# RELIGTO JU JOUBNAL 

 *300 pler pear in advance.l


|  | For the Reflapio-Patioecphtent dinmal. sons. |
| :---: | :---: |
|  |  |
|  | My memmm |
|  |  |
|  | ns |
|  | On, derme |
|  | Por the winty mem we miti |
|  | On ine wetatem nitre off |
|  | Th Whme |
|  | Or me mm the tit |
| a | The towe shere the famm fatmon |
| $\pm$ | Oh, fly to fith nerm of night, |
|  |  |
| $3$ | Pror have no plase tor priven |
|  | Witl ye not come and share <br> The IIfe that is lingering nigh? |
| 1 | will wont |
|  | Toin hmmen of met mm |
|  |  |
|  | And the wonderfal linad of dreama <br> It opening wide and high. <br> Oh, come in the parting steam |
|  | Ot the mintry meand dxy |
| Tha | mecording to Act of Congrees, in the year 1865, by <br> the Second or Nustern Dintric: of Pennsyivania. |
|  |  |



|  Tor 4 p pritod of thoon <br>  |  |
| :---: | :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
| I could Lurow ovrer him 9 contu sund moothing in |  |
|  |  |
| When on antir ; |  |
|  |  |
| dolng tuls, yet |  |
|  |  |
|  |  |
| dwellers of earth, womong the most beneflelal and inportant lalluences that flow from the spheres. |  |
| Like the dew of heaven, and the slifent and gentle sllowers, thay reffresh the drooping flowers of ha-manity on curth, nad makg the ific, Journey of man cy of man |  |
|  |  |
|  |  |
|  |  |
|  |  |
| thought, that there is no pathwny, however Joyonsand pleasint, or rugged and puinfini, that does not sooner or inter end, und briner will, it in the eternal |  |
|  |  |
|  |  |
| sooner or Inter end, and bring with it in the eternaland ever onward progrese of events; a change-a |  |
|  |  |
| reunion was astablished botween us, and as a compensation for all the suffering that we had experienced, It was a far moro perfect and glorions |  |
|  |  |
| There, though tho love and afrection that bound |  |
|  |  |
|  |  |
|  |  |
|  |  |
| each thought, inpulse and motive is seen and felt by both; and, like flres upon an altar, these not only light and warm our hearty, but they send up a |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
| based upon that entire froedom and full and comlete consciousness of all the interior conditions of both, can alone be realized in these interior spheres. |  |
|  |  |
|  |  |
| that the joys of earth-life fade away and are lost amid clouds of doubt and mists of darkness. A hundred years hore have only tended to strengthen and cement this union. |  |
|  |  |
|  |  |
|  |  |
| As in the neniomentt of the highast pleasures |  |
|  |  |
| earth, wrdens-so in the full fruition and sunshine of the happiness which we now enjoy, we are not able |  |
|  |  |
| the happiness which we now enjoy, we are not able <br> to realize fully all the past conditions of our lives. <br> We can, however, deliberately turn over page |  |
| We can, however, deliberately turn over page after page of this history, and hold the torch of memory over it, so that its light illuminates passage |  |
|  |  |
| afer passage, and the pictures stand ont before the mental rlsion, types and emblems, more or less per. sect of the realities of other days, and thus, When on the wings of remembrance the soul in away," |  |
|  |  |
|  |  |
| we recall the memories of the past, and bind up in one grand volume our entire history, the life on earth as the introduction; and chapter after chapter |  |
|  |  |
|  |  |
| of life in the spheres, as the body of the work. |  |
|  |  |
| CHAPTER mil. <br> Labobs in uenevas. |  |
|  |  |
| In heaven, the angels do always meet and mingle in their angelic mission as messengers of love, who, |  |
| on the wings of hope and light, are forever engaged in feedincr the hungry, clothing the naked, bindin |  |
|  |  |
| up the broken-hearted, and proclaiming peace and |  |
|  |  |
| When I laid aside the outward garment and joined |  |
| ted into their band, and thetr labors and mine were one; and all that I can tell you now; will be of our |  |
|  |  |
| nited labors, and these can onls be traly apprecia- |  |
|  |  |
| same divine and hearenly harmony. It is not so |  |
| from whenee they spriug, that make our lires |  |
|  |  |
| bivity beautiful affects of these conditions. Our acts, like the aroma of a beantiful flower, are dif- |  |
|  |  |
|  |  |
| around which these acts revolve, like stars of light and beauty. |  |
|  |  |
| When you can realize a perfectly uniform and harmonious being, with all the faculties playing in |  |
|  |  |
|  |  |
|  |  |
|  |  |
| Man's labors everywhere, are but an index and expression of his own condition, internal and exter |  |
|  |  |
| nal. "By their frults ye shall know them," is true In all departments of life; though there are condi- |  |
|  |  |
| Hons in the lower states of human derelonment both with you and us, in which an assumed charne ter, llke grafed frult trees, may prodnce something |  |
|  |  |
| different from that which the parent stem and origi. nal root would have brought forth, but it is not so |  |
|  |  |
| In the higher condillous of life; here, every facnity gives forthits own peculiararoma, and produces its idum frult, and those all combine to make up a model |  |
|  |  |
|  |  |
| thinmacter. |  |
| IThe circle of splerits to whlch I was attructed Twhen I came here, thad most of thom been here a long time. They luformed me that my course of |  |
|  |  |
| tife, and the pecullar dovelopment which I had experlenced on earth, had produced for me a condition which had relieved both tuyself and my spirit friends of much labor that was commonly requiredfor spirits on their tirst entrance here. My vision, hearing, and other facultles, were in such a cou- |  |
|  |  |
|  |  |
|  |  |
|  |  |

