8,00 PER YEAR IN ADVANCE.]

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

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THERE IS NO DEATH.

There is no death! The stars go down
To rise upon some fairer shore,
And bright in heaven's jewelled crown
They shine forever more.

There is no death! The dust we tread Shall change beneath the summer showers To golden grain or mellow fruit, Or rainbow-tinted flowers.

The granite rocks disorganize
To feed the hungry moss they bear,
The fairest leaves drink daily life
From out the viewless air.

There is no death! The leaves may fall,
The flowers may fade and pass away—
They only wait through wintry hours
The coming of the May.

There is no death! An angel form
Walks o's r the earth with silent tread,
He bears our loved things away,
And then we call them dead,

He leaves our hearts all desclate— He plucks our fairest, sweetest flowers: Transplanted into bliss, they now Adorn immortal bowers.

The bird-like voice, whose joyous tones
Made glad this scene of sin and strife,
Sings now an everlasting song
Amid the tree of life. And where he sees a smile too bright. Or heart too pure for talat or vice. He bears it to that world of light To dwell in paradise.

Born into that undying life,
They leave us but to come again;
With joy we welcome them the same,
Except in sin and pain.

And ever near us, though unseen. The dear, immortal spirits tread. For all the boundless universe Is life. There are no dead!

From the N. Y. Times. A WOODEN LEGGED GHOST.

A "Real True Story."-Spirituality and its Agents.

In my Times of this morning, in an editorial article, I was forcibly struck with this remark: "Most people turn a willing ear to every revelation of the maryleous. Superstition and credulity can scarcely be regarded as salient features of our nineteenth century civilization, and yet few of us would like to confess how, after all we have given our faith of the supernatural ghost stories, which have not lost their secret charm for the wisest as well as the simplest. Of course, in the light of science and of reason all these things are nonsense; but, after all, it is a nonsense for which we cannot help keeping a soft spot in our hearts."

I think it was Charles Lamb who reasoned that science had established the fact that the subject of ghosts was not a theory, or anything of that indefinite sort, and he "worked it out" in

this way: "It is now admitted to be a scientific truth. that at the end of every seventh year of every man's life, or every woman's life, not a particle of physical humanity remains in their system which was in it seven years before."

Every seven years, therefore, a man or wcman is "not that man" or woman, but another man or woman. Every seven years there has been peeled off from each a concentric ring, as from the concentric ring of an onion, a shadowy representative of the individual person, which is wandering in space, increasing by one at the end of every seven years. And this was Lamb's theory of ghosts. Every seven years a man's ghost left him, to appear afterward anywhere, and at any time, and "no questions asked," of a cold night, as in the poor buried King of Denmark's case. Now, reader, has not this thought, so forcibly expressed by Joanna Bailey, sometimes entered your mind?

"Shall the departed gaze on thee again?
Shall I glide past thee in the nonride hour,
And thou perceive it not? or think'st perhaps
"Tis but the mournful breeze that passes by?"

Sitting beside a winter fire of an evening in a roundabout chair upon a solitary hearth, in a house where the unwonted sound of a footstep is to be heard only after the summons of a bell have you never encountered those "ministering ofrits?" I think you have. I know I have.

The fact is, that there is not one family in ten but has its traditionary ghost story, which, when narrated to the group that gathers round the winter fireside, exciter, according to the age and character of the listeners, terror, sympathy, doubt, incredulty and ridicule. Still the old story is kept alive and cherished in after life; for it pertains to that world of untried being, which approaches toward us with its slow and noiseless, but irresistible and overwhelming movement.

The incident narrated below, by an old friend and correspondent of mine, was told first to me at his own most hospitable hearth, and afterward, at my earnest request, reduced to writing. from which the present narrative is greatly reduced, yet contains in compact form, all that is neconstanting of the full understanding of the reader: The important point made by Lamb, as to the eccentric theory of escaped ghosts, (in ring), every seven years, in a wooden leg, which does not expand, and bourgern, and fade, and varieb, in shadow with the human system— "that is the question." The very remarkable neident took place in the Island of Dominica, in relation to which there is at present some national agitation, which promises to increase as time goes on.

During a period of considerable excitement ing from a season of great mortality among e inhabitants of the island, in the year -

a crescentular bay, and overlooks the town and harbor. Inland, toward the east, a small plain extends itself, while, on the west and north, which is nearest the shore, and almost overhanging it, are several low, one story buildings, hastily erected, of wood, for the accommodation of the officers of the corps, and consisting all of three or four rooms in each end, with a plazar on the side toward the sea, extending the whole length of the structure, and forming a shaded and agreeable promenade during the earlier part of the day. Rooms opened upon the piazzi and communicated with each other by means of a side-door, which was occasionally kept open for the free circulation of air.

In one of these barracks were quartered three officers of the regiment—Major Hamilton, Capt. Gordon, and a third, whose name I cannot at

this moment recall.

Major Hamilton's apartment was in the center. He had lost a leg in the service; and usually wore a wooden pin or stick shed with iron, and being an alert man, fond of exercise, used to walk up and down this piazza for hours together, stopping occasionally at Gordon's door or window, and sometimes looking in at that of the other efficer, exchanging a cheerful word with them, as they sat, each in his apartment, endeavoring to beguile the time with dressing, reading, writing, thoughts of promotion, of home, and of a speedy and happy return to Britain

The sound of the Major's step was peculiar. It was only the blow given by the iron ferule at the end of his wooden leg that was heard; for, although a stout man, he trod lightly with the remaining foot, and heavily only with the wooden substitute, which gave forth its note at short intervals, as he paced to and fro so regularly that there was a certain pleasure in listening to it. Sounds that strike the ear in this measured way affect us more than others. The attention becomes engaged, and they grow emphatic as we listen.

calker's hammer strcke, as it flies from the dock-yard of the busy port across some placid bay into the green and peaceful country, is its which he had received from him were no an instance of this truth. Associated with this measured movement of the Major, was his deep cheery voice, that made light of danger and difficulty, whether on the field of battle, or as now amid the sickness which was devastating the colony at this melancholy period.

Major Hamilton was taken down with this

sickness, a dry fever, which "drank the blood," and was attended with delirium. The Major was confident of recovery, and, from his happy temperament, his physician agreed with him. But these hopes were not destined to be realized. He expired seven days after he was first seized. while endeavoring to speak a last word to his friend, Captain Gordon. He was buried under arms at sunset of the same day.

Now, it was on the second night after this wonderful event that Gordor, having retired to bed later than usual, found bimself unexpectedly awake. He touched his repeater, and found it only a little past 1 o'clock. He turned on the other side and composed himself afresh. Thoughts of his friend came over his heart as his cheek reached the pillow, and he said: "Poor Hamilton! Well, God have mercy upon us!"

He felt at this moment that some one near him

said "Amen" with great solemnity. He was effectually aroused, and asked, "Who is there!"
There was no reply. His voice seemed to echo into Hamilton's apartment, and he then remembered that the door was open which communicated between the two rooms. He list ened intently, but heard nothing save the beating of his own heart. "It is all mere imagination," he said. and once more laid his head upon the pillow, and the moment he did so, he distinctly heard, for the first time, the Major's well-known step. It was not a matter to be mistaken about. The ferule sound; the pause for the foot; the sound again, measured on its return, as if all were again in life. He heard it first upon the piazza; he heard it approach; pass through the door from the piezza into the centre of the apart-

side of that open door in the room it had so lately occupied. Gordon rose. He went to the window that opened upon the piezza, and looked out. The night was very beautiful; the moon had gone down; the sky was of the deepest blue; and there was no sound save the low dash of the waves upon the lock at the foot of the bluff, and no light save the lucidity of a single star, which traced its glittering pathway of light toward him, across the distant waters of the ocean.

ment. and there it seemed to pause, as if the fig-

ure of the departed were standing on the other

"It is very strange," said he; "I could have sworn I heard it."

He returned to the door that stood open between the two rooms. The Major's apartment was darkened by the shutters being closed, and he could distinguish nothing inside it. While he stood gazing into the dark room, the thought of being in the presence of a disembodied spirit rose in his mind, and although a brave man, he did not immediately control the bristling sensation of terror that began to possess him. He passed out on to the piazza. The sentinel

presented arms. "Have you been long stationed here?" said

Capt. Gordon.
"Half an hour," was the reply.

"Did you-did you happen to see any one on the piazza during the time i"
"I did not."

Gordon returned at once to his room, vexed at himself at having been the sport of an illusion of his own brain. He closed his door and his window, and went to bed.

He was now thoroughly awake, and had regained, as he thought, entire possession of his faculties. "My old comrade," said he, "what could he possibly want with me? We were ala veleran Scottish regiment was stationed upon the high bluff of land which forms one point of the was! No man was ever his enemy, except

upon the field itself. Why should I have dreaded to meet him, even if such an event could possibly be?"

A moment or two after this he was almost paralyzed with dread, by the recurrence of the well-known step, which now seemed pacing the dark and tenantless apartment. All combined to make, in his imagination, a situation appalling and awful. It was, therefore, with great earn-

estness that he exclaimed:
"In the name of God, Hamilton'—is that

A voice from the threshold of the communicating door, addressed him in tones that sank deeply into his soul:

"Gordon! listen, but do not speak to me. In ten days you will apply for a furlough; it will not be granted you. You will renew the application in three weeks, and then it will be suc cessful. Stay no longer in Scotland than is absolutely necessary. Go to London. Take lodgings at No. 27 Jermyn street. You will be shown into an apartment looking into a garden. Remove the pannel from above the chimneypiece, and you will find papers which will establish the fact of my marriage, and will give you the address of my wife and son. Hasten! for they are in deep distress; and those papers will establish their right. Do not forget me!"

When Capt. Gordon arose it was broad day. He dressed himself, went to town, drew up a statement of the affair, and swore to it. A recent arrival had brought intelligence of the death of h's father, and of his accession to a large estate. Within ten days he applied for a furlough, but such had been the mortality among the officers that his request was refused. Another arrival, however, brought to the island a reinforcement for the garrison, and the difficulty was removed, on a second application, in three weeks.

He sailed immediately for Scotland, arranged his affairs, and intended at once to leave for London; but agreeable engagements, one after another, retarded his departure, and he forgot his friend's concerns, and the preter-natural vislonger impressed so vividly as at first upon his

One night, however, after a social party of ings and fallacies of the schools, denourced pleasure, he awoke without apparent cause as and derided by the established medical profe-One night, however, after a social party of he had done on the eventful night in Dominica. and to his utter consternation the sound of the Major's iron footstep filled his ears.

He started from his bed, rang up his servant, ordered post-horses, and lost not a moment upon the way until he reached the number and house in Jermyn street.

He found the papers as he had expected. He relieved the widow and orphan of his unhappy friend, and established them as such in the inheritance to which they were entitled by his audden death.

It is known that Capt. Gordon rose very high in his military career, and was throughout his life distinguished as a brave and honorable officer, and a fortunate General.

> Written for the Religio-Philosophical Journal, THE "OLD SCHOOL" DOCTORS.

By D. C. Dake, M. D.

The following we clip from the Chicago Trib-

"Dr. Wm. A. Hammond has been turning his attention to Spiritualism, and has arrived at the conclusion that it is partly humbug and partly disease. Rapping, table tipping, knot untying, etc, he brushes aside as simply tricks. As for the trances wherein mediums are said to hold converse with the souls of the departed; these, he thinks, are not so much tricks as disease; the particular disease being hysteria, catalepsy, or ecstacy, or a union of the three in various proportions. The doctor as serts that any speaking medium may be cured of the malady by doses of strychnine and iron."

This tutile attempt on the part of the writer of the above article, to wice out with his pen the justly earned reputation of over filty thousand reliable mediums, and publicly stigmatize over eleven millions of Spiritualists, among whom are numbered many of our best scholars, statesmen, orators, poets, divines, physicians and artisans, is as audacious and presumptious, as it is unkind and fallacious,—whose religious experience and belief is as sacred to them as it can possibly be to the Protestant or Roman Catholic,

The diplomated regular schooled physician, of which class the above doctor is a fair sample, ever seek to diagnose by pulse, eye and tongue, and when through, oftimes know about as much what alls the patient, as an ignoramus. This knowing doctor, like many of his brethren, is very loud on paper, and when away from danger, but when in the presence of a good medium or clairvoyant, is dumb with astonishment before these oracles, whose credentials were not given them by stereotyped doctors, but came by natural law, and reach far into heaven; whose perspicuity, spirit-vision, and impressions, not only unveil the deep, hidden malady of the patient, but also the ignorance, stupidity, and arrogance of the regular quacks. who receive their medical dogmas and astrological principles from Hippocrates, or from books written by minds walking in the same well beaten track; who, moreover, ever "wrap nonsense round with pemp and darkness," till it seems profound, using hieroglyphics—Latin, and Greek-for no other reason, when writing their prescriptions, than to keep mankind in ignorance, and to prescribe deadly, poisonous drugs to their patients with impunity.

Dr. Jamieson, of Edinburgh, affirms that, The present practice of medicine is a represent to the name of science, while its professors give evidence of an almost total want of true knowledge of the nature or proper treatment of disease. Nine times out of ten, our miscalled | caused an arrest of such as should be made an

remedies. are absolutely injurious to our patients suffering under disease, of whose real character and cause we are culpably ignorant,"

The following is from Dr. Ramage, a Fellow of the Royal College of Physicians of London, the highest medical authority known to the Brit-"It cannot be denied that the present system of medicine, is a burning reproach to its professors, if, indeed, a series of vague and uncertain incongruites deserve to be called by that name. How rarely do our medicines do good! How often do they make our patients really worse! I fearlessly assert that in most cases, the sufferer would be safer without a physician than with

would be safer without a physician than with one. I have seen enough of the malpractice of my professional brethren, to warrant the strong language I employ."

Professor Gregory said : "Gentlemen, ninety-nine out of every hun-dred medical facts are medical lies, and medical doctrines are, for the most part, staring non-

Dr. Campbell, Physician in Chief to the Philadelphia Hospital, gave utterance to the fol-

"Nature, Nature cures disease, gentlemen.
Never forget that. When you get into practice, and begin to prescribe largely, you will be gin to overlook that fact, and to think that you yourselves, and your medicines cure. As

soon as you do so, you begin to kill."

I could fill every column of this paper with the like testimony, but space will not permit.

What spirit does the orthodox medical profession manifest toward the propounders of any new principle? Do the professors examine the new system, and render to the public an impartial verdict? No: the bitterest denunciations, and the most partial and violent criticism, constantly emanate from the various distinguished professors. Thus was Harvey honored for his discovery of the circulation of the bined; thus was treated Dr. Jenner for introducing the system of vaccination for the small pox: thus was Hahnemann anathematized for leaving old paths, to explore and reveal the beauties and mysterics of homocopathy. And thus was every fresh attempt to break away from old fasten sors. But reformation in the science of patho! ogy must come; and the errors and mysteries of the prevailing practice be exposed and abandoned. Reformation must begin with the pecple. The diseased and suffering will stretch forth their arms to embrace any medical improvements or principles that promise to prove.

beneficial to the inhabitants of earth. The ancientness or oldness of a doctrine is almost positive evidence that it originated in

ignorance, superstition and error. Then again, how absurd to seek positive knowledge of pathology, in the dissecting room -cutting men and women up like old cheese. As well might you enter a vacant house after the inmates had moved out with farniture, carnets, window-curtains, etc., and seek informa tion from the body, when the spirit had depart-

cd-moved out, But then, what does this man's opinion amount to, when we see that some spirit actuating him, as those of ancient times, who, in stead of prescribing strychnine and iron for mediums, slaughtered millions of harmless men and women, yea, innocent children, by the torch, inquisition and scaffold.

And now this astute and distinguished Orthed x doctor would, under an ingenious plan, poison them with strychnine and iron! blood of the mariyrs has been the seed of the church." Persecution only makes converts to

We opine that demagogues, priests, poten-tales, Orthod x dectors and divines, will yet find that man hath a spirit that dare be free. Mankind need true teachers and healers. The two professions should be made one. No higher gift than the true physician, who not only ministers a snothing balm to the ofttimes quivering, aching, and diseased body, but also teaches the laws or life and health, which proves often to be the ounce of prevention which is far better than the pourd of cure.

All schools of med cine have good in them, but none have all good. Hosts of heroes and master mir ds, whose names adorn the historic page, were not college-buil.

Time will bring all things right, notwithstanding puny man may troth and foam like bubbles on the sea, "A Divinity shapes our ends, rough hew them as we may.

Chicago. Written for the Religio-Philosophical Journal.

OLD FOGYISM. By Dr. M. L. Sherman.

BROTHER JONES:-We find that the persecuting spirit which existed in the past among the sc-called Christians, has revived, and manifested itself quite actively within the past few days in

the city of Chicago-this city of boasted freedom and liberty !

The Doctors of Divinity and Doctors of Medicine are showing forth their Christian development by persecuting and maligning those who refuse to think as they do, or bow before the shrine of their unknown God, or iterate the fossilized, stereotyped teachings of a dectrine they cannot subscribe to, and because of their adherence to principle and truth, have received the anathemas of Father H cker, sided by his holy Catholic Church, the editors of the Tribune, and the detectives of this worthy city, and

example of, for the safety of the city in future. What was the result? Release, and honor resting upon the perceuted, shame and dishonor up-

on the persecutors.

The editor of the *Tribune* is much exercised concerning pretenders who obtain money under the concerning pretenders. der false pretense, and in his brief authority accuses a class of persons who should be protected because of their sensitiveness, poverty, and honesty. If clairvoyants, mediums, and fortune-tellers obtain money under false preten-ses, how is it with the priests—for instance, this same holy Father Hecker? Does he not represent himself as the vicegerent of God, inducing his deluded followers to confide in him, and pay him liberally for his prayers, that through his intercession they may be absolved from their sins? What is this, we ask, but obtaining money under false pretense, deception, and, worse than all, under the clock of holiness? This terrible deception is not corfined to the Catholic order, but prevails extensively among the sc-called Evangelical denominations; witness the pious fairs, tea-parties, grab bags, and lotteries gotten up up in especial occasions, to aid these Christians, or perchance raise funds whereby the man of G d may go upon an excursion of pleasure. Is that honestly-earned money, we would ask? Does not that so called man of God know full well that his people can read from the same book, and pray to the same source as he, and dispense with his services and were he strictly honest, would he not refuse to accept for his yearly salary such large sums, well knowing that many of his church and congregation are not and congregation are not and congregation are not and congregation. gregation are poor, and very poor? We can see no reason why priests are not justly accused of obtaining money under false pretenses,—and that too, under the meanest and most contemptible pretense—bat of soul-saving! Who or what can they save souls from?

