequence upon every act. 1 follow the unhappy arunkard. I follow the angry man, the cold-hearted man, the hypocrite. I follow him who has never raised his soul beyond the groveling pursuits of earth. I follow all these, and when they return to me with sullen and contracted brows; when they repeat to me the dark and fatal story of their lives; when they moan out with bitter regret that they had not known of the reality of the judgment; that they had not to wait for the final judgment of old theology; that they had not, as they put off their bodies, put off all the memories of the deeds they had done. When they come back to me in the darkness and sorrow of this pitiful lament for the shipwreck of their lives, and charge these consequences upon the false teachers that have misled them, then it is that I would proclaim aloud to the whole world the stern fact of God's immutable judgments !

L see the imperfect building fall. I see the old decaying ship go down to inevitable destruc-

BENEDICTION.

May the blessing of the Great Spirit be upon you. May the guard and guide of his ministering angels be around us. May our fervent aspirations for light, life, knowledge and spiritual strength, ever be answered by him who responds to all those aspirations that ask for light, and there shall be light.

tions, and often the cloud that wraps the present hour serves but to brighten all our future days,

A sound faith is the best divinity, a good conscience the best law, and temperance the best physic.

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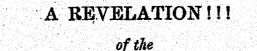
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antistical and Negative F owder

REMONSTRANCE.

TO the Honorable, the Senate and House of Representatives of the State of Illinois: The undersigned citizens of the State of Illinois observe with alarm that a Bill has been introduced before your Honorable Body, entitled :- "An Act to Protect the People of Illinois from Empiricism and

with alarm that a Bill has been introduced before your monorable body, entities :-- "An Act to Protect the People of Illinois from Empiricism and Imposture in the Practice of Midicine and Surgery." WE most respectfully, but urgently, remonstrate against the enactment of any such law, curtailing the natural rights and free exercise of private WE most respectfully, but urgently, remonstrate against the enactment of medical treatment that he or she will adopt for the restoration of im-judgment of every citize n of the State of Illinois, in regard to the system of medical treatment that he or she will adopt for the restoration of im-paired health, for the following among many other reasons that might be enumerated, viz :--*First*. The most full and free twe class of conscience and private judgment in the treatment of disease, as well as in religious toleration, should we informed mone by local among many classifier and private judgment in the treatment of disease, as well as in religious toleration, should we informed mone by local among many classifier and private judgment in the treatment of disease.

First, The most full and free exercise of conscience and private juogment in the treatment of disease, as well as in religious toleration, should not be infringed upon by legal enactments. Scand, There is no one system of medical practice which is not most emphatically condemned, as resting upon a false basis, and injurious to scand. There is no one system of medical practice which is not most emphatically condemned, as resting upon a false basis, and injurious to scand. There is no one system of medical practice which is not most emphatically condemned, as resting upon a false basis, and injurious to scand, there is no one system of medical practice which is not most emphatically condemned, as resting upon a false basis, and injurious to scand, by other sclools of practice, equally pepular in the estimation of the most intelligent citizens of the State of Illinois, consequently there is no one health, by other sclools of practice, equally pepular in the estimation of the most intelligent citizens of the State of Illinois, consequently there is no one health, by other sclools of practice, equally pepular in the estimation of the most intelligent citizens of the State of Illinois, consequently there is no one health, by other sclools of practice of practice which the General A sembly can legislate in favor of, without doing violence to the sacred rights of or more well-known systems or bases of practice of a large class of citizens. private opinions and conscientious scruptes of a large class of citizens. Third, We remonstrate against legislation when a discrimination is made in behalf of popular schools that have the power of conferring Di-Third, We remonstrate against legislation when a discrimination is intrinsic worth, moral or intellectual, but who are often a disgrace to plomas or granting certificates (as is too often the case) to individuals of no intrinsic worth, moral or intellectual, but who are often a disgrace to plomas or granting certificates.

