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© ruth wears no mask, bows at no human shrive, sects neither place nor applause; she only asti a hearing.
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## glon, and can therefore supply erery demand of humanty Let us osk our Father and His sprit mesengers to ald us to ber     <br> Memory. <br>  <br>  <br>  <br>  <br>         $\underset{\substack{\text { Phoogray } \\ \text { P } \\ \text { P }}}{ }$ <br> PENNSYLVANIA STATE CONVENTION,





 One within seven milles of his restdenco that would
bo willing to be called a sprrtunulst. Ho was not



 must languish. It seemed to her that eo.operation
was what we need, nad shio hoped organization
would head to coo.operation.


 to cramp the freedom of thought.
Dr. Ford sald he had had the Dr. Ford sald he had had the yoke of the church
uyon him, nad hoo had long thought that he should
die die with the leprosy of the church, but ho folt that
he had escaped from it. But, so far ns he knew, there was no danger of any one who had
from this thraldolon ever going back Into it. that Spiritulilism must be spontaneous. Int seemed
to be ordained by the great Author of nature that it should be entirely spontancous. Whenever the
soul throws of the cetters of sect orinn tigotry, hed
 hold intercourse with its fellow creatures, and with
tho develers of the world on hight. am not arrad
that
 agree to disagree with these. All the leeturers or siprits, or God Almighty might present viess to
my mind, butI I could not accept them unless they
 minds
termal spirititual manifestation, and there are other minds equally as good that must have bomething in
the thape of tests. As fir a st the philososphy is ooncerned, 1 Ion't know that I Ihould havo been con-
vinced; and I think most of us bunce been startled out of our old ideas by bome test, some manifesta.
tion, that set us to thinking in a new direction. I find now that I have been a medium from my
earilest recollectlon. I nerer knew a time that $I$ could not see hands held up before me, and I did
not know but that everybody saw these things till not toiow beut that everyboy biaw these elings
1 was eight years old. 1 was riding with my father one there the roads forked, and my father re
place place where
marked that he did not know which road to take.
Said Said I, the finger points to that road. What finger
said he? Why, the finger of my litte brother who died some years before.
see any


 a magnetic physician, and being clairaudient an
clairvosant, he requested me to go and see what clairvosant, , requested me to go and see what
was going on. I went there, or at least $I$ looked at them, though my body was in this state, and he
says t told him that it was men and women throw ing balls of light, and when he asked more about
them, I told him they were spirits. I I have seen the age we lecturers, so that all classes may be supplied.
think the best thing we can do is to organize and thiuk the best thing we can do is to
appoint an Executive Committee.
 briging in sonething of a ceilief.
Convention adjourned to $\mathrm{PP} . \mathrm{M}$

##  which, afer a frred discussion and several amend- mente, was adopted as ollows :

PRRMMRLL.
Whereas, modern spirtu lism, with its vast array
of ficte, has during the last elighteen years, been of ficte, has, during the last eighteen years, been
malondy a dismtegrating power, separatiog thou-
 with the importance of and ing out their hrestedeat
conceptions of right, and a knowledge of immortality has been presented to then, leding them to
value every reform movement which is to alle riate the eufferings and elevate the condition
of humanity
 pared to form L.ocal, state, and Nattonal organza-
tione
tor the purpese on encoura tions, for the purpose or encouraging fund dtrenthth-
ening each other, and benentiting our fellow beligg:
 State Society of Spirtualsts.
$A$ Rricure II-Object
The bjects of this society shinl be to promote en
dissemination of the facts and philosopuly of spirit

 Yorwarding thetr names to the Secretary, and con
tribuuting to the tunds not tess than one dollar per
 ward their names and contribute hiberally of thelir
means.
ARticle IV.


ns they shall deem proper within each year. Tho
Board dhal have power to inl any vacancles which
mand ocenr hat may ocur bet ween the annual meetings.
On motion of $M . B$. $D$ Dyott a committeo of five
 John Way, IEsac P. Walton, Ebe
Mra. Wilcoxson were appointed
The
 from Mris. Walbtroker, Mras. Wilco oxon, Dr. Fethither,
holf, and others, and they propose that the bustinces
 Versation ${ }^{\text {an }}$
till 8 P. M.