Then come the learned M.Ds., who fear their craft is in danger, and are trying to have the State Legislature enact laws that will inflict a fine and imprisonment upon any one who shall attempt to minister to sull ring humani y-unless they can produce a diploma, ignifying their license to drug and kill scientifically. Like the priests, these doctors know that in ninety nine cases out of one hundred, they do more harm than good with their p isonous drugs, and if the nationt were left alone with nature, the recuperative forces would ac', and an coulibrium of nature's energies would be restored. Like the priest, he well knows that mystery is his stronghold and tower of defence, and that his bread and butter depends upon keeping his pa tients in ignorance ard mystery. Can the M.Ds. wash their hands of this accusation?

The editors of the Tribune had better institute another and broader search for imposition, swindling, and obtaining money under false pretenses, and perchance they might commence at their own door, and by so doing remember a command laid down in an ancient book, which reads, "Judge no man, for with what judgment ye judge it shall be judged to you again." Let them beware, lest they came under the ban of

cordemnation. Spiritualists, reformers, and mediums, stand firm; and ye who have suffered persecution at the hands of self appointed rightenusness, be brave, and count the experience as gain, knowing that hosts of invisible ones stand near, who will see that justice is meted out to your accus-

Let honesty be your watchword, and remember that all who would live out their highest convictions of right, justice, and truth must suffer persecution at the hands of religious pretenders, who plainly see the more in the eye of their neighbors, but forget the beam in their

Chicago, March 10 h, 1871.

AUSTRALIA.

A New Bield for Lecturers.

A gentleman, signing himself "Esprit Fort," writes from Australia as follows:

S. S. Jones:—It will be gratifying for you to know that the Journal is read and appreciated in this remote part of the world. Spirituation, which was very little known here cigateen months ago, is slowly, but gradually advancing. The want of good mediums is a great drawback to its progress. We havn't any, except those who meet at private circles, and you know how difficult it is to get people to think on the subject at all, unless you can first arrest their attention by a sight of the phenomena. Free though is making far more rapid progress, and I beli-ve would make actorishing advances, if we only had lecturers. Thousands are ready to break with orthodoxy, if there was only some place for them to attend on Sunday evenings. There is a large field for labor here, and immense good might be effected by competent

It seems strange to me tost among the many there are in your midst, none of them have directed their attention to us, where their services are so much needed; not that I would hold out the slightest inducement for any to come are under the impression that they must obtain a large income by lecturing, but I know they migut do an immensity of good, and supplement their income by Sunday evening lectures, and I think here would be little difficulty for men or women of istelligence to obtain remuneration from other sources for the rest of the week.
Occasional lectures are given by G. C. Leec., Esq.,

of Castleman, barrister, was follows his rotes-sion, and lectures on Sunday evenings, reinsing to secept anything for his services. He is about the only one in the field, and confines his afforts to the town in which he resides, excepting an occasional visit to an adjoining one, Lindburst, where he has always drawn an ancience of 1500 persons. Accept my wishes for the success of your valuable

Victoria, Australia, Dec. 51b, 1870.

-Read advertisement of the Cruig Microscope

Original Cesuns.

Written for the Religio-Philosophical Journal. HARMONY VS. INHARMONY.

By Dr. E. B. Wheelock.

Both harmony and inharmony are the result of fixed laws,—: ach essential to the other in the production of chemical affinities, under certain limited relationships; but in their ultimate, and final results, true harmony is reached; or else quietude and peace, rest and happiness, heaven and the quietude of a perpetual Summer Land, can never be consummated—can never come. To suppose otherwise would render vague the bright hope of the Harmonial Philesopher, who contemplates, who sees that ultimate harmony is the final result of all the forces existing in the universe,—either physical, moral,

social, or spiritual. Every onward wave in the unlimited ocean of infinite intelligence,-which is God,-and all things that live, move, and have being, or that have identified existence therein, must, from necessity, in due time, develop into true harmony, in order to have existence in happiness, in conformity to the unerring law of assimilation forever existing in the attributes of Deity, which are infinite wisdom, power, goodness and love. Inharmony can only exist in connection with rudimental nature; and is it, not equally true that nothing but harmony celestial can exist in

the spirit spheres ? As the human mind shall rise above the rudimental, and enter the spiritual, less and less will grow the scenes of inharmony, and less and less will it blame the world; and vice versz. The more gross and rudimental the human mind, the greater is the inharmony that it sees. Put such a man in search of God, and his compocition and thoughts would be well stored with

scenes of horror and pictures of misery. An honest witness will endeavor to give the truth—the whole truth. A cuibbling witness will only give the half truth, and leave the better half, perhaps, untold. It is this made of testifying that causes the world to move on in constant physical and metaphysical turmoil, and misdirection, in the human understanding.

To illustrate the above more fully, let us present a few comparisons and examples in physical science. It is well known that powder and fire will not dwell long together in quietude and harmony, when first they meet; but soon a noise is heard, and by mutual action harmony is restored, and all is quiet.

In the formation of planets, the cooling crust may contract around the interior gases, when, by sudden expansion, a globe is convulsed, mountains arise, seas and oceans change their beds,—but in the end harmony comes, the flowers blossom, the birds sing, and men and angels have being. In birth there may be pain and sorrow, but how soon will the mother rejoice and be exceeding glad that a son is born.

The winds may blow, and cities may crumble in ruins, yet we breathe the air, live therein, and are made to rejoice. A Columbus throws his sail to the breeze, and soon a new continent is brought to his view. Struggling colonies may people the New World, jealousy may ful the heart of Britons, war may ensue, and hu man blood roll in rivers,—yet why magnify the nation lives; but not, as yet, in perfect harmony, but in higher freedom. It moves on space, —yet the bondman is here, his groans are heard on high and among men; the rebellion comes, and with it blood and sorrow, yet a million of fetters are broken, and the read to harmony made so much the shorter, for which we should

Lincoln is born. As chief of the nation he signs the charter of human freedom. Good men rejoice, and they who were slaves arise from their fetters and give him homsge. Yet inharmony exists, but not as before. A traitor's ball now takes the life of the nation's chief; the nation mourns as never before; but who can say that the road to national harmony was thereby made the longer?

Is it wise in man to perpetually broad over earth's seeming wrongs, and thereby cease to contemplate the seen or unseen good, that everywhere super abounds? For he who perpetually fights the thorn will never pluck the blooming rose. If we so pervert our senses as to see only the cloud. what know we of the beautiful sunshine? The perpetual mowing of ugly thistles will give the laborer no time to reap the fruits of a golden ha vest, nor will unceasing toil against the hawks and owls that fly in air give time to rear a playful broad of chickens; to chase the wolf, to hunt the lion, without armic tice, when shall we feed the flock and rear the lambs?

He who sees only wrong in humanity or in the world, is of all men the most wrong him self. Put such an one in search of God, who only sees the inharmony and antagonisms of mature, and he will never find-much less comprehend—the shining face of Omnipotent Good, -but in mourning and sorrow he will ever lament the present condition of things, and thereby permit his feeble bark to strand upon the shallow breakers of the beach, while the mighty ocean of unending beauty and celestial harmony lies just beyond, wherein the heavens in glory shine, in whose light all partial evil is seen to be universal good,—ill discord as means to harmomy when understood.

It is said, " to be carnally minded is death," and " to be spiritually minded is life and peace." To some extent this appears true, for he who can see only physically or carnally, may contemplate only inharmony and death; but to the clairyoyant or spiritual eye there is no darkness, and to the clairvoyant or spiritual understanding there is no real, no unending evil, but harmony, unending harmony, is seen triumphant. God is found, and the cearch is ended.

But to find and to fully comprehend are two things. To arrive at a full comprehension of infinite wisdom, power and goodness will be the work of endless time, and perhaps two days longer. But as there is pleasure in learning, pleasure in the expansion of our powers to comprehend,-why should we be discouraged-why

lament the time? Let me harken! O let my soul give ear and listen! for o'er my shoulder stands an angel form. He whispers me to write, saying, "The great mistake of Christendom, and the rest of the world, is the unholy desire to magnify all seeming ills, and mould them into ugly and everlasting mountains,—to build isils and prisons. instead of administering the principles of equity and justice,—to open a yawning gulf of endless woe, and people it with human souls, to give endless pleasure to flends and flery demons, for the glory of God,—to seek the night and neglect the day, -to eat the sour and spurn the sweet,to curse the cold and neglect the warm, -to nurse the feeling of hate and entomb the sentiment of love,—to court ignorance and stultify reason, to blight the character of spirits and call them evil. when no such exist, to interpret their sweet and truthful messages as taunting lies, not knowing that all lies proceed from brairs buman,-to crucify the Saviors of the world, our media, both women and mer, -and pervert angel love into human hate."

But, notwithstancing all this, we still rejoice, towns. These being organized in turn, would knowing that upon a thorn-bush a role will diffuse light and truth all around them in every grow, and from stagnant pools the li'y may blossom, from which the sweetest honey may be outwrought, knowing that from human tears and sorrows angel joys and smiles may follow, -knowing that frem rudimental misdirection and inharmony there will follow, in heaven's own time, the chariot of life immorta.—of life spiritua!—of life harmonicus and beautiful, where strife and angry war shall ccase—where cold and heat no more disturb—but love divine, all love excelling, shall be sung in one unending chorus, everywhere sounding the praise of him who was, and is, and ever will be, the everlasting God, whose centre is everywhere, whose circumference is nowhere, in whom the nations live, in whom the angel world has being, in whose bosom the Summer Land, the home of spirits, is seen to restle, and find protection, in whose embrace are all things, and as the law of "the Lord is perfect," and as "the testimony of the Lord is sure, making wire the simple, so must harmony triumph and all inharmony die, for thus saith the spirit, and so decides the reason. And so mote it be, amen.

Written for the Religio-Philosophical Journal. SPIRITUAL ASSOCIATION AND OR-GANIZATION.

By P. C. Mills.

BROTHER JONES:-It has been a long time since I made any attempt to trespass on the precious space of the Journal, or on the time of your numerous readers, but as there has been considerable said of late on the subject of organization, allow me to say a few words, as the truth is what we want, and I believe the more such an important subject as the above is agitated, the sooner we shall arrive at the truth concerning it.

My spirit friends have wanted me to write something on the subject for some time, but I have felt within myself that there were others more capable of interesting and instructing the readers of the Journal, than I am, but an article written by G. W. Lawson, some time since, and published in the Journal has called out this from me; and it is in reply to some of his points, that I attempt to write to-day. He says,

"Ought Spiritualists to organize into associations, social, religious, state or national, or should they be like leaven or salt, used only to affect the whole lump of humanity? The last is my view. I do not believe we cught to fol-

low the church in any respect."

Now does not the good brother overdo the thing? Is there not one truth in all the church? And granting that there is, are we to discard it because it is there? I think not. Do we not admit that there is some truth in every past organization, from the first appear-

ance of man on earth to the present day? Then my metto is, sift out the gold and throw away the dross. We pretend to look to nature and her laws, and recognize them, or to live as natural as we can, and follow nature's laws as we understand them.

Now from the commencement of all time, Nature has stamped the earth—the whole universe, in fact—with the law of organization. From the minutest mote that floats in the sunbeam, to the most grand and glorious world that illuminates the universe-all are organized. I will give few brief examples.

Two armies are in the course of construction. They are to meet in conflict,—a struggle for the its generals, colonels, and officers of smaller rank, and its privates. Those at the head are such men as have shown that they are capable to fill the place assigned them, and all are urder subordination and discipline. The other is not organized at all, but every man for himself. Which of the armies would be most likely to be successful?

If you do not like contending armies, we will

take another example. Contemplate a large number of musicians collected together to entertain a concourse of people, without organization, without leader, without understanding each other, without their instruments being in tune,—each one blowing his blast without reference to his neighbor, without time, without chord,-simply without organization. What a pandemonium of jargon it would be! There is the music, the skill, all that is required to make sweet harmony except organization. Organize, and how different it is. Ali know their proper place, their part, all in perfect time, and all move smoothly along, until the very inspiration of heaven peals forth in every note. Not even two musicians can play together to the edification of the musical ear urtil they organize. They must tune their instru-ments tegether. They must commence in time, and have ro discord. Is not this a fact?

Lock at the summer shower. When the cloud first arises, it is small and insignificantno rain falls, no thunder is heard. But watch its course as it gathers and reaches out-rganizes if you please-and soon you hear the muttering thunder, the forests bow in reverence, the rain descends in torrents, and drooping nature is revived.

The little brooklet as it comes tumbling down the mountain's side is powerless to move the mighty machinery of the mechanic; but organize the thousands in one, build dams, and concentrate them all in one direction, and what a

mighty power we have. Is not here a lesson for us? Can any one deny these facts? It is no less true in human relations and influences, than in the elements of water, as I have shown above.

Can any one deny that the church has held a vast power in the world? I think not. They have held that power by organization, and in no other way. Had they all organized under one head, with one motive in view, instead of dividing into fragments, and fighting among themselves as to who should be greatest in the Kingdom or Heaven, and who should get the most proselytes, their power would have been vastly superior to what it is now.

Admitting that the church is now losing power (we know they are), it does not prove that their present attainments were not acquired through the principle of organization, and that they will not hold out vastly longer by adhering to that principle, than by abandoning it, in fact, they could not exist at all, or rather, their influence could not be felt, did they cease to exist as organizations. Now are we as Spiritualists to ignore this principle, this truth, because the church has accepted it? If we are not to follow the church in any respect, are we to give up our meetings, our halls, our sociables, and isolate ourrelves altogether? Did the brother mean this? I think not; and still it would seem to by the whole tenor of his

I know something about the effects of isolalation. For the past year, I have been in the old Pine Tree State. I have been stopping most of the time where there had never been a Spiritualist lecture until I gave one last spring. There was no literature advocating our beloved religion until I carried it there. There are now in that town six openly avowed Spiritualists,

the fruits of a year's work, Now if I could have had the co-operation of some organization in the State or large cities, there might have been a hundred souls in that town illuminated by the light of truth, as well as the six, besides gaining many in adjoining | Traveling expenses, \$2.45. All of which is re-

All they want is to have a good test medium to go among them. They never saw any of the manifestations, and know nothing of its teaching. they are ripe for the harvest,—lit erally starving for spiritual food. I was too poor to precure the services of such a medium, and not being blest with that gift myself (giving tests), I could not accomplish the work. I have kept the Journal, and the Banner of LIGHT circulating there all my means would allow, and more, too, and had I the means, it should go in that direction; but the people want something more, to arouse them to the investigation of truth.

They have run in the old theological groove so long, it takes considerable to switch them off the track. We who came out of the church know how that is.

Now what do we want? We want lead organizations and united effort. I do not expect we can make them perfect; it is impossible until selfishness is no more. But let us have them as periect as we can.

We want money; we want those who have plenty of funds to help the cause, by sending speakers and mediums through these places where they know nothing of our philosophy, and send the gospel of peace to these hungering

The wealthy in large cities can sit and listen to the elequence of our best speakers, and get test after test through the mediums, because they can afford it, but there are bundreds and thousands through the country, that can but make the two ends meet, that can not afford it, did they have the facilities—which they have not, because mediums have to live, and they have to stay where they can make the most, and have hard work to keep soul and body together then. They know nothing of the facts of Spiritualism. It is for these that I plead,—these hungering, starving souls, who have had nothing but the husks of old theology all their lives. They know not of the green pastures, or where the waters of life ever flow, and the fruits of God's love ripen, where they can bask in the sunlight of heaven's inspiration every day and hour.

It looks to me like selfishness, for us to fold our hands, and say as our brother did. "We have received the light, and now let the spirits of each household impress and convict." He further says:

"If I can in any sense comprehend this move-ment, it is of the spirit world. Its guiding wisdom is behind the veil."

Very true, Brother, but it is for us to help rend the veil, and bring these truths to light. It is not for us to make "grooves" for them to work in, but to follow the path they lay out. You nor I, Brother, then could not have seen the truths of Spiritualism, had we not come in contact with it. Perhaps not all are as susceptible of truth as you and I, and need more evidence.
Shall it be kept from them because we do not like to follow after the church.

I am no more a lover of the church than our brother, as the readers of the Journal know, but if they have a truth, I do not think we ought to throw it aside because they have it. If they have a power in combination against us, it is so much the more reason we should organize also. I like the brothers suggestion, to "combine some of the means of the wealthy Spiritualists in each State," etc. Will the Brother tell me the difference between "combine" and organize? That is just what I want to see. a combination of capital to send mediums through the country and spread the literature of our truths broadcast.

This can be done without laying down any creeds, without dictating who or what we shall

worship or believe. Place such men at the head of these organizations, as shall be unselfish as to personal aggrandizement, and will act for the good of the pecple. May the angels hasten the day when Spiritualists can organize on such a basis as thisthen the church may well tremble, and truth

I would be glad to correspond with any on this subject.

Brocklyn, N. Y.

MINNESOTA. Letter from J. L. Potter.

BRO. JONES :-- I am again able to report myself on duty. My last report was for the month of November. A violent cold settling on my lungs, compelled me to abandon speaking the 11th day of December, and for sin weeks was confined as an invalid. I found kind hear's and loving hands to do all that was necessary to be done.

At Aurora, my home was with Mr. and Mrs Stapleton, and J. M. Edson, and every attention was paid me, that loving hearts could give With grateful emotions, I pen these lines, asking heaven's richest blessings to rest upon them. The dear immortals were there, with loving words, and strong magnetic influences to drive away pains, and give me strength to battle for the right. They know my thankfulness, without my repeating it here.