society. Fourth, Experience has demonstrated that all the systems or scho. Is of medicine which you are now asked to legislate in favor of, were, at some Fourth, Experience has demonstrated that all the systems or scho. Is of medicine which you are now asked to legislate in favor of, were, at some former period, held as wanting in all the essentials necessary for recognition as correct medical practice. What spirit have the old school ever man-former period, held as wanting in all the essentials necessary for recognition as correct medical practice. What spirit have the old school ever man-former period, held as wanting in all the essentials necessary for recognition as correct medical practice. What spirit have the old school ever man-former period, held as wanting in all the essentials necessary for recognition as correct medical practice. What spirit have the old school ever man-former period, held as wanting in all the essentials necessary for recognition as correct medical practice. What spirit have the old school ever man-former period, held as wanting in all the essentials necessary for recognition as correct medical practice. What spirit have the old school ever man-former period, held as wanting in all the essentials necessary for recognition as correct medical practice. What spirit have the old school ever man-former period, held as wanting in all the essentials necessary for recognition as correct medical practice. What spirit have the old school ever man-No ; the bitterest denunciations, and the most partial and violent criticisms, constantly emanate from the various distinguished professors. Thus was No ; the bitterest denunciations, and the most partial and violent criticisms, constantly emanate from the various distinguished professors. Thus was Harvey honored for his discovery of the circulation of the blood. Thus was treated Dr. Jenner, for introducing the system of vaccination for small-Harvey honored for his discovery of the circulation of the spine of the professors of

Harvey honored for his discovery of the circulation of the blood. Thus was treated Dr. Jenner, for introducing the system of vaccination for small-pox. Thus was Hahremann anathematized for leaving old(paths to explore and reveal the beaules and mysteries of Hon compathy. pox. Thus was Hahremann anathematized for leaving old(paths to explore and reveal the beaules and mysteries of Hon compathy. If they have, by lapse of time and experience, become popular, and are now recognized as an improvement upon old systems, why may not new if they have, by lapse of time and experience, become popular, and are now recognized as an improvement upon old systems, why may not new systems, with fair play and equal privileges, under a republican form of government, in this progressive age, in time become equally efficient, and ex-systems, with fair play and equal privileges, under a republican form of government, in this progressive age, in time become equally efficient, and ex-systems, with fair play and equal privileges, under a republican form of government, in this progressive age, in time become equally efficient, and ex-systems, with fair play and equal privileges, under a republican form of government, in this progressive age, in time become equally efficient, and ex-systems, with fair play and schoo's for public instruction, and take the place of the most popular practices of the present day? Why, then, pable of sustaining colleges and schoo's for public instruction, and take the place of the most popular practices of the present day? Why, then, pable of sustaining colleges and schoo's for public instruction for such improvements in the healing art? Why not allow the people in fine and imprison the far-seeing men who are now laying the foundation for such improvements in the healing art? Why not allow the people in fine sourceign right to judge in this matter, as well as in other matters of conscience? The Nazarene was accused and crucified, because, among other things, he healed the sick contrary to the practices o

the Serioes and Fharisees. Almost nine een hundred years have elapsed, and it is now proposed by the same class, the "Dictors," who were so a value in those days "to protect the people from Empiricism and imposition," to do the same thing for the people of the State of Illinois, by the milder means of imprisonment,

fine, and inability to collect pay for services ! We beg leave to sugg st to your Honrable B dy that the execution of such a law would be impracticable as well as unjust. While a practi-We beg leave to sugg st to your Honrable B dy that the execution of such a law would be impracticable as well as unjust. While a practi-We beg leave to sugg st to your Honrable B dy that the execution of such a law would be impracticable as well as unjust. While a practi-We beg leave to sugg st to your Honrable B dy that the execution of such a law would be impracticable as well as unjust. While a practi-We beg leave to sugg st to your Honrable B dy that the execution of such a law would be impracticable as well as unjust. While a practi-tioner in the leading state of the procession in the necessary D ploma or certificate to save himself from fine and imprisonment, and yet, while in other k calities the same individual could not, but would be amenable to all the penalties it is proposed that you shall prescribe. The wistest men the world has ever produced in the *leading art*, ever have and ever will protest against such legislation. Wistest men the world has ever produced in the *leading art*, ever have and ever will protest against such legislation. Dr. Benjamin Rush, who stood at the head of the profession in Philadelphia for many years, declared in one of his public lectures as follows : Dr. Benjamin Rush, who stood at the head of the profession in Philadelphia for many years, declared in one of his public lectures as follows : "I am increasantly led to make an applogy for the instability of the theory and practice of physic, and those physicians generally become the most "I am increasently led to make an applogy for the instability of the tyranny of the schools of physic. Dissections daily convince us of our eminent who have the most thoroughly emancipated themselves from the tyranny of the schools of physic. Dissections daily convince us of our ignorance of disease, and cause us to blush at our prescriptions. What mis