VOJ. 1.-NO. 11

[^0]|  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: |
|  |  | 110 |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| mbin peltenires trive thwntin |  |  |  |  |
| pain, nor lifore |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  | Uno Trab in |  |  |
| 5 Tramat Amaty, |  |  |  |  |
|  |  | molter pont | the |  |
| A mong marth'a loving anea, thy nama |  | drapleatice en | Wh |  |
| Normmel |  |  |  |  |
|  | Ing | thin | the |  |
|  |  |  |  |  |
|  | le, | dom |  |  |
| Toumem max mex |  | minn | murn |  |
|  |  |  | prce |  |
| ard wan on, ant |  |  |  |  |
| ned to love lifu's noblar pait, |  |  |  |  |
|  |  | m |  |  |
| moter | \% | 1 |  |  |
| ne that hath purn anow-white famn: |  |  |  |  |
|  |  | annuxk, 11 It trime, 1,2 |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| Id thatome. |  | prom |  |  |
| The wooks, ton, in their denp anblime, | $\left\lvert\, \begin{array}{lll} \text { or } \\ \text { tubl } \end{array}\right.$ | not the means to get awrey, and atarvation is ntaring many of them in the face. Oh! in it any womder |  |  |
|  |  |  |  |  |
| $\bigcirc 0.0$ |  |  | Mese frem |  |
|  |  |  |  |  |
|  |  |  | qnit |  |
| rer white once. |  |  |  |  |
| man |  |  |  |  |
|  |  |  |  |  |
| Temitul |  |  |  |  |
|  |  |  | America. On tit being mobed stont that it would |  |
|  |  |  | bled |  |
| $\begin{aligned} & \text { dgmont } \\ & \text { Merciful. } \end{aligned}$ |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  | the products of the country-butter, cheese, igh, wool, etc. It has a very good hotel, and is alto- | $\begin{aligned} & \text { on a } \\ & \text { partic } \end{aligned}$ | one of the most thriving eities in the country. |
|  |  | ${ }_{\text {F }}$ | Dublin, October 16, 188) |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | dio |  | Educr |  |
| Hatamel word, |  |  | $\begin{array}{\|l\|l\|} \text { athut } \\ \text { ath } \end{array}$ |  |
| When angel bands touched hande with thee <br> Was it yong of immortality. |  | squalid and dejocted-looking people. Indeed, there | (thene brimful of evererthing good in the way |  |
|  | Pleasent, ociecty will be bound to be nether formal |  |  | too bed thet no one |
|  | ${ }_{\text {atruc }}$ |  |  |  |
|  |  |  |  |  |
| In the high Hearens. |  |  |  | drim |
| Yam,titu woll wht theo | ${ }^{\text {land }}$ |  |  |  |
|  |  |  |  |  |
|  | ${ }_{\substack{0}}^{\text {berre }}$ |  |  |  |
|  | hide | ${ }_{\text {L }}$ Learrung tha |  |  |
|  |  | ${ }_{\text {miles in }}^{\substack{\text { miles } \\ \text { vistedt. }}}$ | and only say, |  |
|  | and we Cound ourselves bounding amay undera a clear |  |  |  |