While at Milton, they had some splendid manifestations through a girl eleven years old. The spirit of J. W. Reynolds took possession of the girl in school, giving the people at whose house he passed away, some comforting words, and very good tests. The facts are these:

A young man at the South, contracted consumption, and was sent North to regain his health. He went to St. Paul; found no relief there. Some friends induced him to come to Wilton and try out-door sports,—hunting and fishing. This could not save him, and he felt he must soon go to that unseen world in which he had no faith. He made his will and said farewell to all of his earthly friends, regretting that he must go so soon. He said to the lady that attended upon him, "If there is any truth in Spiritualism, I will come back to you,"—thus making his appearance through the little girl

in school. The spirit of Delia Scott, a girl that used to attend school in Hilton, came through the same little medium, and sent a written communication to her mother, bidding her be of good cheer, for she was not lost, as she supposed, but was happy, and often near her. How very un-reliable this Spiritualism is !

At Lyle they have two mediums developing, one as a test medium, and the other as a clairvoyant. They have one or two mediums at Blooming Prairie; and two at Aurora. Thus the work goes bravely on, and truth is being spread broadcast through these humble in struments in the hands of our spirit friends. Spiritualists of Minnesota, my labors for De cember were as follows:

At Medford and Wilton-four lectures .amount received in collections and dues, \$10.40. Number joining Association, three. Traveling expenses, \$2.30. From the 11th of December to the 29th of January, sick. Gave one lecture the last Sunday in January.

Report for February: I lectured at Aurora, Blooming Prairie, Lyle, Rose Creek, Austin. and Le Roy,—giving in all nineteen lectures. Received in collections and duce, \$31.25. Number joining Association, nine.

spectfully submitted to the Spiri uslists of Min-

Let me here say to the friends in Iowa, and other places, that are writing me to engage my services as speaker, that I an under a written contract with the Association until next October, consequently cannot leave the State of Minnesots. Would be glad, friends, to serve you all, but can not at present.

Æna, Minn., March 10th, 1871.

Written for the Religio-Philosophical Journal, SUPPOSED RECANTATION OF A. J. DAVIS.

By Wm. B. Fahnestock.

Brother J. H. Powell, of Cambridgeport, Mass., seems to think that Brother A. J. Davis has recanted, or abjured being a medium, and in the Bannen of the 4th of March, gives, as his reason for making the charge, that Mr. Davis, in "Nature's Divine Revelations," where he acknowledges himself to have received a portion of the book from spirits, and that mediumistically, as it appeared to Mr. Powell. Again, in the Present Age, he found "not only a classified series of twenty four phases of mediumship," which he considered an elaboration of the twenty third phase, "clairvoyance" in the classified tables. In the Present Age, Mr. Powell read, words to this effect from the line of Mrs. ell reads words to this effect, from the lips of Mrs. Davis to the reporter: "Mr. Davis is not a medi-um-he is a clairvoyant."

Next he observes the "nine errors" from "The Fountain," which he thought were somewhat involved in qualifications which might be construed into a virtual ignoring of certain phases of mediumship; and, it seems, finds it impossible to reconcile, or "think upon the perplexing difficulties and rest satisfied."

All this comes of not understanding the true nature of clairvoyance, or what is necessary to be a medium, and is the result of false teaching in re-gard to the somnambulic state, of which these conditions are but powers or phenomena.

Clairvoyance is simply a power to see, in the mind's eye, independent of the natural organ, when that faculty is in a somnambulic condition, and can see spirits, as well as things, etc., at a distance, and is often used independent of spirit control or influence.

Mediumship consists of being susceptible to spirit control or influence, but no spirit can control any one unless they are in a somnambulic condition; and the eye or any other part of the body, may be in this state, independent of spirit control or influ-

It is impossible, even when persons are in this state, for a spirit to control them, if the faculties are active, or there is a determination to resist them; and to be in a mediumistic condition requires the subject to be passive, as well as in the som-

nambulic condition.

The sense of hearing may also be in the somnambulic state at the same time that the sight is, and oute state at the same time that the sight is, and in such cases, the person can hear spirits, as well as see them, and still not be subject to spirit control. It is therefore possible for Mr. A. J. Davis to be clairvoyant, or to hear spirits, without being mediumistic, etc., and if he were wholly in a somnambulic condition, he could not be controlled unless he were to render himselt perfectly passive. These are facts in regard to these conditions. I do not pretend to say whether Mr. Davis has contradicted himself or not, and desire simply to give the facts to those who are interested in the truth.

MEDIUMS WANTED.

Letter from J. M. Bliss.

BROTHER JONES .- On behalf of many friends, I ask a favor of you. We are anxious to secure the services of a good developing and test medium.

There is a large field Lere, and I slaborers ar e scarce. There seems to be plenty of mediums here. but they are not properly developed. Now, we ask you to put us in correspondence with some one that you think would suit us, and one that you can recommend, with a view of making some arrangement with them. The reason we do not adverise publicly for one, is because we want one that you can youch for. If you know of some good physical medium who would be willing to travel in the west, I might so manage my affairs that I could travel with them the coming season, provided we could make satisfactory arrangements. I don't the hear public processor with the contract of the contra claim to be a public speaker, but think I could so manage the business that it would aid the good cause, and give the parties concerned, satisfaction. I think we need more tests. That seems to be the cry. Tests are what the people want, and not theory. I do not wish to do this for the purpose of making money out of it, but I am unable to devote my time and attention to the matter without some compensation. Nor is it my object to gain information for myself in particular, for I am an open advocate of the philosophy of Spiritualism, the fact has become a knowledge to me, and it would be a great satisfaction to me to be instrumental in aiding others to see and know for them-

If you can put me in correspondence with the parties desired, you will confer a great favor upon Peru, Neb., Feb. 23nd, 1871.

Letter from J. Tinney.

BROTHER JONES: -As friend White alludes to us in his criticisms on the "Search After God," please allow us to correct a mistake under which he is laboring. We never made the foolish as-sertion which he imputes to us, that God was developed from the lower forms of matter. On the contrary, we have invariably denied the existence of such a being, as the belief has drenched the world in blood, made desolate the homes of millions, and whitened the plains of earth with the bones of its victims, and still the fiend is unsatisfied. Stonewall Jackson tried the efficacy of prayer in his efforts to sustain the in fernal institutions for which he fought and bled is shed on the same principle that Bro. White is so anxious to sustain. We never heard that his sincerity was doubted. We did assert and reiterate the assertion, that man and all that constitutes his individuality was latent in and developed from and through all lower forms (including the senseless granite). That he is the sum total of all below him, and represented in all above; as large streams, large numbers, and large minds are the sum total of the smaller ones on which they are based, and from which they were derived and developed, and this the world, including our friend, is challenged to re-

Westfield, N. Y., Feb. 25th, 1871.

TESTIMONIAL. M. C. Vander Cook.

To all persons and associations of the brotherhood of Spiritualists and liberalists, greetings :

The undersigned, members of the Society of Spiritualists in Nunics, Otiwa County, and of the Religio-Philosophical Society of Rockford, Kent County, Mich., in conference, do hereby recom-mend to the confidence and kind regard of all Spiritualists and Friends of Progress, our brother, M. C. Vander Cook, who is known among us as a lecturer of recent development and future prom-

High in our esteem, we sek for him, in behalf of the cause he represents, that confidence and sub-stantial encouragement he has so deservedly merited among ourselves.

Azro Bartholimew, G. S. Putman, Charles Hunter, Dr. W. Worden, of Nunica. Wm. Hicks, Alexander Keeck, Dr. E. Beckwith, E. R. Young, of Rockford.

When a man and woman are made one, the question is, which one? Sometimes there is a long struggle between them before the mat-

Voices from the Zeople.

ROSCOE, ILL.—Melissa Allen writes.—You will find twelve shillings inclosed, for a renewal of my subscription, for I can not do without your valuable paper. The spiritual food it contains satisfies my soul's desires.

MASON, ILL.-G. H. Somers writes.—We like the paper very much, and look forward for it as much as we look for a meal of victuals. May the good angels speed it onward.

OR'ON, WIS. -Mrs. Eliza J. Stewart writes. - It is with pleasure that I remit a six months' subscription to your most excellent paper, which we could not afford to do without.

MASON CITY, 10WA .-- S. Harris, M. D., writes. We have the nucleus of a strong organization here, and are very much surprised that Mrs. Bell A. Chamberlain should stop at an insignificant village eight miles from here, and give so many warm hearts at this place the cold shoulder. Judge Rosecrans, at Clear Lake, ten miles west, is doing a big thing in fighting error. I want him to communicate with you, and he has promised, when further tests are obtained, to do so.

ASHLAND, NEBRASKA.-W. F. Marsh writes. I shall endeavor to procure more subscribers for the Journal, for it is liked by all who read it im-partially, and is destined to be a power in the land for the cause of truth.

OARVER, MINN.-Oharles Johnson writes.-For the good of the cause you work so hard for, I have concluded to give you two new subscribers. You will therefore please find inclosed one dollar, and therefor sond one copy of the paper to A. Johnson, Princeton. Ill., and the other copy to W. Gunnelius, box 185, St. Paul, Minn., for three months, as trial subscribers.

Our thanks are yours, brother, and many others who have and now are soliciting subscribers for the paper.- [ED. JOURNAL.

PROPHETSTOWN, ILL.—Mary L. Booth writes. We can not do without your paper, for it is food to our souls, and I expect to take it until I remove to the Summer Land

MOUNT VERNON, ILL.-M. S. Miller writes,— Enclosed is a three dollar money order for the renewal of my subscription. Am somewhat in the rear, but manage every year to send three dollars for the paper, for we could not get along without

NEODESHA, KANSAS.—Samuel Smith writes. Am in my 64th year, and like Saint Paul, was brought up a Pharisee. My parents were orthodox Christians. I was born an unbeliever in their old worn-out theology. Their God could never convert me from natural principles. Am reading and giving away the JOURNAL, to every one who will accept PICTOU, ONT .- L. J. Murphy writes .- I am

inclined to unbelief in theology, and also in your manifestatious—that is, spiritual manifestations—perhaps from the want of knowledge of them. I have seen Read's performances, and acknowledge them well done, but how they were done, or what did them, I do not know, and am as badly off as before.

LADOGA, IND -J. Peffley writes.—The Journal is the only advocate here, publicly speaking for the best things on earth for the people. It is the best messenger of light that visits this community, and we hope the mediums will increase its circulation wherever they go.

MILFORD, GA.—J. H. Hand writes.—I have gained considerable information from the Journal. Out of the half dozen papers that I take, it is read first. The various tests that are weekly published, as given through different mediums, have a peculiar interest for me.

GORHAM. OHIO.-R. Sweetland writes.-Our subscription expired the 1st day of January. Please excuse me for being so negligent in not renewing it before, for we would not know how to keep house without the food received from your friendly paper. We have taken it about six years, and it is like a golden chain. The more we read it, the brighter it grows; it is like food from the Spirit world; it corresponds to my mind so well I can not do without it; so I will send you three dollars, to renew our subscription to January next. This is from a friend of the paper, and a brother of truth and progress.

MULBERRY GROVE, KANSAS.-B. S. Wells writes.—Many thanks to you for remembering the poor and aged, who can not earn money to subscribe for the paper. Have received the last two numbers, nineteen and twenty, with the little indicator on the wrapper, marked "free." I have had a feast indeed. How much I regret that I could not have been with you through all the numbers in your "Search after God." There have been several numbers sent to me, however, by Dr. Preston, of your city, since your "Search" commenced, and yet many links in the beautiful chain are missing, but the final result I hope to get in coming time.

BRYAN, OHIO.-Dr. Flanders writes -Herewith find a post office order for five dollars, to apply on my subscription. I am practicing the healing art, assisted by the argels, as usual, and doing well, now, as in the past. May prosperity attend the JOURNAL, is my sincere prayer, for it is doing a good work, and will go on in the great and glorious work of redeeming humanity from the chackles of old orthodoxy.

PALMYRA, NEBRASKA.-V. J. Campbell writes. - I note with great satisfaction the improvement being made in the paper every week, or else it is because I am getting more anxious for spiritual light.

M'CONNELSVILLE, OHIO.—Dr. Hambleton writes.—Nearly all who read the JOURNAL, prize it very highly. May it flourish and expand for a thousand years—not, Mr. Editor, that I would doom you to the arduous toll of its production for so protracted a period, but that worthy successors may fill your place.

JANESVILLE, IOWA.—Helen Rundles writes. Please find inclosed, two dollars, to be applied as a renewal of our subscription, and we trust you will excuse us when you know that the reason of our neglecting sending before, was on account of the death of a dear, kind father. He passed on to that better world, Oct. 27th, 1870, happy in the beautiful faith of Spiritualism, of which he has been the advocate for a number of years.

MERIDIAN, MISS .- W. Shearer writes .- The beautiful science of spirit intercourse with mortals beautiful science of spirit intercourse with mortals is making some headway in a very quiet manner among the good people of our little city. We want a few good test mediums, who can demonstrate the fact of spirit intercourse by physical manifestations, and if we could have a few good media, it would in all probability open a field for the lecturer that would prove as the seed sown in good ground, and would probably yield as well as it did of yore.

DELAWARE, OHIO.—W. Willis writes.—I like the paper because it gives the orthodox Hail Co-lumbia, through the pen of E. V. Wilson, and a host of others, "that just go for them with a stick whittled out to a point."

EMIGRANT GAP, CAL .-- M. M. Wheeler writes. I have been a reader of your paper less than a year and now feel that I would much rather give up all the other reading matter I get than be deprived of

WILLIAMSBURG, WIS.—D. Pratt writes.—I should have sent you all your due, but the fact is, poverty forbid. I love your paper very much. You accept my thanks for being so kind—sending it and long without pay. I should like to take the paper, but can not ask you to send it without pay in advance, but if you send it you will not see my name on the Black List.

BAST TROY, WIS.—Dr. L. Stebbins writes.—I have been a constant reader of your paper ever since, or nearly all the time since it first started, with the exception of part of the time that you were out of the office. I never have taken it without prepaying it, and should, not feel at home without its soul cheering intelligence.

NEW BUFFALO, MICH.-Mrs. E. C. Beeson writes.—The JOURNAL adds so much to our comfort—it comes laden with so many beautiful truths .bat we can not do without it.

Written for the Religio-Philosophical Journal. THE LIBERAL TRACT SOCIETY.

By John Weatherbee.

S. S. Jones:—No one, probably, expec's the charter to be granted by our Legislature which is asked for by the "Liberal Tract Society." or even a report in its favor. Nor was the hearing before the Committee on Parishes and Religious Societies, just held, of a character to help the matter much. But the plain talk on this occasion was in the highest degree interesting. It was a pity none of the reporters of the daily press were present for a sketch would have been refreshing reading, even if adulterated with religious or hypocritical comment, as would naturally have been the case. The BANNER OF LIGHT reporter was present, so the Spiritual elect will have the benefit and enjoy it.

I pencilled a few notes, and, aided by my memory, I will give you a sketch of the occasion. It will not be full, but celectic and truthful, and, I think, will be interesting to your

This Legislative Committee was evidently selected with an eye to qualification, as religion is commonly understood. There were one or two Evangelical Reverends among the number, and all the committee appeared to be men of eminent gravity, and the line of thought brought out by their questions indicated on the part of the committee strength of mind and strength of revelation. Some might file an exception to this, on hearing one of the audience (Geo. A. Bacon) ask a committee man, near the close of the session, suggested by his questions on the subject, whether he believed the Bible, all of it, to be the Word of God. The committee man replied, "I do not feel called upon to answer that question," then, after a pause, with a tone and look which seemed to say, "I ought not to be ashamed of Jesus," said, "Yes, I do believe it—every word of it."

I liked the squareness of this man's sober second thought, but what a mental stomach he must have had, not to find anything indigestible in it, for most, even of the thorough breds, are getting to be a little celectic on the point; even Lucretia Mott and the Quakers say, "Truth before Scripture." But I make no exceptions. I think these men indicated strength of mind and a disposition to get the clear idea on vital points. And the interest referred to, which induces this letter, was due, in a measure, if not altogether, to the fact that this was an occasion where ex-

tremes meet. The chairman having stated that they were ready to hear the petitioners, Prof. Denton came forward and was questioned by the chairman and several of the committee. Without specifying the parties, or being nice in the order, only the truthfulness, I will give some of the ques-tions and the Professor's replies, which were very forcible and remarkably free from any

qualifications. I felt as if some of this committee must have thought that Denton and Devil were synonymous terms, but this may have been only imag-

"Do you believe in a Gcd?" was the first question. Said the Professor, "Not in a personal God, or what is understood generally by a personal God. I do not believe in Jehovah the God of the Jews any more than in Jove the God of the Greeks. I believe the common idea of God a fiction." God a fiction."

"Then I understand you do not believe in a God or Creator of all things?" "Yes I do; the universe is God. I believe there is a soul to the universe, as there is a soul to man, and the infinite soul includes the latter.

and everything else." "Do you believe in Jesus Chrimas-our Sala

"No. I do not,-not as an atonement; as an good man is. I have saved some people myself, and hope to more. I think, in this light, the premulgation of liberal tracts will be a means of salvation."

Do you believe God can forgive sins?"

"No, I do not."

"Do you believe in sin?"
"Yes, certainly, but not in sin against God." "Do you believe in prayer?"

"No, not in prayer to God; there may be some value in prayer to men, in or out of the form,—none to God. I do not believe there is any power in the universe that can or will stop the action of a natural law." "Do you think it is wicked to swear?"

"No, I do not. I think it is coarse and yulgar, and so do not swear; as a vulgarity it should be avoided, like chewing tobacco."

"Do you think it displeasing to God?"

"Certainly not; neither do I think it possible in any way ever to displease God."

"Do you not think that sinning or doing wrong is unboly?" "Not unholy, but unripe; everything is as perfect as it can be with its conditions; better

conditions, more perfection; we do not say a tree sins because its fruit is green and sour; we wait till it is ripe. This world is at present unripe, in time it will be better." Do you believe the Bible to be a divine rev-

elation?" "No, I do no!—any more than truth wherever found, may be."

"Don't you think it written by inspired men?" "No more than any other book,—no more the special word of God than a newspaper is to-

"What substitute would you have, or consola tion in the hours of death?" Something better than to tell the abomina-

ble lie that a man who has been wicked all his life, by being converted in his 70th year will be just as good as if he had lived virtuously all his "What religious teachings would you substi-tute for such as we now call Christianity?"