as follows

| ADDRESS TO THE CONVENTION. To all our loved friends we give greeting, <br> As joyous and truo you unte, Whille here in all harmony meeting, <br> The roses of Hfe shall bloom bright; <br> Yet apringoth the rosebush, ah, never Without a rude thorn in its bough <br> The summer breeze stays not forever, <br> But friendship shall drive away sadness, <br> And love fill each bosom with joy, <br> Your happlness none shall destroy; <br> As joyous and true you unite, <br> While here in sweet harmony meeting, The roses of iff shall bloom bright. |
| :---: |
|  |  |

 President in the chalr
The Committec on N
 ensulng year. Tho report was accepted and

 Treasurer-M. M . B. Dyott, 114 South Second street,
Philhadelphia. ATembers of the Board -Dr. Fetherholf, Tamaqua,
Schuylkill Co.; Isanc $P$. Walton, Tyrone, Blair Co Schuy
Ebenezer Hance, Fillsington, Buchs Co., John May
 Beaver. C.i., Mr. M. F. Fettenger, Altoon, Blair Coi,
Mrs. Crowell, Phile ville, Crawford Co.; Dr. Wm. White, Philadelphia
Nathen Nathan Grist, Fleming, Centre Co.; Mrs. Minnie
Shum way, Phlladelphiai ; John Ely, Reading, Berks
 phia; Miss Caroline A. Grimes, Philadelphia; ; Mrs.
Deborah Pennock, Kennett square, Chester Co Mrs. Northrop, Corry, Erie C
The
The Business Com mittee reported the following
resolutions, which were unanimously adopted




 cal suggestions in regard to this you movement. Wrach
would would take counsel with you concerning t things
important to man, In the form and out of the form ; because we pereive that you destre, a to we do, to
reach everry human mind, to intuence them in ach that man lives not alone for the present, but he he
lives for the future also. We realize that there are lives for the future also. We realize that there are
Impediments in the way of the work before us. We are as filly conscious of these as you can be. We

ane come in onswer to your desires, though unex | pressed. We Wheve knocked at thes, dourg of ofour |
| :--- |
| souls and you have opened unto us. WWe have en |



 prayers, as well as your spoken ones. We have
heard the prayers of lumanity for light, for instruc.
tion. We point you to to
 terest which 1 s manifested in every direction in re-
gard to the ganenco of piritit power in the world hereafter, and whether he would or not he is con
stanty exprestigs sprititualism through all the the agenceses of everyday life. In every act, day by day,
do we see the evidences of splritual phenomena and philesophy which enter into every condition and every splere of human use. It does not top at at
the threstold of life, it does not stop whero the guardians of parentst give up their charge of these
it does not stop npon the pullic rostrum whe
 eificect of lifc; it goes from the town houso to the
pulptit, and rom the pulppit out into the playground, and everywhere in all conditions of human life do
we find the evidencecs of spiritual manifestation
and spiritual philiosophy. It enters into all thes and spiritual philosophly. It enters into alt thes
conditions, and therfore the teachers of the ph
losophy have a wider field and deeper and mor gious, the political or the scientific teacher whi
ignores the spiritual philosophy, loses a most in portant means of reaching bumanity. This phl
loopplyy the crowning power, which not onl
prescets to the world oll presents to the world all that we can know of spiri
life, but much of earth life that can only be com-
prehended through this. It enables us to explat the relations of everyday life and the workings of