|  | sky and a fair wind. In accordance with the ba- rometer, which indicated "clear and cold," we |  |  |  |
|  | donued our overcoust, whic mould harc mothered us. | ${ }_{\text {In }}^{\text {In }}$ | rorfululy |  |
| retired, and I am now sitting in a chair facing | fhe |  | inst apreading your delusions, etce, and reflusing |  |
| and one hundred feet, and about thiry feet | sudden c of no les | $\begin{aligned} & \text { c out too } \\ & \text { ce savage } \end{aligned}$ | to aid in the circulation of your paper. I just thought that he, like many others, had judged the |  |
|  | - nill throwing backi a dazzilig blazzo of ilight, | cow | canuc wilhoul giving ita hearing. It's p pity, for I |  |
| Ock. Truants dive minutes to welve. The |  |  |  |  |
|  | $\left\lvert\, \begin{aligned} & \text { iwe } \\ & \text { say } \end{aligned}\right.$ | it do |  | , leter |
| 何 |  |  |  |  |
|  | is stated, they noat wo-thilds subunerged, the | The |  |  |
| Ilin | navigato | lirimmed | upon the boriers of 1 stram of living water |  |
| 析 |  |  | Since wring you lin, when lasted about ninety min- |  |
|  | It. I presume, towerer, the distance was somerrhat | The only draw back to the neighborhood seems to |  |  |
|  |  |  |  | ca |
| , | Cas | the poor peasans, for it may truly be said, that | color, and dtrange sorts of shadors fell about the | the Roman Catholics of Sew T |
|  | ${ }_{\text {le }}$ |  | ir the moon would bobseare the mbole fice of the |  |
|  | pe | From Cork we went and made the tour of the |  |  |
| , |  |  |  |  |
|  | upon the vast expanse of waters, with an overeast |  |  |  |
| S | , |  |  |  |
|  |  |  |  |  |
| (e) |  |  | Old Sol under a shadow! This is a lesson from | dicha |
|  |  |  | the frat book of Sature wherein the weary, tried |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | land, and were, together with our baggage, convesed |  |  |  |
| 1, and has performed the |  |  |  |  |
| nical powersever since, except about fift ood for repairs. - The Moravian. |  |  |  |  |
|  | leaving our own country, who inquired if we had | the boats, |  |  |
| Nexas, - I make it a, point or m | nd asked If whisks was subject to duty, when he |  |  |  |
|  |  |  |  |  |
| ut eceentriely or ante |  | down the laka. We land, and on the beautiful |  |  |
|  |  | green erard eo graxad our lunch. On this spot |  |  |
| If luere it any |  |  |  |  |
|  | lio a | wrines the most delicious, , ever sat down to. It is |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| Amece bhake of the hand., Give me the herrts -tit |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |



4 Mrec-Pold Manifeatalion, to he hecounted
Vor na the Keader May Welermine.


## 







 tho w
sud
mo ar
mor














## |



|  |  |
| :---: | :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  ofer nor men Asinn + Abl mo |
|  |  |
|  |  <br>  |
|  |  |
|  |  <br>  <br>  |
|  |  |
|  |  |
|  | Thern lo nearcely : menter of ther wevely, as is any <br>  |
|  |  |
| not move than taisiace goman', is poeket wotliay. and intinitely move haria the ilie in that enve, than hers. With very inw exeephicono, men sere pimbit in |  |
|  |  |  |
|  | ome, or more, it of off the bontroving rioes: ehewing, anc/king, Arlolibos, ating late endyero, |
|  |  |
|  |  <br>  |
|  |  |
|  |  to asy the leat. We ata, 8 tit mell art theo men |
|  |  |
|  | to preseribe rulea for wa, when they dibrequed an Iawn of health, and evenof brairy? Ints well for |
|  | these unelean monothas and inmprie: hearts bs tell wom at they will act toafy bir, watl she curouth |
|  |  |
|  | wornat they will ant nasfy lier, ontll abe curneateto make loes dernand upens their porte, that tbey may eorulinue sheir aws elanh indulgeroces? is |
|  |  |
|  | they propones sit reform to thertivelvea, or any yeo netretima, where expendifare ormta thein not andy |
|  |  |
|  |  |
|  | And with what conceft they zive expremion to |
|  |  |
|  | theifr renolutiom, as thongh wirex could bee had raerely sor the anking; and indeed, it is to be regretted, that womanly dignity ban sallen wo low. |
|  |  |
|  | $w^{5}$ meett the level if this low timationd, that thes. |
|  | frections of men are often athe th, bear away jewel hearte, mben ecrapared with their own. |
|  | There in one way, young ins:n, your nociety win prove a bleming. There will be fewer retima, (as |
|  |  |
|  | your wives would be) toa life which is dentitate of any high controiling powea for uoud in any wise |
|  | Sut yon will be the loners, for tven the aciety of |
|  | woruen who find their ehbef delight in dress and contly dhaplay, is they bave actioired more of ycur vicen, is tetuer than the eociety of your vex alone |
|  |  |
|  |  |
|  | Thun ban beet proven long years ago. Bot we will |
|  |  |
|  |  |
|  | great wrong, as well as the principle which is opponed to such wastefulnens; while abe narrown |
|  |  |
|  |  |
|  | bilites; ; jiving litle opportunity for the generous |
|  |  |
|  | and upward growth of ber the womanly qualities, as deep and brond expanalion of thove bigh attrh butes which bear fruit in the sweet charities that |
|  |  |
|  | bleas and exall He, and make it frah, loving and |
|  | beautiful ; I say mbile abe does all that, o herin injury, |
|  | enin, 1 may mine |
|  | corrupt ber foner life, merely by extravagance. |
|  | Vices which are almost exdesively menculine must |
|  | \% |
|  | in |
|  |  |
|  |  |


 ready yoniliding the largest church in the place, be-
lig of brick and sty Ing of brick, and sixty by seventy-Ave feet on the
ground and two stortes high. Mr. Landis has been
oqually liberal to these and other societies in fur.
 In a second story of the rallirond station, built by and other meetings ocecpy every evening in the
week. Without fences, liogs "wandering loose," or staggering men, this place attogether is a novel-
ty, and a great improvement on most new and
ind many old settlementa. Schools, meetings, partics,
dances, sociables and a general Jingle of bellis is
the order of exercises ; but mobs, riots, revirasis the order of exercises; but mobs, riots, revivalia
and the like pussional outbreaks of the wicked parts or human natare and extreme reactions, are
not fashionable or popular here, and never will be with the class of people now set tiling the place. If
rum and rowdyism could get a a start, revivals would the churches are mostly made up of sober and can-
dut people, quite intelligent and good citizens. But
Sut