"I would teach the laws of health first. I would teach a man science, believing the more he knew of himself and his relations, the happier and better he would be."

"On our coin we read, 'In God we trust;' what is your opinion of that sentiment?" "It is not true, nei her does it mean anything. No man, no state trusts in God; they trust in

themselves and one another. In the late war, both North and South, this nation trusted in its men and in their leaders, in its money and credit,-they did not trust in God," "Are these the sentiments that your Liberal

Tract Society propose to promulgate?"
"I am speaking for myself. They are the sentiments that I should favor publishing; others would have different views,-I am only speaking for myself."

M. T. Dale then rose and said there was a poard of several who judged of what was writ-ten and what to publish. There are twelve tracts before you on various points.

"You ask in your petition for liberty to hold a large amount of properly. How much has your society on hand now?" Mr. Dale replied they had invested what they had in printing and circulating tracts, and did not propose to make any efforts to get funds

more than for current expenses, until they had . obtained the charter they were petitioning for.

The question was then asked, "Why is it not as well for you to organize under the general law, which allows the holding of a hundred thousand delars, as to ask for a special char-

Some one replied that we only ask what wou d be, and had been, readily granted to Orthedex as plications.

Dr. H. F. Gardner arose and said there were objectionable features to general statutes, requiring exactness in filing records, and defaloation, making all persons connected responsible

for debts incurred individually.

The writer of this letter then arose and said he found no fault with sentiments advanced by the Professor,—but they were not altogether his sentiments; if they covered the whole ground of the Liberal Tract Society, he should feel no special interest in the movement. When the question was asked of the Professor, what consolation in place of Bible teachings the petition-

ers had to offer to the sick and sorrowing. He felt that question had not been answered,—it least not as he himself would have answered it. Says he, "I am a Spiritualist. I have had evidence that my lest ones are still alive, and they have a communicated with me and I am a have have communicated with me, and I am a happier and I think, a better man for it. I belonged to the church, and found its consolation a sbam. I turned Infidel, and was without hope and without God in the world. While in this state, my little daughter died, and the world was dark, and I was very unreconciled. There was no consolation for me in any of the teachings of the church, and I never found any one that believed its teachings when pushed hard. Of course there was none in Infidelity or Material Philosophy. Accident or influence had put me in the way of spirit communion. I tested it, and it suited my case. I have paid much attention to it. I am not blind to its many crudities and inconsistencies, but the more I see of it, the better I understand-it, and I think in it is the consolation that the world needs, for it has—and it only—the satisfactory proof that there is a

continued life after this. "I wish for the success of this Liberal Tract movement, for the sake of promulgating Modern Spiritualism and I have no objection to its carrying with it some of the Professor's eyeopeners to the theologically blind, for sometimes, yea often, we must pull down before we can build up."

Dr. A. B. S'orer had a word to say, and time was passing away fast, too much so to do justice to his points. He seemed desirous to elicit the principle of action which would influence them to report a bill or not.

The Rev. Mr. Hatch had some strong points, but there were only ten minutes left, so he had to be brief. Instead of noting any of his points I will say (and this, in fact, was one of his points) he had made himself conspicuous, and to the incomers and outgoers of the Tremont Temple, offensively so, by there distributing heterodox and unevangelical tracts among them, there being at the time, and now, a revival going on there, at the Rev. I. D. Fulton's church, under the enthusiasm of Elder Knap.

I could remember more than I have written of this occasion that occurred in this small but well-filled committee room, but I find I am writing a longer letter than I intended. I have not time to re-write it for the sake of condensation.

> From the Atlantic Monthly for March. THE FOUNDER OF BUDDHISM.

By E. B. Whipple.

Seven centuries before the Christian era, a prince of one of the royal familles of India, having exhausted, in his twenty ninth year, all the pleasures of the world, and having in him one of the deepest, most comprehensive, and most creative of human intellects, suddenly abandoned in disgust his palace, his family, his treasures, and his state; took the name of Gotama, which means "he who kills the senses;" became a religious mendicant; walked the state is a cheat for the dead, held a feet of the state is a cheat the state of th about in a shroud taken from the dead body of a female slave; taught, preached, and gathered about him a body or enthusiastic disciples, bound together by the most efficient of all ecclesiastical organizatious; disclared of inclined works which, as now published by the Uninese government in four languages, occupy eight hundred volumes; and died at the age of eighty, the founder of the Buddhist religion.
Compared with this man, Mahomet was an ig-

norant and feroclous barbarian: and the proudest names in Western philosophy lose a little of their instre when placed by the side of this thinker, who grappled with the greatest problems of existence with the mightlest force of conception and reason-As a philosopher, he anticipated both the ideal

As a philosopher, he anticipated both the idealism of Berkeley, and the positivism of Comte; as a political thinker, he anticipated the noblest truth of our Declaration of Independence, and twenty-five hundred years ago taught, against the caste system of India, the doctrine of the equality of men; and, in that region of influence, higher than that in which either philosophy or statesmauship works,he founded a religian which is now professed by two fifths of the human race, and which thus exceeds, in the number of its votaries, that of any other religion in the world. Buddhism has been corrupted by a fantastic mythology, but its essential principle, derived from its founder's disgust of existence, is, that life is not worth living, and that the extinction of life is the highest reward of virtues. the extinction of life is the highest reward of virtue. To pass, in the next world, through various penal or purifying transmigrations, until you reach the bliss of Nirwana, or mere nothingness and nonentity, that is the Buddhist religion. We have said that it was professed by two fifths of the human race, but its fundamental principle, that life is not worth living, is believed, if not professed, by a large majority of mankind. Not to speak of the hundreds of wailing books, which misanthropic genius has contributed to all modern literature, not to remind the reader that the Buddhist Byron is to remind the reader that the Buddhist Byron is the most popular British poet of the century, that person must have been singularly blessed with cheerful companions who has not met followers of Gotama among the nominal believers in Christ. The infection of the doctrine as an interpretation of human experience is so great, that comparatively few have altogether escaped its influence. In basing his religion on this disease of human nature, Gotama showed profounder sagacity than that evinced by any other founder of a false religion; and in the East this disease presented its most despairing phase, for there weariness of life was associated both with the satiety of the rich and the

wretchedness of the poor.
But whence comes this disgust of life? We answer, from the comparative absence of life. No man feels it who feels the abounding reality of spiritual existence glowing within him; for rightly sings the poet:

"Whatever crazy sorrow saith, No life that breathes with human breath Has ever truly longed for death.

'Tis life, whereof our nerves are scant, O life, not death, for which we pant; More life, and tuller, that we want!"

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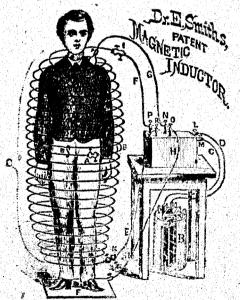
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Leligio-Zhilosophical Journal

EDITOR, PUBLISHER AND PROFESSIOR. e. B. Jones, J. R. FRANCIS. ASSOCIATE EDITOR

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RELIGIC PRILOCOPHICAL PUBLISHING HOUSE. All letters and communications should be addressed S. S. Johns, 189 Bourn Clark Strung; Chicago, Illinois.

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Thosesending money to this office for the Jouanal, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

VOLUME TEN.

Our subscribers will see that this number closes Volume NINE of the Religio Philosoph-ICAL JOURNAL.

We are happy to know that there is no paper published that shows a better record than this journal. It has ever been consistent and firm, keeping an eye single to the truth. The media selected by the loved ones in spirit life, through whom they can manifest, mentally and physically, to friends of earth, have ever been sustained through these columns. Heaven has blessed us for so doing, and we have the most positive assurance of continued success, and the choicest blessings of angels, for our fidelity to the truth.

The puny efforts of a very few,-:co few, when merit is considered, almost, to mention, to supplant the Journal in the affections of the people, has ever recoiled upon the heads of the authors, until their influence to do harm has entirely ceased.—ave, their words of reproach are now generally understood to be based in selfishness, and of more value to the Journal than their commendations would be.

It is well known that repeated efforts have been made to foist upon the people a quasi Spiritual paper in this city, to take the place of the JOURNAL, which should build up sectarian Spiritualism, and upon Spiritualists a creed, and to especially denounce all med a for physical manifestations as impostors.

Every effort has proved a failure! In spite of lotteries to gull,—which were never intended to be drawn,—companies composed of highsounding names borrowed for the occasion, and distinguished (?) "editors-in-chief,"-in spite of would-be sectarian state and national organizations, which were brought to bear against the JOURNAL to crush it out; FAILURE has been written upon every page of these would-be supplanters, while the RELIGIO-PHILOSOPHICAL JOURNAL week by week, with angelic aid, has grown stronger and stronger in the affections of the great body of Spiritualists throughout the

While we claim nothing but a humble ability to do our work well under spirit guidance, we do most profoundly, and with heart-felt gratitude, express our thanks to our angelic friends, as well as to our kind brothers and sisters wherever they may be scattered throughout the world, for their continued watchful care for our beloved Religio-Philosophical Journal.

Next week Number one, of Volume TEN will greet many thousands of readers with its usual intelligent, independent, smiling face; beginning the volume with a sufficiently large issue to supply a few thousand new subscribers, which we hope our friends will, by kind words of encouragement to their neighbors in our behalf, secure to us, on trial, for three months, at the nominal cost of the blank paper-50 cents.

Mrs. A. H. Robinson's Mediumship.

Every day brings many letters to Mrs. A. H. Robinson, of Chicago (which have been placed in our hands for inspection), returning thanks for the wonderful cures that are performed through her mediumship. We could fill the JOURNAL with extracts from letters of commendation which she has shown us, coming from every part of the country. It is but seldom that a second prescription is required, even for the most desperate cases, often where the patient has been given up to die by the regular physicians of the different schools of practice

While her powers are truly startling-and, probably, her superior, as a healing medium. is not anywhere to be found-yet it is a fact that, as the old school physicians try to get up class

healing mediums, so, in a wonderfully increased ratio, old mediums have their healing powers increased, and new ones are being developed, thus verifying, that "whom the gods would destroy, they first make mad."

Dark Circles-Ars. Maud Lord the Medinm.

Our angel-beloved sister, Mrs. Lord, has returned to Chicago, and will remain for a few weeks, and give seances for the benefit of investigators and all others who love to hold sweet communion with the loved ones of the higher life.

Their family now consists of Mr. and Mrs. Lord and little Miss Maud, aged two months. This little family has taken up its abode at the residence of Mr. Lord's parents in this city.

Daily inquiry has been made at our office ever since they left the city last November, "How soon will Mrs. Maud return? We do want her to come back so much," etc, etc.

Well, good friends, she has come, and the spirits of our loved ones-of everybody's loved ones-are at hard to communicate with us and their friends, whenever such friends present themselves at her seances.

She held a searce the very first night after her arrival in the city at the residence of Mrs. A. H. Robinson, 148 4th avenue.

A well-filled house greeted her, and the mani festations were superb, indeed superior to what they were when she was here last fall, and that is saying a good deal.

Every one present was greeted with tangible touches by the materialized hands of their loved ones in spirit life, with some endearing app :llation, well-known in earth-life, from the materialized lips of the sc-called departed parent, brother, sister, child, grandchild or frierd. Indet I the baptismal spirit was abundant to all. Our little grandson, who, our friends will remember, passed so suddenly to spirit life, came greeting us with the affectionate appellation of grandpa," and gentle touch of his child fingersour brother-in-law, C. A. Brooks, who, a few days since, passed to spirit-life, also came and greeted us most cordially with the full materialized hard, as tangible as when in this life. Our beloved son also manifested himself as tangibly as heretofore.

Every one present was delighted at the varied manifestations. Things were taken by the materialized spirits, when requested, and carried from one person to another with as much ease as could be done by ore in this life. a musicbox when playing, was carried with great rapidity around the room, and far above the heads of the members of the seance.

Mrs. Lord's little babe, only two months old was taken from one person's lap to its mother, and to several other persons, and placed in their laps so gently as not in the least to disturb the

These and many more things were done by the spirits, to the entire satisfaction of every person present. Who but an habitual croaker against dark circles, and blind devotees of an effete system of theology, would deny themselves of such sweet communion with loved ones gone before?

realize these facts, would say, O, that I could be present on such an occasion:

Such mediums are being rapidly developed. All you have to do to secure them in your own midst is to be faithful in holding circles. Mour loved ones are in your midst daily, and long for you to make conditions favorable for their manifestations.

We expect to be able to report equally startling manifestations through the mediumship of some little children in this city, in our next

On Thursday evening Mrs. Lord held a seance at Drs. Wright, McFadden and Johnson's Healing Institute. There was a full house, and all were well pleased with the manifestations, which were very similar to these reported above.

Temperance and Woman's Party.

A. E. Nellis, writing from Cambria, New York, speaks enthusiastically of a new nationalparty, to be composed of women and temperance people, and asks to have her long letter published, and requests other papers to copy, at the same time informing us that she has written to Horace Greeley upon the subject, and that her letter is to be published in the New York Trib-

That is all right. When it comes out in that paper we will copy it. That paper being more especially devoted to politics, it will be well for it to appear there first.

While we are especially in favor of temperance, never using anything that is ardent, lager beer, nor tobacco, and for many years having been favorably disposed toward all truth-loving women, and would, if in our power, extend the right of suffrage to them equally with men, yet as our paper is especially devoted to the philosophy of Spiritualism, we shall have to be excused from leading off in long articles to promote new political parties. Our private opinion is that there is almost as much corruption in politics as there is in the churches. And yet we concede that both politics and religion are good in

their places! We say in conclusion, God-speed the woman's movement! We never could quite understand why our mothers and sisters had not as good a right to vote as a Negro, aye, as a foreign born citizen; and not only so, but still further, we have not for several years—since the war at least -been able to discover why the colored gentleman had not as good a right to vote as the white centlemen who were born upon American soil. So it will be seen that our views upon the subject of the right of suffrage, are as extensive as citizenship,-without regard to color or place of

nativity.

legislation for their benefit, and to crush out | The Walker Tragedy-Letter of Inquiry-Reply.

BROTHER JONES: -- I send you this, cut out of

our morning Register: "On Sunday night a family named Walker, con sisting of Mr. and Mrs. Walker and two children. living in McHenry County, a short distance north of Elgin, Illinois, were found dead in their house A letter found explained that the father and mother had given laudanum to their children and taken it themselves, and were happy in believing that they would go with their children to a better world. They were earnest Spiritualists.

This paper has noticed our meetings kind v. wish to treat every one with kindoess, but I wish to know the right of this. We know very well they did not understand the true Spiritual doctrine, for we are exhorted to take great care of the body, so as to remain as long as possible in it. I hope you will be able to learn the par-ticulars of this family. I shall look over your paper-jay next wees, for you, I presume, will not learn particulars in time for this week's

I feel that we Spiritualists should not let a stone be unturned that lies in the way of our glorious cause.

MRS. P. P. HORNBROOK. Wheeling, W. Va., Mar. 7sb, 1871.

REMARKS.—Of the facts in the case we know nothing. We have seen the statement in the papers. Ia some instances, some over zealous editor, possesed of more orthodox religion than brains-to say nothing of ordinary common sense-have made use of this occasion to berate Spiritualism, as if no person believing in any of the various doctrines of old thoology, ever committed suicide; or in an hour of despair from accumulated troubles, put an end to their children's and their own lives, in hopes of gcing to a world, where earthly sorrows would

Individuals thus situated, are bereft of reason, and irresponsible in a moral point of view. Poor souls, how they are to be pitied!

Aside from old church dogmas, (which we confess often cling to the receivers of a faith in spirit communion), the pure philosophy of Spiritualism, demonstrated by actual experience, teaches that those who pass from this life, find themselves in the next life, just as they left this. All depressing feelings are conditions of the mind, and can only be rid of by experience, which brings soul growth. That conditions and teachers may be better in the next life, for such growth, we doubt not.

In regard to the case under consideration, we have this to say. The experience they have passed through, was a part of their life lines, if we may be permitted to use the expression The causes reaching back into Infinite Wisdom (as we know of no power ou side of that Wisdom -but one God, who fills immensity), will long remain a *onystery* to us dwellers in earth-life, and yet, the true philosopher will tell us, that no act is performed, which is not the direct and unavoidable result of a pre-existing cause, and so back step by step, from effect to cause, until the mind is lost in the depths of infinitude. Our sympathetic nature is awakened at such scenes. We are pained when we feel that fraternal ties are thus sundered. A more enlarged and comprehensive view of the subject, teaches us that it is well that the suicides had, in the hours of their terrible trial (as terrible it must have been, to impel them to such unusual deeds, to get rid of the troubles of this life), a bright hope of a beautiful life just beyond, instead of a be-Millions of our countrymen, if they could | liefin never-ending hell-torments-a spirit-world filled with the most dearly beloved, who will sympathize with, and help to raise them from the slough of despondency, in which they were so deeply immersed in earth-life,

Let the ignorant bigot, frown upon our beautiful philosophy, and charge it with being the parent, or the legitimate cause of the acts under consideration. It is but another storm that will awaken thought, and result in a calm. in which Spiritualism will stand out in bold relief, clothed in raiments of purity-to be loved by every thoughtful soul. Be bold and fearless in the defense of our divine cause, Have no fears when you encounter the sneers of ignorance. The truth is mighty and will prevail.

Mrs. Jennie Ferris.

That most excellent medium for physical manifestations (dark circles), Mrs Jennie Ferris, is now, with Minnie Jefferson, holding seances at the Gulf House, in Mobile, Alabama.

She has crowded houses wherever she goes, and gives entire satisfaction, notwithstanding the professed expose published several years since in a Chicago paper, by Jamieson, who only gained access to one of her seances, by dressing in a long woman's mourning dress, and professed to see fraud-a reflection of that which he carried with him - which no other person of the great number present could see.

Mrs. Ferris goes from Mobile to New Orleans. We besneak for her a cordial reception by our many subscribers in that city. Her early advantages were poor. She was when developed as a medium, a devou! Methodist, and she really thought Old Nick was after her. Considering her early education and religious training, it is not to be wondered at.