uncovered at the top, and cracked at the foundation." WE would respectfully suggest to the legislators of the State of Illinois that it will be time enough to bring for ward such a measure when men of the best judgment and highest attainments in the science and art of medicine will come to some understanding as to the principle or system by which the public will be treated when sick. At present the fact is patent, that the most eminent Doctors in the State are practicing on systems dia-metrically opposite, each believing and declaring that the others are killing their patients. In view of the foregoing facts, together with thousands of others, which will readily occur to the mind of each individual legislator, in regard to the injustice of such aggression upon individual rights, and the impracticability of executing any such law, and we most respectfully protest against the enertment of any law upon the subject, and, as in duty bound, will ever remonstrate.

frontier Department.

8

.....E. V. WILSON

Notices of our Meetings.

-----Spiritualism and Science.

Dr. Hammond, after having examined the whole of it, is ready to maintain with confidence, that no medium has ever yet been lifted into the air by spirits ; no one has ever read unknown writ-ing through a closed envelope; no one has ever lifted tables or chairs but by material agencies; no ore has ever been tied or untied by spirits; no one has ever heard the knock of a spirit; no one has ever spoken through the power of a spirit other than his own.'-Dr. W A Hammond's Physical and Physicalogical Spiritualism.''

We are not believers in the assumptions of mod ern Spiritualism, but we wish the whole subject might be taken out of the hands of over confident scientists, who betray quite as much lack of logic and subj ction to prejudice in their promptness to reject, as enthusiasts do, in the r engenness to re-ceive. Whether Dr. Hammend means to express anything more than a cheap "begging of the ques-tion," in saying that the phenomenal which he seems to denv, are not produced by spirits, we do not know. If that is all, there are a good many of the te have the ready means the course. But if of us to whom it was hardly worth saying. But if he means to filirm that none of these manifesta tions have taken place except by known or recog.

word of it. And we did not ; but, of course, in no way would we so far forget ourself as to question the worthy gentleman's sincerity. That we are a Spiritualist, in one sense, upon oc easions, no one doubts; and if the Professoris about on St. Patrick's Day, we will convince him

of the fact. We advise every body to go and hear the Pro-fessor. He is sincere, and actually, we think, be-lieves in what he preaches; and we must admit, last night he cast the horoscope of several present who admitted the facts brought out. Go see him, and judge for ycurcelf.—Norfolk Journal of the fact.

Spiritualism.

Mr. E. V. Wilson gave his first lecture last night to a small audience at the Oper. House, on the subject of Spiritualism. He treated his subject very ably, and gave practical illustrations at the end of his discourse which astonished many per-sons present. Mr. Wilson is a seer, and gives his revelations, as he believes, through the agency of the departed spirits of former frien is and relations, who are supposed to be hovering over those pres-ent. He describes past incidents in the lives of those he treats on, in many cases with great accuthose he treats on, in many cases with great accu-racy, and in some he is void of the mark ; to ac count for this laster, he cites Scripture to prove that there are lying spirits as well as truth telling spirits in the mysterious realms which they are supposed to inhabit.

The Spiritualists, according to this gentlem in, believe in the Bible, but give an ontirely different interpretation to it from the church. Jesus was a mortal man, like the rest of us, though invested with, or controlled by the spirit of the living God, to enable him to perform his miracles. The les tures are interesting, and worth hearing. - Norfulk (Va) Day Beok. Spiri valists in Council. Mr. E. V. Wilson, of Illizois, one of the chief advocates of the peculiar fei h of Spiritualism, de livered a lecture last evening in the Calvert As sembly Rooms to a moderate sized audience, com posed, as is usual on such occasions, mainly of bo lievers in the legend which is prominently dis-played in old English text over the rostrum of the Hall,—'Record we beer, $m \cdot n$ communes with an gels.' The speaker possesses an easy flow of thought, and did not economize in the matter of polysyllabic words or sententious sentences ; he nevertheless quite well sustained his extensive repute as a lec turer, though laboring under physical difficulties; and altegether, would seem to be a worthy de bater for the orthodox to grapple with. During the course of his lecture he exhibited numerous tests of his clairvoyant power in detailing portions of the past experience of persons selected at ran dom from among the audience; describing also, the different spirit forms that appeared to his vision as attendant upon various persons present. All these were accurate, as appeared from the teelimony of those concerned, and were satisfactory enough, perhaps, to the minds of those who were eager to believe.