| " A Bastard Shall Not Enter the Kingdom of Heaven." <br> So says the "inspired Word of God," (so-called) and as the sentence bears injustice on the face of it, we are led to inquire why God should pass such a sentence, and If, indeed, He ever did pass such 2 onc. <br> The only renson we have ever heard conjured up by the devotees of old theology is, that God beld In such abhorrence the sin of adultery, that he saw at to damn even the fruit of that sin. Now, this secing $f u$ to do anything, is a very poor reason, c cven for God, who ts sapposed to be the Author of all reason. In fact, it is the worst of all reasons; but punishing the Innocent for, or with, the guilty, is a prominent feature in tho Bible, (except where Abraham argued the case with God, and showed Him It was wrang.) AB, take for example, where the whole race was cursed for the sin of Adam, and where the innocent, (as in the casc of Carist,) wore punishod for the gullty. Truly, the God of to His creatures; for the point seems to be to punish somebody, and it does not seem to matter who, so that punishment is inflicted. It seems to have been a preconcelved idea among the early writors, or historlans of Deity, that justlee could not bo done without punishment, whereas the day martyred every time that punishment is indieted. <br> J, B. Clirton. <br> There diod recently at Grange, near Tarime bert aged one humdred and thirtoen. Ho reas lo most of the batlles of the Repnolio and the Xim piry, und tired his last caumen at tho buttio or Tralouse. |
| :---: |



## Yor the Belisto-P Misdirected.

Theology in chargeabie with $\mathbf{a}$ and blunder. It is
goilty of misdiretion. It insist that human being

 Or in plain words: Human souls are, before birth,
boxed ap and labeled, "Hell-fre and damnation." exprese, and sent off to hell, sitaty miles an hour,
the devil himself being chef engineer and cond nctor. Then, after getting finirly under way, the charch
and clergy come rushing arter, armed with prayers
and revivals, with boly creeds, koty Sabbbthas, holy baptism, hoty bread and wine, and ricarious atone-
ment, to suatch them as brands from the buraing.
Bat the deril has got the tast of the church and Bat the deril bas got the tart of the church and
clergy, and nine cases ont of ten he wins the race, and lands sis freight safely in the ever-burning depot
of lost souls. Theoogy directs all, these priceleses
packages "hell-tire and damnation," and the deril's packiges "hell-ire and damnation,
business is to see that they are delirered according I say theology makes a sad and inexcess ble blan-
der. It miditirects these souls-these priceless treas.
ares. Hence, they are put aboard the wrong ex. ares. Hence, they are put aboard the wrong ex-
press. They all belong to God-not to the deril. They are bound for heaven-not for bell. Why
does not theology, as wielded by church and clengy,
see to it that these God-owned and hearen-bonad see to it that these God-owned and hearen-boungd
treasures are labeled "For God and Hearen," at the
outsec ! Even outset? Even before they are born, stamp "Ged
heaven and eternal glory" all orer them. Then eee
to it, that soon as born, they are placed aboard that
 whoee convoyare the Angelic Host that chal mose
as the freight is safely delivered in hearen, "Glary



|  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: |
|  | $\qquad$ |  |  |  |
|  | B 83 \＆ 8 DEARBORN ST |  |  |  |
|  |  |  |  |  |
|  | mom |  |  |  |
|  |  |  |  |  |
| 为 |  |  |  |  |
|  |  | mmanmm |  |  |
|  | \％manemem |  | urno | Natay |
| ，mat inm |  | mimememid | mok | 为 |
|  | amaxamex mix |  |  | Hiten |
|  | 20 |  |  |  |
|  | ans sprinumamm－ |  |  |  |
| cmanmem |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | and | min | momy | 边 |
|  |  |  |  | Male |
|  |  |  | deat | didem |
|  |  |  | mat |  |
|  |  |  |  | matec |
|  | are more deflitely and reliably s more beautifully exemplificd by the |  |  |  |
|  |  | demers |  |  |
| 边 | mimem |  |  | mheramile |
| 隹 | and |  |  |  |
|  |  | 为 |  | maidideo sim |
| Nomenemy or |  |  |  | lemorat |
| mamm |  |  |  |  |
|  |  |  |  |  |
| mamm | Hecter |  |  |  |
|  |  |  | bump | min |
| and |  |  | 为 |  |
|  |  | mem |  |  |
| and |  |  | ater | $\xrightarrow{\text { of }}$ reme |
|  | und |  |  | $\ldots$ |
|  |  | An | 为 |  |
|  | meta |  | min | 2m |
|  | mile | mam | comm |  |
|  | dum |  | and |  |
|  | dem | dimm |  |  |
|  | and |  |  |  |
|  | and | leme |  |  |
|  | Amen | mom | a |  |
|  | lumb | 为 |  |  |
|  | mimeme | merme |  |  |
|  | 为 |  | Stind | deme |
|  | ， | d | 隹 |  |
|  | and | 边 | comem |  |
|  | ${ }^{\text {and }}$ | \％em |  |  |
|  | 为 |  | and | coma |
|  |  |  |  |  |
|  | 込 | mome |  |  |
|  |  |  |  |  |
| der | come |  |  |  |
|  | ， | and |  |  |
| mixem ind |  |  | wif |  |
| Natem |  | der |  |  |
| S． | min | cosicle | den |  |
|  |  | comm | min |  |
|  | 边 | und |  |  |
|  | 边 |  |  |  |
|  |  |  |  |  |
| mate |  | mem |  |  |
| \％ |  | ${ }_{\text {del }}$ |  |  |
| Som | 为 | med |  |  |
|  | ${ }^{\text {cimem}}$ | 为 | mam |  |
| ． | der |  |  |  |
|  |  |  |  |  |