The manifestations were varied, and of a character to entirely set aside all known laws of science. The age of ghosts and witchcraft seemed to be revived. Following closely after these first strange manifestations in her presence, came intelligent spirit communion, in which many of the physical manifestations are explained as appertaining to laws supermundane.

No Names.

V. Sepley writes, and sends dues on his pa. per, but gives no post office address. Some one wries from Richmond, Mo., sending money for books, but fails to sign his name to his letter. another writes from Otsego, Michigan, also for books, but gives no name.

Now friends, if you will all send us your names and address, we will attend to your business promptly; and in this connection, we would again urge upon our readers, the necessity of being careful in writing to us on business.

WHO ARE THE WORLD BUILDERS! A Chapter from a Book Entitled "The Hollow Globe," by Wm. F. Lyon.

A mathematical problem understood by a child, can be nothing more than such a proba spiritual intelligent being, far beyond any conceptions we are able to entertain concerning a God; and it must be admitted, that the power which can grasp and comprehend this problem, is of a similar character in both individuals. Then, we must conclude that the most exalted intelligent being must at some period in his history, have acquired the ability to understand the problem, in the same manner as the child; by the exercise of the mental powers. If a knowledge of any given subject, is the same in all portions of the universe, and all knowledge may be found in one great treasure-house, then it follows, that mentality, or the power of grasping and comprehending knowledge must be of the same character also, whether found in the school-boy, or the highest individualized spiritual existence. What can we say then, of the exalted living intelligence who has acquired the knowledge and consequent power to plan and superintend the construction of a world? We must necessarily conclude that he arrived at the position, and acquired all he knows, in precisely the same manner as the one who can construct a watch; by experience and observation.

Paul found at Athens an altar inscribed, "To the unknown God," and claimed that he could illuminate their minds concerning the invisible being whom they ignorantly worshiped. But did he do so? He simply told them what their own poets had told them before, that in him we live, move and have our being, and that we are also his offspring. Thus he left the matter shrouded in the same darkness as he found it, and with all his successors have ever written or said, it still remains inscribed upon the altar of

every intelligent mind, "The unknown God." No higher idea of God has ever been expressed in modern times by the most intellectual Christirn, than was taught by a Grecian heathen. Parmenides, who lived before Plato, said, "Since therefore, it was not generated, it is, and always was, and will be, and it is infinite, for it has neither beginning nor end." This was a part of his conception concerning the unknown being, of which he knew quite as much as Paul, or Spurgeon, or Beecher.

The human intelligence in its investigations, can have little to do with that which is entirely beyond any conceptions it can entertain. It being entirely impossible then, to entertain any rational conception of what existed previous to the commencement of the eternities of the past, it would be worse than foolish to base any conclusions upon what we might possibly conjecture did exist. Any such conclusions would of course be utterly without foundation, and must ultimately fall of their own dead weight.

We may expand our thought particles to their furthest tension, into the eternities of the thirty dolla giver month. past, yet we shall be quite unable to fathorh or conceive of a beginning; much less, a period previous to the beginning of all things. But, on the contrary, we shall only be able to contemplate a universe in active operation, with hosts of planetary bodies in the material realms. peopled with rudimental beings, and incalculable numbers of spirit individualities, actively engaged in their several duties; some assisting in the completion of worlds, and others pursuing enterprises of perhaps less importance.

Suppose now, we come back nearer home, and base our conclusions upon foundations composed of those materials of which we may acquire some definite knowledge. Perhaps, we may discover some method by which the exalted intelligent beings who are competent to plan and construct worlds, may be produced. in harmony with laws that exist within the realms of the natural universe. We may discover the great fact, that it would not absolutely require an infinite being to project and set in motion a world like ours. We think we are quite safe in the conclusion that spiritual entities exist, who have had a portion of their early discipline and education upon globes no larger or better than the one we occupy, and who have become entirely accomplished in the stupendous art of world building, and possess the ability to project and execute an undertaking of that character most successfully.

It is quite evident also, they may possess all the requisite qualifications without laying claims to infinite attributes, in any proper sense of the term; for, as we have said, a being who is infinite must posses all the attributes and characteristics of all the beings which exist. They must live within him, and if they are finitely bad, then he must be infinitely bad as well as good; because, all that is bad is contained within him, as well as what is good. He must be the infinite whole, hence, nothing can exist beside him, and all vile and abominable things must be a part and parcel of his infinite personality, as nothing but his personality can exist, if that is infinite.

If all finite beings proceeded from or are the children of an infinite personal father, then they must have inherited all their characteristics and personal attributes from the father, and they of course can be nothing finitely, except he is the same in an infinite degree. Consequently, if a large portion of the earth are heathen, barbarous and savage, then he must be an infinite heathen, barbarian, and savage, as well as infinitely good, powerful and wise. He must be infinitely antagonistic, as well as harmonious, and all wars and conflicts proceed from him, as well as all of peace and quietness, for all exist in him. In fact we find this infinite personal being rather more than most devout people have bargained for.

Now, if we cannot discover some means, by which such an infinite personality might be formed, we should have very good reasons to doubt whether he has an existence; for the human mind is incapable of entertaining any very rational idea of a being, unless he can first

form some conception of a manner in which such a being might be produced, in accordance with laws and principles of which he has some knowledge. The time has core in the history of human research, when blind faith will hardly answer the purpose of thinking minds, when lem, although it may be part of the wisdom of | beliefs and tacit assents do not suffice. Considerate persons very properly ask a reason, and most assuredly it is quite time for all who would improve, to keep within the bounds of their own ressoning conceptions; for they can certainly gain nothing by going outside. Our mentalities can in no way be benefitted or improved by going beyond cur rational conceptions, taking things for granted, and adopting a blind faith unsupported by evidence.

TO BE CONTINUED.

The "Golden Age."

Theodore Tilton, having become too radical for the journals with which he was formerly connected, has decided to open a new field for the promulgation of his own peculiar ideas; to that end he has commenced the publication of a journal, which shall be devoted to the discussion of all the living issues of the day, in church or state,-in fact, everything appertaining to the body politic. The day of liberal journalism, which has been slowly dawning, has at last opened, and the field is daily growing larger and wider. The more radical a newspaper becomes, the wider is its circulation, and the more weighty its influence among the people. The day has passed by, when a limit can be set as to what the public press shall or shall not discuss. We wish our new cotemporary all the success which its boldness and enterprise deserves. Its typographical appearance is neat. modest and tasty-in fact, all that could be desired. For terms, etc., address, Theodore Tilton, 9 Spruce street, New York.

Letter of Fellowship.

The RELIGIO-PHILOSOPHICAL SCCIETY granted a letter of fellowship on the 9th inst. to Dr. E. B. Wheelock, of La Cygne, Kansas, which in the language of the law, constitutes him a "regular minister of the gospel," and authorizes him to solemnize marriages, and to receive such other benefits when traveling on lecturing tours, from railroad companies, as are usually accorded to other denominations.

Bro. Wheelock has just taken up his residence in Kansas. He is an energetic man, whom our friends in that state will find to be a worthy co-laborer in the field of religious reform.

Spirit Artists.

Chicago affords a very fine opening for a spirit photographer. A gallery is now vacant, nearly opposite our office, with a splendid light and reception room, for the moderate price of

We shall be glad to aid any mediumistic opeator who is successful in getting spirit nesses.

Let us hear from those who would like to try their luck in Chicago. It is a good location for ordinary photograph business, consequently, no good artist need doubt success.

Fraternal Call.

Bro. Wm. A. Ludden, of New York, the inventor of the beautiful magic gold pencil-case. so convenient for carrying, and yet so useful for business purposes, gave us a call while in this city. He is traveling in the west, soliciting orders. We bespeak for him the favorable re ception and consideration by those of our friends who may be employed in the sale of gold pens, pencils, etc.

C. C. Davis,

Of Lasalle, Illinois, is not only a sound Spiritualist, but he manufactures on a large scale, the best shoe blacking, harness and top-carriage dressing, that is used.

He puts up none but the genuine article, and all dealers will do well to write to him for circulars and terms before purchasing in other markets. We recommend his articles from personal observation. Our carriage top and our boots look all the better from its application.

The "Search After God,"

Will be resumed in the next number of the Journal, and will be continued regularly every week until the series of articles upon that all engrossing subject are fully published.

Mr. Brooks, the Developing Medium.

We respectfully call the attention of those in Chicago and vicinity, who would like to be developed as mediums, to the advertisement of James Brooks, to be found in this week's paper. Mr. Brooks is certainly a very excellent developing medium.

NETTIE PEASE speaks at Music Hall, in Chicago, on Sunday, the 12th inst. She is a good speaker, and ought to be encouraged by a full

Physical Mediums Wanted at Cincinnati.

J. F. Currier, Esq., writes that a good medium of the above-named phase, will meet with many friends at Cincinnati. Address him, Care of W. U. Tel. Co., Cincinnati, O.

Miss Hopper.

We are advised that Miss Hopper, accompanied by the lecturer, Mrs. Logan, her business agent, is doing well as a seeing medium before public audiences. They were last heard from at Galesburg, Illinois.

-Mrs. M. L. Sherman, the psychometrist, is giving fine satisfaction to all who test her powers.

Kersonal and Aveal.

-- Mrs. M. J. Wilcoxson will speak in Louisville, Ky., during March; the first two weeks of April in Alton and Evansville, Ind.; in Decatur, Ill., four Sundays, commencing April 16th. Mrs. Wilcoxson is one of the most efficient laborers in the cause of Spiritualism, and should be kept steadily em-

-- Dr. J. K. Balley is again in Pennsylvania. He spoke Sunday, Feb. 5th, at Columbus; Friday evening, the 10th, at Lottsville, Warren Co., Pa.; at Corry, Pa., Sunday, 12th; Wrightsville, the 19th, and at Corry the 26th. Dr. Balley is a good speaker, and we are glad to learn that his lectures are steadily improving. He should be constantly kept at work. We might suggest that a good field for his labors would be Alleghany Co., Penn. Pitts. burg, with its auburbs, has a population of over three hundred thousand, and we doubt if its inhabitants vere ever blessed with a spiritual lecture. Here is a wide field for work-who will be the first to venture on this pioneer labor?

-That wonderful work, "Jesus of Nazareth," is having an immense sale. Arrangements have been made by us by which we hope to keep a supply on hand, equal to the demand.

-Mrs. A. P. Brown, of Buckingham, Vt., will speak in Swiftwater, Vt., June 4th. She wishes to make engagements to lecture for the summer and fall months, and will attend funerals, if desired. Sister Brown is a fine speaker, and we hope the friends in Vermont will keep her steadily at work. -The Spiritualist Society at Thornton, Mich, is

prospering finely. They have recently had lectures from A J. Fishback, of Port Huron, and James Beat'ey, of Black's Corners, Mich. The Society have succeeded in getting the Universalist Church for their meetings. The lectures have awakened a great interest among the people, and quite a number of the church members have left the old creedal institutions, and taken an interest in the

-Every liberalist and reformer in the land should have a copy of "Health by Good Living," by W. W. Hall, always on hand. It is a guide board to that noblest blessing which man enjoys-good

-Nellie J. T. Brigham gave a lecture in Cambridgeport, Mass., on the 24th ult., the entire proceeds of which were given to the Children's Progressive Lyceum of that place.

-The works of Andrew Jackson Davis are having an unprecedented sale. "The Fountain" has had an immense run, and the sales of 'Nature's Divine Revelations" almost equal that of the Bible.

-A C. Cleveland, of Freeport, Washington Territory, is having good success as a healer and trance specker. He has been known to quote from over two hundred different authors in one discourse, authors of whom he knew nothing in his normal state. His success as a healer is awakening great interest among the people.

-At a circle recently held in London, some remarkable manifestations were given. About eighteen persons were assembled. At the mental request of different parties, twelve kinds of fruit were brought and given to them. Among them was a water melon weighing four pounds. This was afterwards out in pieces by the invisibles, and the pieces taken to the different parties in the room. What they cut the melon with, remains a | in no fixed and stated tradition, or church, or

-The pamphlets of Professor Denton are doing a good work among the people. The sterling truths embodied in them, make them act as ready eyeopeners to the creedists. They are sold at the low price of ten cents each.

-L. Appersting, writing from Sacramento, Cal., says : "We have regular meetings every Sunday. in Pioneer Hall. The rostrum is occupied by Mrs. P. W. Stephens, for nalf an hour. Other speakers fill up the time for two hours. The speaking is considered equal to that of your best speakers in the Eastern states."

-"The Voice of Prayer," an easy flowing poem, by Warren Sumner Bartow, has been daintily put in type by Carleton, New York. The scope of the poem is, that petitionings are vain, be they ever so devout, unless there is a recognition of natural laws, and a due measure of good deeds flowing from the heart .- Haverhill Tri-Weekly.

-It is a little singular that the heads of the two leading plano-forte manufactories of this country should pass away within so short a time, Col. Chickering and Mr. Steinway both dying within a few days of each other.

-"Talks to my Patients," by Mrs. Gleason : "Conjugal Sins," by Gardner; and "Sexual Physiology," by Trail, are standard works of their class, and should be in every household in the land.

-Were all the possessors of the pearl. Spiritual ism, faithful to the trust committed to them, how vast would be the stride that our divine religion would assume. Alas! that professed advocates of the richest tressure that has ever been bestowed upon the human family should so constantly dim its brightness by casting over its beauty the shadow of a pitiful truckling to society's customs and dictum.

-- The Spiritualists and Liberals of Estherville, Iowa, recently held a meeting in pursuance to a call, and organized under the laws of the State, to be called the Progressive Society and Library Asso-

-"A Father's Advice," by Dr. E. P. Miller, and "A Book for Every Child," by Mrs. E. P. Miller, are books which it is incombent upon parents that they should place in the hands of their children.

-Fifteen prominent Spiritualists of Sparta, Wis. send in their endorsement of Mrs. Lou Finch by saying: "She is a most worthy and efficient clairvoyant and test medium, who has been laboring in this portion of humanity's vineyard for the last few months with good acceptance. Never having seen her name in the public journals, and knowing her to be a clairvoyant deserving the trial of the inquiring public, we consider it but justice to her superior gits to bring her light from under the bushel and set it upon the hill-side of Progression, to guide the inquirer along the upward grade to the higher life. In giving diagnoses of disease, by personal examination, or a lock of hair, she is equally reliable, and treats the same medicinally. As a psychometrist, she answers sealed letters, and detects anonymous authors. Distances and time past, are no detriment to whoever wishes to test her power as a clair toyant, and we most truthfully subscribe ourselves as witnesses to this power."

-Addie L. Ballou lectured in Litchfield, Ill., during the week ending March 11th. From thence she goes to Decatur, Ill.

-Again we would call the attention of those of our readers who are developing as mediums, to the works of Fahnestock and Underhill. They are the text books you need. We will send the two. post paid, for three dollars.

Zhiladelphia Department.

BY..... CHILD, M. D

Subscription will be received, and papers may be obtain stat wholesale or retail, at 634 Race street, Philadelphia

Stephen Knight.

Gone to the home of the angels, on Tuesday, the 21st of February, 1871, from his residence at Frankford, Philadelphia, in the seventy-sixth year of his age.

Brother Knight was born in England, and came to this country about fifty years ago. He was early identified with various reform movements, and was at New Harmony, Indiana, with Robert Owen, about the time that Francis Wright visited this country.

Stephen, with his brother William, who is about seven years older, has lived at Frankford for many years. They were among the first to identify themselves with Spiritualism, and by their quiet, unobtrusive goodness and active bcnevolence, have won the respect and esteem of all who knew them.

Thomas Gales Forster attended the funeral of Stephen on the 24th, ult, and we reported his remarks, an abstract of which we present to our

Permit me on this interesting occasion, my friends, to recall your minds to a part of the tenth verse of the twen'y record chapter of Numbers. Let me die the death of the righteous, and let my last end be like his. Do we mourn when another star shines out on the glittering sky? Do we weep when the raging voice and roar of the storms of conflict die? Then why should our tears run down, and our hearts be sad, for another gem in the realms above, another soul in heaven? For my friends, if ever a good man lived in the form and left it; if ever a righteous man blessed this life on earth, that man was our good brother, who has so recently departed from the form.

It is true, that in the ordinary acceptation of the term, he was not called a righteous man. He did not perhaps, believe in any special ceremonies; he did not believe in any fixed creed, or in any determined formulary, but whenever he found a necessitous object, he was always found to be benevolent; wherever he found any good to be done, he did it. Wherever he found a soul to be loved, he loved it. Wherever he found an opportunity to add to the happiness of those by whom he was surrounded, he never allowed that opportunity to pass, unimproved. He was eminently a good man, whatever he believed. The last time I saw the brother in the form he said to me "It is almost morning," alluding to this very coasien, prophetically as it were. "It is almost morning, Br. ther Forster;" meaning that he never expected to die, but that he expected to be born into a brighter and happier world. Tust the occasion that would be called his death, would be the morning of his resurrection. Upon another occasion when I met him, he aluded to his future demise, and Baid if you are near I want you to tell the pecple what I believed whilst I was in the form, and now in a few brief words I propose to do it, at his request. I do it also for the sake of those who remain.

His beautiful spirit bath left the form and carried with it the results of what he believed. What he believed rendered him happy in time, and it prepared him for the scenes through which he has so recently passeo. It has gilded his pathway to the realm to which he has gone. He believed that God was as immanent in mind as in space; he believed that God was as near to the soul, as motter is to sense; he believed as the last grand final mile, but he believed in all scripture that taught him of a God of goodness, whether Jewish or Phoenician; he believed that God was not exhausted or that the canon of revelation had closed. He believed in the divine presence in the soul of man, which is eternal truth, revealing itself through the faculties which God has given; he believed that the departed spirits of men and women who have lived upon the earth, have been constituted God's ministering angels to administer to the

spirits of those who still live on the earth. He drank at the same fountain with Moses. and with Jesus, and his soul was filled with living waters; he called God, Father not King; he called Jesus, brother, not master; he called heaven home; he called religion love. He trusted and he suffered for this faith and it cheered him in life. This faith of his, is called Spiritualism, and he was not ashamed of it. He endeavored to outwork it in his practical life by demonstrating that his soul was working out towards the surface, his nature was becoming spiritualized, the animal and intell ctual were gradually giving way to the spiritual, and thus he was being daily prepared for that higher and better life to which he has gone. This beautiful faith of his, my friends, which has been repudiated, because it has been misunderstood, taught that all men, of whatever cast, whatever name or condition or color, all men and women alike are God's children, they are all emanations from the Divine Father Soul, through mother nature, and that interiorly they were divine after the pattern of their Father. That all the misdirections and sins, and vices, and idiosyncracies of time, are but the results of the organism and its surroundings and that these, therefore, have but a temp rary effect in time and a relative effect in eternity, that the spirit, being a part of the everlasting Father is destined to eternal progress in the world that is to come, that as man leit the body so he entered the spiritual.