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Tetofsky Apple.

FEBRUARY 25, 1871.

nizable material sgencies, there are hundreds of

Thousands of witre-sets to refute h'm. When the great Faraday, in the matter of table-tipping "exploded the whole thing," (that appears to be the favorite phrase), by his theory of an un-conscious muscular action in the fingers of the op erators, the lustre of his name only made his failure more completions, and confilmed the super ficial in the belief that here was something beyond the power of science to explain. The theory it self never had a moment's footing with any sensible and upprejidiced observer of the facts in the 2850.

The whole question of Spiritualism seems to have arrived at somewhere about this point. The legitimacy of the preacher's warning against hasty and unskillful deductions as to the nature or origin of these manifestations, and the momentous doctrinal inferences which so easily follow, is obvions enough. But to the man of science who would set conclusively at rest the great physical and psychological heresy of the day, there remain but two alternatives-to disprove the alleged facts or to account for them. If the earnest and candid inquirer can not receive real assistance in one of these directions, let us, at least, have done with the vain batble of "science falsely socalled."

The above article from Henry Ward Beecher's paper, contains thoughts worth reading, and the hard hit at our pamby-namby scientists is good ; for our wise (?) men know as much about Spiritualism as the Pharisees did about Jesus. Let Haddock read Beecher.

Spiritualism.

Professor Wilson, in his lecture on the Spiritual Philorophy, certainly made several decided "hits" yesterday sfternoon at the matinee, conclusively proving the fact that he is either a first class guesser, or is under the influence of some invisible power that controls his ideas and directs his actions. Some of his developments in describing the mentality of several of our well known citizens, to say the least, are exceedingly wonderful.

Last night his andience was much larger than the night previous. His lecture was upon Diabolism, and excited considerable interest and attention from those present. We are no Spiritualist, except in an ardent way, upon occasions, therefore believe the principles laid down by the Professor very good for wesk minded men and confiding women, but we will do him the justice to say, he challenges exposure of anything like collusion with those whose mentality and peculiarities he describes:

Last night the Professor displayed his spiritual pictures, which were received as rather doubtful evidence by some of the audience. One of our merchant, who is a clear thinker, undertook to interrogate the lecturer, but he, not being disposed to talk any more, dismissed the audience and subsided.-Norfolk Journal.

The writer of the above is a good and true Spir-Itualist on St. Patrick's day, and his guardlan spirit Is Old Rye or New Corn.

Spiritualism.

We listened to the remarks of Professor E. V. Wilson list night, at the Opera House, with con-siderable interest. In describing the peculiarities of men, he actually had the hardihood and assur ance to assert that the "Yankee was noted for his tricks."

As the Professor is a "Sucker,"being from Illinois. we thought this remark rather a doubtful compliment to himself

ment to nimeer. His position was a very good one, from his own stand point on the subject of spiritual philosophy, and we admit his testimony was as good as he quoted it, considering the fact that it came from the Bible. To be brief, he held that Christ was no the Biole. To be blick, he dott that that the more ho more than man under the spiritual influence of God. The gentleman was frank, candid, and out spoken in his convictions, handled his subject with ability, and succeeded in describing accurately the mentality of several of the audience, "ye local" among the rest. He said we were a akeptic and we believed "if we were lost, let those who lost us find na."

Here he had us to a dot; but when he asked us "what we thought of his philorophy," we frankly spoke out in church, that we did not believe a

We clip the above from a Baltimore paper. showing the work one of our speakers is doing. Contrast his work with Loveland, and ask which we should get rid of.

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