|  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: |
|  | The Werters Rural is to lso published nimal |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| totn in |  |  |  |  |
| atsin |  |  |  |  |
|  |  |  |  |  |
|  | comm |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  | Buslness Matters. |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | the |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | ne |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  | . Jonolex withe pal Porphatic | alims |
|  |  |  | Paid |  |
|  |  |  |  |  |
|  |  | but a prneiple; not the recectul meant bot the |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  | axe |  |
|  |  |  |  | 刃feaths. |
|  |  |  |  | wasm |
|  |  |  |  |  |
|  |  |  |  |  |
|  | unaliss or Wast |  |  |  |
| deturd | (treserery ginal |  | th. xpla |  |
| , |  |  |  |  |
|  |  |  |  |  |
| iteit |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | , |
|  |  |  |  | speakrs' regitrer. |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | this State, above place. |  |  |  |
| Stareme |  |  |  |  |
|  |  |  |  |  |
|  | rough |  |  |  |
| eth not tot enatamed of Lust vorke |  |  |  |  |
| areme |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| Hill |  | or | an be |  |
| at se. Curire, on for |  |  | , asomite man |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | Sex prese |
| per am am | as prat |  |  |  |
| molds \& Son, Springtield, III. | some of the spe |  |  |  |
|  |  |  |  | 崖 |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |

commonicifions pmon tar inner lips.

|  aponrorls. $\qquad$ |
| :---: |
|  |  |
|  |  |
|  |  |









 QCRETIONS AND ANsirgRs,


 Q. When you ritudrar sour matuence from A















Q Are there many sprits who can make uso of
that Law? Have many the power?









 being gadpted to the trancestate, or Injurbous ofifects
cre lifble to follow to the medlum.
 ucch mediumal
$A, Y$ Yes, they
do
$\qquad$ A. Do as the splrite controllug drect. When
they do that, thiey will be cunlloch to turow of


 hacth.

| ment, are subject to rartoun altractions and Indiscrethons, which are ofien detrimental to health; but If you at any ume feel daposed to censure, let your cenance be of the nurroundinge, and not the me- diuma. They are not reaponsible for their awn organisms any more than you are for yours, and it Is a fact that their organitions are of a Ane, ensitive nature, or they could not be controled hy apirite. need a reflined element to enable them to approach the materfal plane for controling and making themsolves maulfest to the material world. That ela. ment is found in the vartous phages of medtmuship. <br> GUEATIONS EY A GRNTIRMAN PMEARET, <br> Q. What are the prinelpal employments of spirite the early, an well as the later part of theip rpifihow existener: and what changes lake place, and how when! <br> A. When perto <br> of extstene. ithen enter upon the spiritual plane of existence, they at once gravitate toward that sphers of action which gives them the greateat pleasure-lhat for which they by nature are best adapted. For Instance, gours would be for the cleration of your fellow men Intellectually, morally and phllosophically; while the lady present on and presenting the beautiful for her own gratificathon and for the gratitication and Improvement of others. Later in spirt lifo these tralte of character rill become stronger and stronger, and the capactity |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

2. 