We believe with Saint Paul, that there is a spiritual body and a natural body, not that there is to be at some future time, but as Paul says, there is a spiritual body. He believed that spiritual body was formed before he left the material body, and that spiritual body has gone to the brighter guerdon in the skies.

He believed that men and women were born with higher destinies than are generally taught, that those conditions of time, were the results and operations merely of time, and were calculated, it is true, to retard the soul, but by no means to destroy it; that soul being an emanation from God, is eternal and must live forever, as man is progressive in time, and through effort and desire, he rises to higher and better conditions. Here so, the phenomenon called death had no influence upon the soul, it is but a mere casting cfl of the body, just as you lay aside your old clothing, and put them away in the wardrobe. He believed his body should be deposited in the old ward-robe of humanity—the graveyard, and that his soul, his real self, under the same law of progress would continue its journey in the brighter land.

He had gone beyond mere faith, it had become knowledge with him, and it cheered him amid all the conditions of time; it made him kind and sympathetic to all, and so cheerful that no one came into his presence, that did

not feel that it was a benediction.

Brother Stephen is not dead, he has only passed on a day's journey nearer to our Father's home. He is here to day as much as he was before he left the form, and the lesson that he would have me teach you, is, that this faith that we call Spiritualism teaches that the law of progress is not confined to the conditions of time alone, but that it is manifest through all the pathways of eternity: that Ged's morey and

God's justice are reconciled; that the outward seemings are not the real man; that the condi tions that surround the being are only relation: that all men partake in part of the divine nature, and that this nature will work out its powers perpetually, through the unending cycles of eternity; that this condition belongs to all God's children, and that there is no loss in God's universe. The soul once individual zed in the human form becomes a living, impersonalized representative of the Great Father Soul of the universe, and must live on forever and forever, and that soul must and will, through this great law of progress, continue in the performancel of its

gigantic destiny. Hence, then, my friends, to such as our dear brother here and his dear wife and others, who accept this faith, there is no death, what seems so is mere transition.

Death is the pale angel of the living God, who opens the flower encircled door, that he may show man those he loves. Death is but the pale angel of God who comes to gather up the beautiful violets of earth, in order that he may transplant them amid the flowerets of heaven. Death is not the grim monster that he has been represented to be,-true, he comes with sorrow, and as long as man and woman remain as they are now, the tear must fall. But such as those to whom I have referred, know that the spirit does not go into the coffia or the ground,—they know that the body may be deposited with its kindred dust, but the spirit goes on its way rejucing. The soul of this dear brother is here with all its kindly sympathies.

This faith demonstrates to us the great fact of the perpetuity of the individual consciousness of man beyond the grave. Then may I not say, particularly to his dear companion and to his brother, look forward cheerfully and trustingly, for Stephen is but a little in advance of you. The morning will come before long to you, and indeed to all of us. Stephen has but entered into its sunshine, and he will come upon the wings of his love—he will come under the law of communion and attraction, and tell you of the beautiful lessons he has received in the skies. He will tell you what a foundation he was laying for the beautiful superstructure in the world, to which he has gone. He will tell you that it was satisfactory to him that he began the investigation here; he will tell you that he is glad he has learned of the law of progress; he will tell you not to be sad-not to think of him as dead, but as remaining with you sympathetically and personally, so as to comfort you and bless you. This is, indeed, a beautiful faith,—some may say too beautiful to be true, but Brother Stephen did not think there was any thing too good or too beautiful to be true for God's children. A God of love, we believe, is ruling on this earth, as well as in the universe. A God of love is moving and ruling through the operation of organic law-through the instrumentalities of sfil nity and attraction, the laws of communion and association, and by means of these the departed of earth can return and commune with those they have left behind; they can come and tell them of the grandeur and beauty and glory that is awaiting them in the world, to which they are hasteaing.

Let me say then that Brother Stephen is not dead; he has only passed out of that decaying body, and still lives in the beautiful relationship of those whom he has left behind, and wherever his attractions draw him, he will return and give to the loved ones the lessors of this beautiful philosophy—this beautiful faith.

HYMN OF SERAPHS TO A PARTING SPIRIT.

"Hark! they whisper—angels say, Sister spirit come away!"

Come, come to the land which the dim eye of mortal,
Though light in its sphere hath seen never yet;
Fair angels are opening for thee the high portal
All glorious with splendors no cloud ever has met.

Thou wast not of the world-for its cares and its pleas.

were unsuited to minds constituted as thine: Thine unsatisfied heart had no joy in its treasures, And turned half in anguish to meet the divine. But love everlasting designed to redress thee,
Thy probation was shortened in mercy, and now
The crown of redeemed ones is waiting to bless thee
And wreathe with its peace-gems thy rever-worn brow.

We have whispered to thee of the gladness of heaven, We have told how fallacions the pleasures of earth, Tall thy long struggling heart from its ties hath been

And aspirings most holy awaked to new birth. And we welcome thee here where the spirit now dwelleth. Released from earth's cumbering bondage of clay.

Where a life-giving stream the throne ever wellet! All bright in the beams of God's beautiful day.

Thou hast naught to regret though thy soul sweetly Would its dear ones in tender embracings enfold; ut love even stronger than thine we are proving— The love of the Father—come thou and behold.

Thomas G. Chase, M. D.

It was said formerly that Spiritualists seldom die, but now the white-winged angel swings his scythe very frequently, and, touching the form of earth bids the spirit rise to its home in

the spheres. Brother Forster said in one of his lectures, you may go into the studio of an artist, and behold a splendid clay statue, upon which he has been working for years, and while you are admiring its beauty, the artist steps up, with hammer in hand, and smiting the form, it falls, and you are filled with regret; but in a moment before your eyes there appears a far more beautiful statue which had been hidden within the clay mould. Now, instead of forrow, you feel that he has acted wisely in thus removing the exterior and revealing the interior beauty.

Dr. Chase was one of the first Spiritualists of Philadelphia, and he, with his excellent wife, who is a medium, held circles at their house nearly twenty years ago, and during all this period they have ever been faithful to Spiritualism. Quiet and unob rusive in his manners. there was a genuine spirit of goodness about him that endeared him to all who knew him. He had reached the ripe age of seventy-eight years when the artist knocked off his statue of clay and summoned him to come up higher. Not unexpectedly did this visitor come: he was ready to welcome it, and said on several occasions, " I see the angels waiting for me."

After a short illness, of pneumonia, he passed out of the mortal form, and joined the loved ones in the land of the beyond. Happy in his new home he would have us sing the following

ON DEATH: Out of the shadows of sadness, Into the sunshine of gladness, Into the light of the blest; Out of a land very dresry, Out of the world of the weary, Into the rapture of rest.

Out of to-day's sin and sorrow, Into the blissful to-morrow, Into a day without gloom: Out of the land filled with sighing— Land of the dead and the dying— Into a land without tomb.

Out of a life of commotion, Tempest-swept oft as the ocean, Dark with the wreck drifting o'er— Into a land calm and quiet, Never a storm cometh nigh it— Never a wreck on its shore.

Out of the land in whose bowers. Perish and fade all the flowers— Out of the land of decay— Into the Eden where fairest

Of flowers, and sweetest and rarest, Never shall wither away.

Out of the world of the wailing,
Thronged with the anguished and ailing,
Out of the world of the sad,
Into the world that rejoices,
World of bright visions and voices,
Into the world of the glad.

Obituary.

GONE TO THE HARVEST HOME-Richard D. Smith was born is to earth-life September 12th, 1810, passed away to spirit-life February 8th, 1871, after a brief illness, For years a devoted werker for humanity, and in the Spiritual faith. These were his last audible words to a friend: "John, I want you to bear witness that I died a Spiritualist."

His warm, venerable hand-grasp was first to greet me on my arrival, and his last words to me, when bidding good-bye at the hotel to which he escorted me, were as a bequtiful benediction, and served as significant for a text for the burial ceremony over which the writer was called to preside,-" I shall meet you to-mor ADDIE L. BALLOU.

Louisville, Ky., Feb. 28th, 1871.

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 us of the fact, and it shall be corrected. If any one has been unfortunate, so as to make it very difficult to pay now, write, and inform us of the particulars, stating when payment can be made, so that we can know what to rely upon, and time will be cheerfully given in such cases. If time is wanted, it is certainly worth writing for,

and we can know what to depend upon. We are weekly breaking the very bread of life to our numerous 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 nominal to that which we have made for your benefit every week since you became indebted to us for the paper. It is painful to us to allude to this matter, but justice demands it, and we shall persist in doing so until justice it done.

We mean to give no offense to any one. It is 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.

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Those Desirous of Becoming Mediums Can Obtain Instructions:

How to Guide and Promote all Phases of Mediumship. How to Test and Develop Clairvoyant Sight; seldom, if ever, falls to produce the first degree of sight at one trial. Thousands of people can see clairvoyantly when they understand how to induce the sight.

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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 fu instructions, to any part of the United States, on receipt o

AGENTS WANTED.

P. O, Box 273, Syracuse, N. Y. v9 n23 18t.

LETTERS TO ELDER MILES GRANT. Being a Review of

"SPIRITUALISM UNVEILED."

BY REV. MOSES HULL. Author of "The Question Settled," "That Terrible Ques

tion," etc., etc.

This sharp and brilliant little book, by one of our aontest thinkers and most efficient speakers should be read by

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Healing, Psychometric and Business Medium, 148 Fourth Avenue, Chicago,

Mrs. Robinson, while under spirit control, on receiv ing a lock of hair of a sick patient, will diagnose the n ture of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essen tial object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms and duration of the disease of the sick person, when she will without delay return's most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

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

One prescription is usually sufficient, but in case the patient is not permanently cared 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.

of the disease.

Mrs. Robinson also, through her mediumship, diagnoses 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 in present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trame medium.

Terms:—Diagnosis and first prescription, \$2.00: each subsequent \$2.00: Psychometric Delineation of Charsubsequent \$2.00:

subsequent 1200: Psychometric Delineation of Character, \$3: answering Business Letters, \$3. The money should accompany the application, to insure a reply.

CAN'T BE DISPUTED.

Messrs. Wilson & St. Clair, No. 34 Dearborn street:

Gentlemen: In justice to you, as well as myself, I take this occasion to express my hearly approval of your weather quards. The fact that scenedy a week passes that something of the kind is not presented at my office for approval and recommendation and generally something that merits actities), has somewhat the asset my mind, and when your weather guards were presented. I examined them suspiciously, if not very thoroughly, and only reinstantly a meantal to try them in my drawing-room windows; the result, however, has been most satisfactory, and I confess my-elf antirely at fault in my dirst decision. The testimony of the entire household is that your pater windows you and door-cushion is an entire successant quite as indispensable requirement in every building. They explices the cold, snow, rain and dust. During she recent extremal cold weather, we have found it impossible to sit by he library windows where the stops were no applied, while in the drawing-room where they were inplied, while in the drawing-room where they were inclined thromomy, in fact, the temperature was perfectly equalized thromomy, in fact, the temperature was perfectly equalized thromomy, in the house. My wife is especially ideas if with them, and the exploses them applyed to all the atterwise to you, and wishes them apply do not be atterwised on the part of the windows and doors in our house. Yourself their windows and doors in our house. Yourself their windows and doors in our house. Yourself their Messrs. Wilson & St. Cluir, No. 24 Dearborn street : O. L. Whemork, Architect

We have used the above named weather guilds, 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 deal? with them for years. [En. Jounnal.

PAPER DOCTOR.

DR. J. WILBER, Magnetic Physician, of Chicago, will be at Spencer House, Indianapolis, Ind., from Morch, let to 15th. The balance of the month at Richmond, Ind. He will be remembered as the man performing so many wonderful cures all over the United States, with his Magnetized Paper.

THE LAW OF MARRIAGE

BY C. L. JAMES.

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

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FOR SALE—A GOOD FARM BETWEEN JACK son and Adrian, Mich., worth \$10,560, for sale for \$8.500, near railroad, plenty of timber and water. Title perfect. Terms easy. Address J. C. Fundy Isu S. Clark St., Chicago, M.

BLACK LIST.

Your paper is returned to this office; 'B. i. is written in pencil,' Refused to take it out of the office," eighted, P. M. We don't know your P. O. address retiter does your post-master know his business. You are ewing for the paper since the 9th of Feb., 1870. On we ept of your address and \$3.25 we will sten your paper. and \$3.25, we will stop your paper.

JOHN Q. PAGE.

Wo ere in oured by the restmarter of Green is it, Iowa, that the men has moved away dierting us to discentions his paper. He is ewing \$6.00 on his subscription to the Journal. We publish this fact, the contribute the has cone may knew how to read this lage. M. B. Packer,

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

when we can help it.

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

W. D. THOMAS. Where is he? He used to take the Jouanar of Richmond, 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., bas left fer parts unknown (so says his pestmater), owing \$4 for his paper. We hope some one will inform us of his whereabouts, and also send him a copy of this notice.

C. BUNHAM.

Brownsville. Mo., owes for the Journal since the 19th of July, 1870. His postmaster writes that his reason for remaine 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 leaving will succeed in accomplishing that object.

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

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

GEO. H. BURT,

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

LEWIS POST, Parkersburg, Iowa, refuses to take the Journal from

The Rostram.

THE CREEDIST.

A Lecture delivered in Oro Fine Theatre, Portland, Oregon, Jan. 22nd, 1871.-By Mrs. Benjamin Todd.

Reported for the Religio-Philosophical Journal.

When quarrels and disputes arise, it is but natural and right that the ground should be canvassed and a caudid investigation obtained, which can only benefit the condition of the people. This is the most natural manner in which to settle difficulties, but which has been the least followed, owing to the distorted teachings of the past and present, and violated laws of our being. Warning cries from priests and prelates, whose influence carries with them the people, are heard longer and louder in opposition to the voice of investigation, than any other class. Their lofty bearing they would have bespeak their godliness, to whom God only reveals his holy will. Hence, to doubt their interpretations, or manifest a desire to ascertian and know for one's self, is blasphemy of the highest order, sufficient to sink one to the lowest hell. Thus the freedom of the mind has become captured and enslaved, and its natural functions destroyed. whose office is to know and prove all things. There is no greater source of quarrel pending with the people of the world to-day, than that of religion. To know the measures that have been taken to enforce religious ideas and observances, is enough to curdle one's blood. To think that at any age or among any people religious convictions cannot be admitted and respected, but instead are most rigorously dealt with, is intolerant and barbarous.

I lear we have yet to settle our greatest trouble. Nations may war to the knife; they may thunder forth their cannon and slay their victime by thousands, but the most unnatural and cruel of all wars yet, seems smouldering in the womb of the future. Strife for political powers, selfish aggrandizement or addition of territory, which is the root of antagonisms in Europe today, may often be regained,—attled and per-haps forgotten, but when the religious conviction of man is ordered to surrender and give place to another, repulsive to human heart and mind, it causes long resistance and the most bitter battle. Religions with their different sects, seem outraged and alarmed. They herald their troops and warn them of the coming danger. The destroyer has appeared among them, and threatens to overthrow their edifices, tall spires and lofty temples—contaminate their religion, and prove a mightier foe than Lucifer, with his hosts. Licentiousness, with all its train of evils. is plainly emb'azoned upon its banner, seducing the young and fair, and proselying wherever is

felt its influence. Spiritualism is the horrid monster. The Pope is no louder in his cries of intallibility and denunciations of all Protestants as heretics, than are the Protestants of their infallibility and denunciations of Spiritualists as sons and daughters of the Devil. They do not claim infallibil-

ity but act it the more thoroughly.
Mr. J. W. Seaver, in a late publication, deems it right and necessary that all classes of Spirit-ualists should be branded over the land as traitors. He says, "Can we not justly denounce the Spiritualists of America as traitors? Do they not declare themselves in waiting to inaugrate a form of treason more deadly than that of the Southern cotton oligarchy? Had they the power and courage, would they not do as bad a thing for the nation to-day, as the Devil could do, were he present as their leader? When they trail in the dust all that exalts woman above the condition of a slave or a brute; when they constantly seek to sap the heart of all virtue, and generate in its stead the elements of faischood and chamelessness; and car is the voice of conscience; when they advec to these things. practiced in all ages only by the viles and meanest of human belong, is it not high time that public sentement had broken silence, and pronounced its awful verdict of condemnation, and it its nameless etimes are thus pusisfed in, should it not be purished by the enactment and enforcement of r gorous and wholesome law?" This is the song of one whose actions are ever guided by his own particular churc's and creed. The littleness of his mind is a fair specimen of the production of creeds. Creeds are the destroyers of man's freedom,—they generate slavery—layery of the most brutal order. They produce narrow, selfish brings; hence we can expect no other but pusillanimous declarations from one who has no better God to honor or code of laws to guide him. All men and women who subscribe to a creed, sacrifice their freedom, patriotism and liberality. When creeds are honored with the highest seat in the kingdom, and given the power to guide and judge the people, may we lok for a despotic reign of terror, for their motto is "conform to law or die." Creeds lay down the law to go by and say, "so far, and no farther shalt thou go." Afraid of science and progress, and like every coward in power, he seeks to rule and reign with a rod of iron,—crush all freedom and annihilate all rights but his own. Mr. Server has learned his lesson well and been a good scholar, hence do we hear his appeal to the law and condemnation of traitors. The man who loves his creed and carries out its precepts, must from necessity be ignorant, for it limits the growth of his mind, and with threatenings keeps it within bounds. From Etich men as these, who are devoid of general knowledge in consequence of prejudices, and capecially the grand principles and sciences of was age, has the world been judged and condemned, and at the present moment a disposition is manifest to follow in the same old beaten tracks and carry out the same cru'l decrees, as when tyrannical creeds condemned and slayed its victims by thousands over the globe.