"With n apiritit of fraternty you must take sour
positlon now in the world. If you would have your
 aples into nill the social, political and rellglous
relat tons of IIfo. $\Delta s$ you reclizo this work, as youn
 sense of your own responsibility. It is for you to
recognize your own individuality, and you stand face to face with humanity, feeling that you are one
with it in all that is true, in all that is right. We can see how each one can then make thls phl-
losophy useful and practlcal. Each one in his or
her own sphere, let it be private or public, has a her own sphere, let it be private or pubic, has a
work to do, and as each one does this work so shall
his rest be sweeter and pprer, and ho will be
more and more impresed with the vital truths of
in this beautiful phillosopshy, and shall be enabled to to bring them to bear upon human llfe everywhere."
(The above is but a meager outline of an able and The following of Townsend, one of the wigners of the call tho A. Conventlon : New Briaiton, PA., May 20, 1866. Friesps AND Buencis. a curnge of residence occupy me so fully that a
Jounney to Philadelphia at this juncture is entirely impracticable. But, though absent in body, I am
In spirit with you-with you in earnest aspirations in spirit with you-with you in earnest aspirations
for the truth that shall' nake us frec- free from all forms of oppression and wrong; free from the des-
potism of opinion, from sectarianisms, from the crushing influence of avarice, and the guawing
vultures of selfishness, from all things that tend to warf, and darken and shrivel the soul In whatsoever shall help forward the canse of truth and righteousness in any form, by counseling, communing and reasoning together, by prayer and
fasting, by searching, and luboring and exploring by whatever instrumentalititis that can be employed o subserve the great work of human enlighten
ment and elevation, be it County, State, or Nationa organizations, let such, let all be brought into ac If Spirituallsm does not contemplate and seek to promote the discovery and application of universal seeks for phe good ow for that hamanly-if teeks for place and power, for the materialities an
the king toms of this world, without reference t the general good and the higher life, then it is as
unworthy our attention and adoption as the old theorogy which is making renewed efforts to estab-
hish its nightmare reign over all this featiful earth If Spirit ualism seeks not to do good to the futherles and the widows, to help them into positions where
they may help themselves; if it speaks not comfor to the sorrowing; if it remembers not those in
trouble as in trouble with them, nor heeds the sig of the broken hearted; if it does not these things, it lacks in the essential elements to effect the world things. But the forty thousand paupers, the twent thousand Magdalens in the city of New York
alone, together with the mighty tide of injostice and selfishness that surges over the nations, speak
in loud attestation of the fact, that the centuries clurch-.going, and church-b bilding, and church preaching, have ter und a stupendous work to be
ties and other agencies, a
necomplished, ere a better era for the race of man can come upon the earth.
That work and that era Spiritualism aims to in
augurate-not by rejecting, or treating with augurate-not by rejecting, or treating with irrev
rence any truth, however old, or however new by vitalizing, as it were, the old, and bringing to
light the new evermore, and secking to actualize all truth in the adoption of a broad Spiritual phi-
losophy that shall outwork in daily life deeds losophy that shall outwork in daily life deeds o
love, charity, goodness, the building up of har-
monic homes, the practices of a religion of right-
cousness, of justice monic homes, the practices of a religion of righ
eousness, of justice, and the good Samaritan.
"Earth casts off a slough of darkness,