 Qife. Are the comumuications between spirits at
teded with any notse, woice, or sound




















 I Lhink I pussed llrouyh what you call death
sooner than 1 should had th not been for thoos viosystem.
afors Beveral montlis axpertenced elillis and fover
 Yito of the opprts controling them, I don't tnow as



|  <br>  paper to gour falke luat contabat pour memese. Thank jou. I have got a good many nkeo hitioc <br>  <br>  <br>  They Ive in Peorte-thoy did when I dibed. It we but a litul mblle yov. Ya hiker uned to havo booke byo. Thaok you. maom. |
| :---: |
| The Rlse and Yall of Kations. HY HEV. nOHERT COLL, TEM. |
| Unlty church, on the corner of Chicago Robert |
| S ehapher of st. Lukre, and |
|  |
| or the extruen was to show that thern |
| a |
| itideer it 0 be goremed in al |
|  |

## r <br> \section*{}

lap
paper
Then
her
it
and
and
and



|  |
| :---: |
|  |  |
|  |  |
|  |  |







 erred to by him, arco well known In St. Charles.]








## 


molte wiluass.
Will you ploase let inc talk? If you will, I mont Molte Wullams lo my namo. [Do yon spell tit
Molte! I I dou't knowr they called me Molto




















|  sollowing <br> Onr tornsman, Mr. Adam Whitc, for many gara in the Natural History Depart ment of ing of Nat oral History into boarding sechools and pri- vate families. On this profect, and on the general vate families On this profect, and on the get the introduction of that dellght selonce thite the corriculum of ordinary education, Mr. White has becn ravored by Mr. Thichas the following is ant ex. tract: For many yrarg, it has bean one of my constant regrets, that no scholmaster of mine had bad a knowledge of Natural Hatory, so far, at yonst, as to have taght me me grasses thnt grow by the wayside, and the ifthe winged and ringlegs notghbors that are continuanly moculing me with salatation that cannot answer, as hings are. Why didn't someliody teach me the constellitions, too and make me at home in the starry henvens, wheli are always overhead, and whehng dont hir know to this day? I love to prophesy that there wlli como a time whm, not in Edinburgh only, but in schoolmaster will boe etrictly requilred to poisegas these two capabilitics, (nellicer areak nor uatin more stict! ) and that no gewne delared from his right of liberty in theso tiro departments, and doomed to look on thems is if narrosi grated ro ces way or the othor, you will, ly nidl by, make gour anlunble, indubtanble gin a vallable In Edmburgh, there are, and 1 muet reconumend $\mathfrak{n}$ zealous nud Jndidions persistence till you do succeed.' <br> Thr Parniction of Nostradamits.-Mast of otr readers will recollect that at the commenermont of our ciril war the following predection N ostradamus, which it is smid, can be foind in the second rolume of his Centuries, whis genernlly published in the papers : troversy will rise in a country beyond the seas, (America, and many poor tretches will be killed by a punishment other than a eord. Upon my four years, nt which none should be surprised or astonished, for there will be no whit of hatred and obstuacy in it. At the end of that time, prostrate and almost ruincd, the people will re-embrace cach other in great joy and love." <br> physich who after meeting with preat success in the frst named capacity, tirned his attention to astrology, dietions. In 1508 he foretold the remarkable death |
| :---: |












 our space forbids reference to them at this itme.
Wo billeve that to.day conclues he Dotor's visit
to this city- Richmond Telegram, Oct. 28 , 1865.


## 



## 

## 


4



## CHICAGO UNION TOBACCO WORKS,

##  <br> HOLBROOS, POMEROY $\&$ HAINES,


 TALLMADGE \& CO'S CATALOGOE










RELIGIO-PHILOSOPHICAL JOURNAL



[^0]:    