Mr. Seaver is in favor, to day, of the revival of just such bloody carnivals and midnight revels, which made the hills and valleys to resound with dying moans, put to shame God's holy mountains, and darkened with disgrace the face of all the earth.

He would be one to enforce its consummation. enjoy the scenes and poke the fire whereon the wretch was burning. His creed has been the author of scenes like this, and again are its votaries summoned to repeat the cruel work. for creeds are just the same from age to age, and change not, but seek to crush within their clutches all who dare dissent or wish to grow beyond its knowledge. Mr. Seaver's freedom in the enjoyment of his religion and creed, has never been attacked; he has all the rights and privileges, which belong to any other, and were he not bowed down in the service of his creed, he would go about his business and allow others the same privileges; but he is fighting in its name which has proven among every people and clime, the curse-bane of communities and individuals. Creeds are arbitary, and make no allowance for circumstances or conditions; the growth or advancement of civilization, but demand obedience. There is not a Christian government which has not some statute for-bidding freedom of thought and speech, thereby dishonoring the founders of Caristianity, who knew no creeds but exercised charity instead. Go search the statute broks of Massachusetts. and there will you find slumbering laws forbidding any one to speak light y of the blessed

Not many years since in the same State, an action was taken against a learned Dictor of

that there was no prophecy in the Old Testa-

Creeds are unrelenting, and your appeal to them is in vain; it reaches not the little compassion which might warm the bosom of a despotic emperor, but falls upon a cold and lifeless form which knows no change, progress or hu-man feeling. As a specimen of humanity, such as hung by the neck the poor Quaker girl of Boston, and left her dangling in the air as a warning for all others, Mr. Seaver declares the Spiritualists of America as traitors and traitors only to his form of religion, to his creed of which he has made a God, and in consequence none superior to the poor heathen whom he condemns for the same, and of which he would gladly dip in the blood of all who do not bow down and pay it reverence; and all for the sake, and in the name of Christ. He charges them with trailing in the dust all that exalt a woman above the condition of a slave or a brute. He makes extravagant declarations but does not attempt to prove a single one as is usual with his kind. They find this course the easier and more profitable to them. But let us compare notes a little and see which has made woman the greater brute, his creed, which is founded upon one of the many bibles in the world, and which he declares is the only one infallible, or Spiritualism, which will not tolerate creeds or forms of any nature. To begin with, we are told by his infallible book that Galden we are told by his infallible book, that God's holiest men were none too good to take pleasure in running riot with their concubines, which could be numbered by hundreds. This seemed to be a legitimate business and allowed by the people. Does Mr. Seaver consider this elevating above the condition of a slave or a brute? Does he think the course of David, a man after God's own heart, with Uriah's wife, after he de-bauched her person, and ordered him to be shot, was exalting to woman, and one tending to imprint upon the forehead of her sex, charity and purity of thought? This is contained in the Bible, a book from which he takes his creed, and which only refers to woman as an inferior being many and a second contraction. inferior being, made for man's pleasure and convenience. There is not a heathen Bible but what speaks as well for woman as Mr. Seaver's, and some of them better. Eve, we are tell, was created for the express purpose of completing the happiness of Adam. We have no other reason why she was made. Women of the Bible were all of them slaves and their positions were behind their master's back, ready for their call, and never occupied the sphere of companion. But we are told that Christ came to right the evils of the people, but he did little to elevate the condition of woman. The religious and poetic John Milton, declares he has no right to denounce polygamy because Christ nowhere denounces it, but rather by his silence upon the subject encourages it. The most elevating feature of woman in those days was, that of bearing sons to their leige-lords, and if nature had not endowed her in that capacity, she was sent many times as a degraded thing from their presence. The degradation of woman in the past has been so low, and the prohibition of her rights to-day so great, that there is not a man in all the world so big a fool that he would not thank God on bended knees, he was not born a woman. Yet she is human and born of the same God, which should be enough to guarantee her rights and convict her tyrant. From such conditions and from such a book, does Mr. Seavers' creed originate. It compares but poorly with Spiritualism, which grants to woman all rights which belong to human beings, and protects her in them; which buckles on the armour, and enters who dare to rise up and proclaim against the corrupt and crushing institutions of the earth, which rice in power over all the people. It of fers the kindly hand to woman which leads her on to education, thus fitting her to become her 0.72 master and adorn the positions she may oc cu.y. I ganishera bear agin oublicand a privite, and a chance to fight has right against the

Wrang. This would be one dograding feature with. Mr. Seaver, for his creed points to we han when in public, and tells her to helt her tongue and ince her head. If he has been faithful to his Bible from whence he took his creed, she would be forever ellenced, and be driven back to o'd forms and degraded vesselage.

Spiri'ualism has come to woman's refere, proclaiming her freedom. It threatens to break the galling chains which have ever worn her body, crushed her heart, and for so many ages been heard to clank. If it is dragging in the dust all that exalts women by unlosing her b inds and allowing her to step free by removing all obstaces to education, and all other means wherewith she may gain a honorable and happy livelihood without being driven to sell herself to him, who would only prostitute her person, perhaps have law to assist him, then for one of woman kind, I ask for degradation and will thankfully r ceive it. Mr. Seaver must throw away his creed and change his principles before he can talk with any propriety of the bare possibility of degrading a woman. His creed and religion can sink her no lower. The character of churches, creeds and onc-idea, peo ple is always that of ascertaining without knowing, and persecuting without cause. A religion which bars the door against all reason or investigation, except in one little narrow channel, when so many thousand others, are opened inviting our attention, will never revolutionize the world or reconstruct the people. It has had many centuries to do it in, if it possessed the power or efficacy, would it not have been done? Science has dealt creeds the heaviest blow they ever had, and they would know no existence to-day, were it not for men's projudices, ignorance and selfien desire for regarand.zment. Creed binds our growth mentally and physically, destroys our freedem and becomes our mester.

Spiritualism knows no creeds; it bears no trammelings, but is free as air. None other can ever reach all conditions of humanity, but that which is free. None other, without a trembling fear, has the courage to investigate the grand phenomena of nature, which reveals the eternal principles of our God, but that which is free and will not bend to creeds, forms, or one idea. Spiritualism seeks to know all it can of truths. and denounces none that it cannot understand. Rubbish is discarded as soon as 'new truths create it, and is thrown aside without a sigh or tear. This is in antagonism to creeds and especially the popular one of to-day. For though geology, as an example of their inconsistencies, is admitted, at last from necessity by them, as a truth and a science, Genesis is preached the same, which could not be more in opposition, hence do we hear the wail of infidelity and fruitless labor. And so long as naught but dry husks are given to the minds of men, may they look for disorganization and tumu t; for people will grow in liberality, honor, general knowledge and freedom, only in proportion to the nutriment upon which their souls are fed.

The attack of the priesthood upon the common schools of our land, for the purpose of enforcing the Bible upon them as a text book. has created a storm and riot even to blood. What right have they more than any other religious sect, of enforcing their views upon the rising generation, no one pretends to know. But this is only a specimen of their assumption and ignorance. Public schools are institutions of learning, in which philosophy, science, art and knowledge are attained, and bear no rela-, tion to one-sided views and sectarianism. With Divinity who had written an article proving the same propriety might the dezen other dif. lover with love for the creatures he has made,

ferent sects, in different parts of the country, assert the right to promulgate and enforce their particular religion. This would be an interesting scene. We must allow to no one party privileges that would jeopardize the freedom of the entire community, unless we are contemplating tyranny. Self preservation is the first law of na-tions, as well as individuals, and we may as well fasten with our own hands the fetters about us, as to sacrifice to the superstitious whim of any sect. They tell us that they do not propose to press their religion, but to read Christianity and the Bible, to which no one can have any right to object. This is not pressing religion is it? telling us that we have no right to object; here is freedom for you. He who would tear down with ruthless hand, the alter whereon a heathen might worship, and substitute his own instead, when this wide world grants room enough for all, is too cruel for human shape. Christian priests assume that the Bible teaches a universal religion, and in consequence, none have any right to object. They cannot conceive that Christianity is as much a sect as Judaism, Mohammedanism, Buddhism, Deism, Atheism and many hundred other sects, and much less known than many others; in fact, known only by about one eighteenth part of the world. Then, in order to respect the opinions and religions of others, and allow them the same freedom that you ask yourself, the Bible must be ignored in our schools, and that religion taught which is universal, which we can only find in nature, science, and philosophy. This religion will be inculcated just so fast as mother nature can reveal her divine truths to our weak and benighted minds. The Christian world has churches to worship in, with great tall spires, and panoplied pulpits. Let them go there and pray,—read their Bible and preach their views and their religion, no matter what. But religious bigotry is never

never satisfied with reasonable demands. Its motto is rule or ruin. A large portion of the children of the country, belong to no one sec, and a large portion of their parents, are indifferent to education. Would the sec's educate these? They never educate other people's children, except for the nurpose of proselyting. Look at the condition of Spain, where one church has owned all the children for a thousand years. Here is a specimen of special religious direction in education. The masses are ignorant, and in just the condition to seal the chains to their own oppression. Agriculture, commerce, public improvement and everything which tends to build up a free and intellectual nation, is to them nearly unknown. Look at Prussia, where the state educates every child in the kingdom, and observe the general intelligence of the people, the flourishing condition of the arts and sciences. Agriculture, commerce and general improvement In every country, where the Priesthood reigns you will find the same uncivilized condition, and to day the bare idea of enforcing the Bible upon our schools, is a principle breeding naught but priestly despotism, and is in antagonism to all free and liberal ideas for which schools were instituted. Oppression is no more just and sa-cred in the name of God and religion than un-der the whip of the cruel slave-holder. The struggle to sustain the Bible may be successful, but it will cost hard fighting. The feelings already manifested to have terminated in knocking down and dragging out, among those holy Reverends, who represent the B ble, and head the infallible Priesthood.

An interesting scene took place in New York City, not long since, in a public school. After the graduates had received their diplomas, Superintendent Raudal made quite a lengthy the hottest of the strife, exposed to flying shot speech in favor of the retention of the Bible in and shell, that are ever being aimed at those the public schools. He appealed to them to do speec's in favor of the retention of the Bible in their utmost to retain God's holy book, and was more than ordinarily impressive in his

remark. R:v D. McGlynn, of the St. Stephen's (Roman Catholic) Caurch, followed, and compli merting the teachers, begged to differ with the remarks of the previous speaker. He said he was not in favor of having the Bible in the pubhe schools, and he knew that a maj mity of the audience coincided with him. At this, there arose such a storm of applau e and hisses, that a reg-u'ar paric took place. Cries of, "Pat him out?" 'Smash him!" were heard on all sides, and, of course, from no one but his opponentsthese religious brothren upon whom God must look with such special favor. Three lady gradu a'es fainted. The excitement was intense. One Bible man knocked down an anti-Bible man, and the whole school room seemed to be filled with a lot of maniacs.

In the same manner, dil they have to fight in early centuries to establish their religion, and succeeded only at the point of the sword. I:

must have been convicting.

One man who attempted to put Mr. McGlynn out, was handled himself by the police, and this finally cleared the hall. The excitement then spread to the streets, and created scenes most shameful.

This is a religion which we are told God particularly commends. He must look down from his throne with pride upon his elect. This is the natural result of all religions, which have nothing better than creeds for their foundations, which tell you that is the way and all others are false. Creeds are devoid of all principles fitted for the ever changing conditions of humanity. There are no rules cr forms however good which we would like to be guided by in all circumstances, and creeds offer no variation, bence, are not adapted to that spiritual and physical nature to which we are subject from day to day. Then must we sweep away all creeds as delete rious to every person, because unchangeable and in opposition to natural law.

So long as creeds are imposed upon mankind, we may lo k for ruptures like that in New York City. Man's advancement is ever assailed by these, and with arms upraised, they stand to smite the first not willing to yield to their con-

The great off-nsive feature in Spiritualism to the creedist is, we have no fixed principles or creeds to guide us; that we are a mixed people, of every color, size and shape, differing in various points. This is the most truthful charge they have ever brought against us, and I feel proud of such a humane principle. It is too broad, too free, and too magnanimous, for them to understand. They have paid homage to their God's creed too long for expansive views, as an expression of philanthropy.

Spiritualism has no gilded churches, whose doors are shut in the face of the poor, the sick, the lame or degraded, but all there is of spirit ual sustenance, is theirs as well as ours. The same God is their God, and the same Bible free to their investigations, and that never grows old and musty, whose pages never prove false to philosophy and science, and fresh from the hand of its maker from day to day. Spiritualism points you to a Bible that was never written by man, or compiled by votes of brawling prelates, eager to gratify their selfish preferences, as was the Bible of the creedists, but it has within its lids all there is of God and his principles. I prefer the Bible of Nature for study and contemplation, and to direct in steering my little bark, rather than the Bible of men. I can thereby be made better, and grow in truth

that will stand forever. Man's Bible proves from year to year its un truthfulness, and sandy foundation. The progress of God's science is to it a deadly weapon. and it will annihilate in time, root and branch, all its many errors. If this worship of God's Bible, which bears alone his autograph and one that none can forge, and beaming all

whose untold volumes appeal to every sense of our being, in terms more mighty than the anticipated trump that is to awake the sleeping dead, and as grand and beautiful in proportions. If this can only generate shamelessness, I fear that the nobler part of man will sleep right on in deadly stupefaction, never to awaken. And especially must it die, never to be resuscitated, if this God of the creedists, which is one of war, bloodshed, pestilence, famine, and the instigator of burning at the stake, so many thousands of poor witches (if they were witches), is presented him to love, honor and obey.

The course of the creedist through life, and

his bearing depicts the nature of his God. The cfficers of creeds are cruel, and have wickedly done their work. The Inquisition of Spain can bear awful testimony to this. England and Scotland, whose witches were burned by thousands; Geneva made brilliant for three months by the monster fire whereon five hundred were consumed, show the cruelty of creeds. One diocese in Italy, can number a thousand slaughtered; and in France, in which were destroyed more than could be numbered. The sacrifices in Geneva were a hundred thousand. Look at the little town of Salem, in Massaachusetts, where were put to death, its best men and wo-

We have the solemn testimony of the fate of many thousands, who dated to offend the creeds which then were all powerful. They have advanced no further now than when they were created, and the lesson of their cruelty is the lack of power and nothing else. Mankind are reaching out day to-day, and asking for something better than has marked the cruel past.

The principles of Spiritualism have been at last revealed to the hungering heart of many, filling the aching void and furnishing encouragement to live.

He who says that Spiritualism crushes the voice of conscience, and saps the heart of all virtue, is one not capable of appreciating God in the sparkling daisy that is blooming at his feet, who cannot hear his voice in music and in song-in the running river or laughing, meandering streamlet; who descerate with ruthless hand his holy temple of the forest—ces no grandeur in the mighty mountains, no beauty in the quie: valleys or glory in the thundering cataract. The loveliness of Nature and principles of justice and purity it inculcates would silence all desecration by all Spiritualists, for this is Spiritualism, unless it be one whose incapacity unfits him to enjoy and worship the noly manifestations of his God, or one whose guilty heart seeks cover under some one's wing-1 vicarious atonement.

Spiritualism sunders all chains that bind humanity, causing each and every one to rest on their own responsibility. Freedom is its first great fundamental principle; it is the only religion that has ever had it for a basis,—the first and only one which has not exercised authority not belonging to it, or usurped the rights of others and held them with despotic power. It says to many, "You are free to tollow in whatever path you choose, but if it is one of sin, justice will overtake you, and to the letter will exact retribution. There is forgiveness for no one, be they of whatever rank they may, but all penalties are demanded."

The world has need of a better religion than has been palmed cff upon it for so many ages. It must be free, and welcome the highest and the widest thought-not wishing to control by force men's opinions, to tell them on what day they shall worship, when they shall pray, what they shall believe, or what they shall denounce. Then can we sweep away all forms of philanthropic action which are manifest—educational, taining to philosophy, of which it has always: been devoid, hence making the societies neces-

Then great men will lock at the condition of woman, and generous hearted women rise up to emancipate their sex Churches will not be too busy in worshiping their sonseless creeds, baptizing the body with water and the mind with wind, to attend to these humane improvements.

Spiritu-lism is the religion which is already on its way to success, and sure to triumph despote the snapping of priests and their howling followers. It frees the slave, re organizes society, elevates woman, hurries political corruption into its grave, end : pauperism, ceases wars and insane lust, and corrects the errors of mankind. Which will you choose—creeds or Spiritualism

> Written for the Religio-Philosophical Journal. WHAT IS TRUTH.

By Mrs. M. L. Sherman.

This question was asked the Nazarene centuries ago; but as he did not answer it, we are inclined to think he could not; or, thought it best to leave it an open question for each individual to answer for himself.

In all ages of the world, there have arisen sects, and divisions, each claiming for their basie, truth especially revealed to them. If we inquire what is truth, they refer us to their God. their Bible, and their creed. Thus the Baptist informs us, that truth is a belief in three Gods in one, faith in the atonement, and baptism by immersion, and membership in their church The Methodist informs us, that truth is only in their creed, church and form of worship; that the Baptists are too strict in the form of baptism, otherwise they might agree, but they believe in three forms of administering the sacred rite, either by immersion, pouring, or sprink-ling; each being acceptable to God. The Presbyterian differs from his Baptist and Methodist neighbors in forms, and ceremonies, and believes that sprinkling is the true form of biptism, while the Quaker informs us, that neither form is right, but the true, and only baptism is of the Holy Gnost. Now amid such conflicting belief, how can truth be arrived at, since each sect differ in one of the grand essentials, necessary, to constitute a Christian, and inherit eterna

Said a worthy church member to us, not long since "are you still a believer in Spiritualism, have you not seen enough of its delusions to satisfy you that there is nothing in it, and that you are periling your soul by refusing the of-fers of mercy so willingly offered you through a crucified, and risen Savior? My advice to you is, make your peace with God, renounce the doctrine of Spiritualism, for it is of the Devil. and return to the bosom of the church." replied "Spiritualism is our strong-hold, our comfort in sorrow, our strength in life, and our positive knowledge of the luture, it is no blind belief, it is no delusion, it is an actual verity. We have no use for a crucified Bavior, for we know that he can save no one but himselt; and we think it selfish in you church members, to wish to cast your short-comings upon any one, why not bear them yourselves? If your Savior had so much power, and died to save the world, why did he not save himself from death? In return for your advice, let us bid you inquire what is truth outside of the church, the Bible, and the men-made creeds. Worship no longer an unknown God, strive no longer to enter through the merits of another, a heaven you have not earned; but save yourself, build your own heaven. and answer to yourself, What is truth,"

Our sister wished us to make our peace with God, but as we know nothing of his whereabouts, and know of no difficulty existing between us. we concluded to press on in our inquiries after

truth, and the subtle laws governing us. To this end, we asked of the granite rock, the min. eral, vegetable, and animal kingdom, and as our spiritual is unfolded so we learn of their laws, forces, and truths.

We interrogated the ocean, and her deep rolling anthems inspired us with admiration, and deep reverence for the rich and varied truths

she so faithfully chanted.

We inquired of the waving forests, the singing birds, the blooming flowers, and found each struggling to understand truth for itself. But when we come to man -- zentient man, whose reasoning faculties should expand, we find him willing to be led; we find him confining his thinking, reasoning powers within the narrow confines of a church creed; we find him stultitying his soul growth, limiting his freedom of thought, and speech, blindly accepting the sayings of a salaried priest, who informs him that reason is carnal; that he must be contented with knowing only Jesus, and him crucified; that the mysteries of God are past finding out; that truth is within the church, and he must conform to i's forms, and ceremonies,

Foolish man, thus to trifle with his demanding nature, and suffer himself to be led by a blind priest; truly are they the blind leading the blind, and both shall fall into the ditch of damnation, which is ignorance.

In the writings of Dick, the Christian philosopher, we find that his aspiration, enjoyment and employment, upon entering spirit-life, would consist in traveling from sun to sun, from star to star, from system to system, viewing the magnificent architecture of worlds piled upon worlds. Spurgeon, the eminent divine, up-on reading his aspirations, said he would employ his time during a portion of eternity much better than that; he said he would like to spend five thousand years in looking at the right hand of Jesus, and five thousand at the left hand; he would spend ten thousand years in looking at the right foot, and ten thousard at the left foot; and twenty thousand years at his wounded side. Now we cardidly believe that no one will envy him his fifty thousand years spent in looking at old sores, and for one, we hope he will be permitted to look that length of time; and then we would like to ask him if his time had been profitably spent. For our part, we would like to ream with Dick through planetary spheres, learning the manners, customs and occupations of the different inhabitants, learning their laws and aspirations. We would like to visit the various workshops where the ingenious mechanics are employed. The studio of the artists, the sculptors, and the grand old masters of music, and song. What is truth? The answer is as broad as the universe. There can be no absolute truth, for that which may seem as truth to-day, will assume a broader shape to-morrow. As the mind of man expands, he goes out in his longings for higher and still higher truths; he questions causes, searches for laws governing forces and underlying principles, and thus is he constantly arriving at truth, which is the soul of things.

> SPIRIT CONTROL. Letter from H. H. Smith.

BROTHER JONES: -The cause is moving, slowly but surely with us. In our little village of Osseo. we have a Progressive Lyceum that meets once in two weeks in Singer's Hall, that belongs to the liberal Germans, and we find that all begin to acknowledge the humanitarian power that we possess and practice, and the liberal tendency of our

ion will be impregnated with everything per whose just had a course of five lectures from Professor Whipple; of Ohio, on geology, and one lecture on natural religion, which was acknowledged by all to be masterly and soul cheering. He showed the natural tendency of that principle that underlies all forms of Christianity, through all ages, the rise and fall of all the outgrowths from the same, as seen in all sects and parties, and that the age demanded a more liberal and vastly superior religion, that must be felt and made more practical, and that the natural impulses of man were working to liberalize, and make mankind religious; in fact, charitable, and to feel that brotherhood that Christ came to more fully establish, and which all must realize and live to before they can claim to be Christians in fact.

There are certain instances on record and spoken of by many, that go to prove the fact that spirits leave the form, and travel about, and go back and take possession of the body again, and the body still hold its living position, but there are certain reasons that can be given that show the contrary. If man possesses two bodies, and the earth body can not move without the pressure of the other, how can it be? We admit the theory that the earthly body can not move, or possess life without the spirit, and when the spirit leaves the body, it can not return again into it. The body can appear dead, by the process of magnetism, but the spirit does not leave. Minds can be so wrought upon as to have it appear to them that they leave the body, and still not do so, like the psychological subject who is made to see any object that the operator

may imagine, or see.

We take the ground that all minds have a limited power, and when mind seems to go beyond its own powers, rest assured that some mind, out of, or in the body, is controlling and giving their in-telligence, or demonstrations. No mind becomes clairvoyant, or in any way transcending its own powers, without being wrought upon by some other mind, in or out of the body. This is what proves the existence of minds out of the body, and proves that they govern by mesmerism in some of its known phases, such as psychology, psychometry, somnambulism, self clairvoyance, etc., all claiming a controlling power of some other mind; for there is no such thing as mesmerism, in any of

its phases, without an operator. We hold these grounds good, and shall claim to support them as occasion demands and time permits, by actual demonstrations, as they have been

given from time to time by various persons.

Minds can be made to perform acts, and give intelligence that seems to themselves to be of their own origin, and still be given by an operator. For instance, the mind that is psychologically controlled, can be made to dance, sing, or see of and know all they are doing, and willed to think that they are themselves wholly. Now, if this be true in one instance, may it not

be in ail, especially where minds transcend them-selves, as it seems to them that they are out of the body, and traveling about, or flying through space?

It seems to me a safe basis to take, that mind can not give intelligence it does not possess, or perform any demonstration that is beyond its own power to perform without an operator, and spirits can not give to us their existence without this is

He or she, who psychometrically reads scaled letters, describes disease, or describes places at a distance, that they do not understand themselves, do it by the mesmeric power of spirits, under some of its phases before mentioned, and he or she who advances superior sentiments, or uses different language from what they understand, are governed in the same way; and I am ready to take the ground, and if it can be proved to be false by any one, then a m ready to give up that spirits can communicate, and that we have no proof, unless it is in the powers that seem to show themselves, that are beyond our own powers. Let us hear from others.

Osseo, Minn., March 2d, 1871.

John Knox, the renowned Scotch reformer, was always wont to sit at the head of his table, with his back to the window. On one par icuiar evening, without, however, being able to account for it, he would neither himself sit in the chair, nor permit any one else to occupy his place. That very night a bullet was shot in at the window puposely to kill him; it grazed the chair in which he sat, and made a hole in the foot of a coudlestick on the table.

sder, fanual for Children, (for Lycenus.) by A. J. Davis,

Medium thip, its Laws and Conditions, with Erlot Instructions for the Formation of Spirit Circles, by J. H. P. well......

Owels. See 48

New Testament Miracles, and Modern Miracles, by

J. H. Fowler. 4

Wight Side of Nature, by Crow. 125, 20

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

SPIRIT POWER.

Lecture by E. V. Wilson, at Harmonial Hall, Philadelphia, Jau. 20, 1871.

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

When we look at an Irishman, we say from his physiognomy, there is an Irishman, and so of a German, an Englishman, a shrewd Yankee, or one from any other nation, we say they are types of the country from which they came. Their language is

In the 18.h chapter of Genesis we read that three men stopped with Abraham on the plains of Mamre. They were tired and dusty, knew the value of a napkin and a wash bowl and water. They were hungry, and knew the value of fresh rolls, fresh butter, fresh veal, and Abraham did take butter and veal and milk and bread and set before them, and they did eat thereof. Moreover, they spoke

and they did eat thereof. Moreover, they spoke the lavguage that Abraham spoke.

We are told by the clergymen, with a great deal of sanctity, that these were angels. Very well. Then we have here a type of angel-life, angel physiology and physiognomy. He is a matter of fact man, eats veal, butter and bread and milk, gets dusty as the mortal, gets thred, and stops with a friend by the way; and we are told that one of these men is the judge of all the earth. Admitting the testimony, the judge of all the earth is a very matter of fact man, with man's habits, tastes and desires; has heard a ramor—is not certain of its results, has girded up his loins, and is coming down to see if that great cry is true. Saying, "it not, I will know, for shall I not show Abraham that which I am about to do, seeing that he is to become the head of a mighty people"

Now I challenge the Christian world to get rid of this diagnosis of the children of heaven. And if I see any one here to night, and give his character,

I see any one here to night, and give his character,

you will understand it.
I turn to lealah, eighth chapter, and read: "Should not a people seek unto God? For the living to the dead? To the law and the testimony; if they speak not according to this word, it is because there is no light in them." I hold the book as authority to those who ac-

cept it, and the text in its proper meaning is, should not a people seek unto their God; the living people to the dead people. Do not we speak according to the law and the testimony provided in such cases? Then it is because there is no life in the dead pro-

I turn to the New Testament, and read in Corinthians, "The spirit of the prophets is subject to the prophets," and I read again, "For this purpose went he and preached to the spirits that were in prison," referring directly to the inhabitants in them, and knowing that they which were dead, had the gospel preached to them under the law.
Columbus was magnetized by the New World.
He had no chart, no land mark, no light houses,
no pilots. He called on Spain, on France, on the German states, the Pope, on England. He went at last to Ferdinand and Isabella, and through the influence of the latter he procured three light vessels, with which he started upon the trackless sea, under the magnetic ir fluence of the continent of America. Six weeks and a little over he fluated, then a mutiny occurred among his men. Strong in his confidence, he asked for another night. It was granted, and before the dawn, lights were visi-ble, and the land, he assured them was there, was

Now, suppose Columbus had returned to the queen and said. I have seen golden clouds; have heard birds sieg; have seen beautiful stars, and a magnificent canopy of the heavens above me, and have come home to tell you about these. Ferdinand and isabella would have said, why did you not land and bring home some of the wonderful things that were there? You have made a great

He did not do so, however. He landed and freighted his vessel with various things which he found in America, and when he returned, he sal', here is what I have brought from the New World. The Christian tells of the river that flows close by the throne of God, and all that thing, but they don't think of bringing anything back from that land. They are a set of idlers, who are going to sit down and let God do all the work. They have seen the signals of the land, and they have come back to tell us.

Twenty-three years ago, we launched our trail bark upon the trackless waste of space. The soul's magnet was its compass, the great spiritual Continent was its attraction, love for those who had gone before was ever calling to us. We have sailed forth on the vast illimitable ocean until we have anchored in the haven of infinite love. The vessels have returned freighted with recognition. love and effection, to the mother country, and they

tell us there is something worth living for.

No man has a higher appreciation of religion than I have, and no one has a greater contempt for dogmatisms.

I am going to follow up the magnetic attraction.

You know that if I place a compass here and have tity of you centralize your hards and throughts upon it, it will not move; but if I take a pen knife out of my pocket and bring it near, it will cause the needle to turn. You can't see anything, you don't hear or feel anything, but the needle responds promptly to the kuife. Just so our souls respond to the magnetism of Deity, and of the an-

Ladies and gentlemen, I don't believe I am immortal. I know it. Two years ago, many of you believed there was such a man as E. V. Wilson now you know it. You don't believe it, you know it. You see him now, with all his angularities, all his iconoclastic nature. You see him as he stands before you. Do you need any other testimony?

In 1846 I buried a loved wife. She died in in-tensified egony; her face was terribly discorted; one half of her body was paralyzed and dead before the other died. The last week in December, 1870, I stepped into Mr. Willis' photographic rooms with some tintype iron plates. I said to Mr. Willis:

"I want you simply to put your hand on the camera. I have an artist with me. I want him to develop through all the processes, and hand me

Among the pictures which I have described in the Religid-Philosophical Journal for Feb. 4 h, was one presenting the face of my wife as she lay in death. On another place she was presented in beauty and youth, as I led her to the alter. She has her hair done up in five scallops, and this artist never saw a temale headdress done up in that manner. I question whether there has been one dressed in that manner for fifteen years.

The bark has returned freighted with the most importent items of her history; when I led her to the alter, and when I laid her body in the grave. I asked the question mentally, "Can spirits photo graph understandingly on the plate?" The answer came, "Yes; they can," and these photographs

were the result. Neither of the photographers knew any hing of

my thoughts.

Here, like the instance of Abraham, we find the evidences of the individuality of our being; but most of the clergy refuse to discuss modern spiritunlism. We go to the law and the testimony. You and I are made up of certain chemical properties, and these properties reflect their is flaence in either

Take any person at birth, and begin to feed them on one kind of fish, pursue it through lite, and in their nativities they will give the traits of character of that fiesh that they have fed on:

Take Patrick or Bridget from Ireland at twenty years of age, rough, uncouth, ignorant as they may he, surround them by comfortable conditions plenty of good food, and their children will reflect but little of the father's or mother's antecedents.

We can change the mental and spiritual manifestations by means of the material or physical. Is it not time that we paid more attention to this matter? You marry a beautiful spiritu I girl to a coarse, selfish, avaricious man and the children will partake more of the character of the tiger, for the mother element is crushed out. His his the ascendency. Let a young married couple, get the unliable and loving, go to live in an old house, in which a dozen costings of paper ere pasted on the walls, each one filled with the magne it mol former

find their first issue will partake of the character of the house, more than that of the father and

mother when they went there.

Here we are, in the midst of these powerful magnetisms, be ring down upon us like a great incubus, and many of us know nothing about it. We are filled with sadness and despair, and can't tell why; we think the old houses are very comforts ble, and don't know that they hurt us.

We have too much speculation and metaphysics ; we want more affection, more mingling of the peo-ple. Let us take each other by the hand, that we may realize the blessings of soul presence; feel its divinity, its simplicity, its beautiful adaptation to the common law of use. That is what we want. I now feel the effects of an influence coming from this man [C. B. R].

He is a positive man, yet he reflects to me a low despairing state that has been with him within the last ten days. He would have given anything for words of cheer and encouragement. Am I right?

"Yes : you are right." "I see further that your left brain is more active than the right brain—it is the real thinking

To Sarah R -- You know there is no danger of bring condemned by an angry God, and you have never been afraid of endless punishment, for you never believed a word in it.
"Right."

Thus, you see, I stand in a mixed multitude, and an influence is reflected upon me, and I go to the person from whom it comes. These persons both say it is true. How much more potential must be the magnetic influence upon the walls and ceilings in which persons spend much of their

Many sensitive persons are made miserable by these causes, whilst they know nothing of the real

By this lady, M. T., I see a very little child, a sister, a little stouter in form than you are. She has been in the spirit world some time. It is a very frail little one in long clothes. I judge it to be a female, from the appearance of its tace. [Recog-

To Mrs. Dr. P. he said, "I saw a very pleasant looking woman with her arms around her, and heard these words, 'Oh my child, that I could make you feel my presence, and understand how glad I am that you are here." On giving a minute description, this was recog-

nized as her mother.

Going to an old lady, he said: "There is one of the finest looking old men with you, with one exception, that the under lip at one corner of the mouth is drawn down out of the line. It seems to me he is your father, a man of five development and strong will power; a man somewhat wanting in cultivation, but with strong, deep feelings."
"You are correct in the description."

I feel now three influences from different parts of the house, and will tollow the strongest one, which comes from a little boy. His features are oval, eyes like yours, full forehead, features longer than yours. He threw his influence on you, and thence to me."

"I had a brother who answers that description. Can you tell me what he died with?".

"First I feel a flish of heat, and then a terrible

agony, as if something was tearing me in two."
"That is correct. He was killed in that way."
To Mr. S.—"I see a spirit here, but do not belleve it is any relation to him. There is no similar. ity The spirit is that of a frail yet ficely built girl, with oval features, forehead large, eyes full and reflective Died suddenly, at eighteen years of

"Don't know any such person." I now come to another point in the phenomena of Spiritualism. Spirits attach themselves for a time, sometimes a series of years, to the magnetism of a person, and continue their influence with that person. I will here relate an instance in my own life. In my early experience as a medium, a spirit came to me, calling himself Moses. I asked

"Why have you come to me? I am a Gentile an unbelieves, have no respect for your philosophy, your law, or your economy. Why do you choose

He replied: "I can use you; can do almost any thing with you that I desire, from the fact that you are fearless, aggressive, arbitrary in your nature, and thereby agree with me spiritually."
"Now Moses," said 1, "take care. That is a strong promise. There is a sheet of paper. You

received the Decalogue from the hand of God! Write me the Decalogue in the original manuscript that you received it. But Moses could not do it! He left me then, and

I have never been troubled with him-since. The next opirit that came, was one who called bimself Dr. R' berts, au English chemist, who said le died in Liverpool in 1845. I put similar questions to him, and asked him what he could do. He

"Nothing outside of law; much under law. If you will be educated and developed from my standpoint of knowledge of physiognomy, and physiolcgy, I can make you a proficient in a very short time, with your mediumistic qualities Mark you, I can do nothing without there is harmony between

I made an arrangement with him; we drew a writing to that effect. He remained with me from 1854 to 1862. That year I broke down physically. My physicians told me I had not thirty days to

live. He came to me, and said:
"My influence has ceased. I will give you a precription, and if you follow it, there may come a time when I can return to you"

He left me on the 28th of August, 1862 I felt no more of him until the 24.h of Angust, 1864 I was then in the service of the United States. He has been with me ever since.

There stands a very beautiful young woman by the side of Dr. T. There is a striking resemblance in her development. The line of the mouth differs. This woman had some great mental grief that she secreted within her own soul. In early life you stood as her friend. I do not think she is a daughter or a sister. Do not know that I can describe her any more fully than this. You stood as her friend, and espoused her cause. She comes now, as an angel thanking you, reflecting the kindness of her soul toward you.

The doctor recognized her. Two other spirits were described and recognized. Peter G im gave his nam . Said he died twentyone years ago. I knew such a man. [H T.C.].
A man in a sailor's dress who died flitten years
ago—had been in the Army and Navy both; fell
from the fore yard at d was drowned, stood by a gentleman who did not recognize him.

Several other persons were described satisfactori-

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