## Earth casto off a slough of An eclips of hell and sin, neach cycle of her eveing, As an adder casts its skin.

## When hese © Sammono dyass Stretching like a golden eve

Faithfully yours in the bonds of universal broth
Milo A. Towssend.
erhood,
Dr. Child remarked "that we had had a very
good meeting ; the harmony and fraternal feeling which had prevailed in all the sitting of this Convention, had been cheering and encouraging. The
attendance has been larger than had been anticlpated, and we have strengthened and encouraged
each other ; but, my friends, we are not here alone for ourselves; we represent the people of this great
State of Pennsylvania ; there are hundreds and
thousands of persons scattered over this broad domausands of persons scattered over this broad do-
main, whose hearts are with us, though they could
not be here in person ; and the influence of this society of earnest workers will go out to checer
these, and the responses will come back from them In sympathy and in material aid to carry on the
great work which we have iunaugurated. But these are not all that are with us, 'there is a power be
hind the throne greater than the throne. That all of us, as delegntes chosen, and appointed and
anointed to and the spirits. Behold the mutitude
of these which no man can number. We gates for these on the plane of materiality, and
shall we falter in our raceat work? No never. We have put our hands to the plow, and I trust no one
will look back with a thought of turning away
from the work. I remember when I was a little
boy, my father said he could tell when be saw a member of the Jewish church. I have learned to
tell when I sea a spiritualst, and every day and
sometimes many times in the day, they my office to sce me. Men and women from the
East, and the West, and the North, and the South,
come there, and when I look into their feel the warm grasp of their hands, I know that
they are Spiritualists ; that their souls have bee tonched with the living fires of inspiration. Ob
there is a noble band now at work in the eart
under never the leadership of the invisibles. And ther
never was a time when we had more reason to en
courage couraged.
"Dr. Robinson has said 'Spiritualism must be
spontaneous.' So to must. I recollect an anecdote
of an Irisman who was digring some dirt a way
from a chllar window, and a friend camen along and
sald, 'Pat, what are you donng? 'shure and
Im digging away the dirt to lot the darkness out
of that cellar.' Spiritualism Is digging aray the
dirt and washing the windows of humanity so that
the darkness may come out and the llyght go in.
"Splrituallsm Is natural, and lke the the "Splittuallism is natural, and llke the plante, only
requires favorable conditions and it will grow in
 curtained them Io darkness. Let us remove these out of the way and mankind will grow.
"There ls a univereal feelling of love for the splrite, but how often has hils been turned Into fear, by
false education. Friends, there is a broad field of labor before us. Let us go to work in earnest, and
God and the angels will help us, and we shail find
our reward. I think I ipeak our reward. I think I speak the sentiment of every one present when I say that it is good to be here,
and I belleve we shall
anl go away with a stronger determination to do our work, a deeper carnestnese
to labor in this noble cause, which well said, ' is not for time, alone, but for all eter-
nity.' Not for ourselves alone, but for the whole
brotherhood of brotherhood of man. We have dropped a pebble
in the great ocean of humanity, and its ripple have already gone forth. May their influence extend
and Increase throughout all the coming and Increase throughont all the coming ages, and in
future years either In thls sphere or in that which is beyond, may we look back upon thls meeting
with feelings of gratitude and thankfulness that w have been permitted thus to join our hands and
hearts together in this work,", Mr. Rehn, the President
time has about arrived when this Convention is to
adjourn. I feel to adjourn. I feel to congratulate the friends and
spiritualists, generally, on the resalt of our mect-
ing ing. I have seen a gradual response and advance
to sober and calm deliberation. Most of ns in our first experiences have found ourselves more or legs intoxicated, a state which lasts from one to five
years, and even longer, a state in which we are not ourselves. The evidence of spirit presence and
power is so strong that we lose our individuality, more or less, and there are many who are willing to sit down and walt for the spirit world to give us
our bread and butter. I am in favor of organizations as means or achleving our triumphs and of
redeeming this world. It ever must, as it ever has been, redeemed by hard labor. And while we are thankful to the spirits for all the help they can give
us in every direction, we must have recourse to all those divine alds which our Father has given us;
and while we are in thls world, living upon mateand while we are in thls world, living upon mate-
rial elements, we must have recourse to the things
of the to perceive that in these things the Spiritualist are becoming practical. I do not mean to under-
rate the value of spiritual things, but when we verlook all material things we mistake the great
purposes of our lives, we overlook the only means purposes of our lives, we overlook the only means
by which we can achieve the triumphs which are destined to bless humanity.
Therefore I feel to encourage all these organtza tions which look toward uniting man's physical,
intellectual and spritual natures in the work to be accomplished. Do you not know, my friends, that
we might pray from one year's end to the other we might pray from one jear's end to or a house
and not a bade of corn would grow or a ber
would be bailt, unless we put forth some other ener would be bailt, unless
gies toward these ends
So it is in reference to spiritual things which be-
long to us to do. The and if we take its counsel we shall be aided, bu we must not mistake the fact that the means of
building are not the building itself. Let us, then, I see a disposition manifested, either by individual or associations, to relax the efforts which alone can accomplish these important ends, I perceive that
they must fail. If we would disseminate our philosophy we must have means ; we must have money, as well as mind; we must have knowledge, which
can only be acquired by study and labor. The right ase of the Spiritual phis us wi The meeting the year, at the call of the Executive Committee. The Book of Nature the 0nly Word of Go If we go back to the earliest records, we will find
there were nations who professed to have a written
Word of God. Although we find the Word of God. Although we find that succeeding
generations have in some cases rejected some of place, the Pentateuch, the Tulmud, and the Testr ment have been and still are held sarred by the
Jewish and Christian races. There was also the
Vedas, the Aresta and the Shaka. These still have Vedas, the Avesta and the Shaka. These stions, but
some signs of life among the Eastern nationt
their light has nearly been eclipsed by the Bible and their light has nearly becneclipsed by the bibe and
the Koran. All these books were written by hand
dirine, so their believers say, yet those who believe divine, so their believers say, yet those who believe
in one reject the others. Now it seems strange that true books of life, yet they were all sacred and
written by hand divine or divinely inspired, thus taught, or still teach the believers of those sacred
works. This belief arose from education; they wers
taught to believe or perhaps they would have re-
jected them. There bas, however, nerer been any jected them. There bas, thawerer, nerer been any
pasitive proof advanced that they were not the
works of frail and erring humanity. Some and perhaps all have some good and wise sayings, but
that they contain some errors and evils, I think on
close inspection, cannot be denied, and that the close inspection, cannot be denied, and that the
teachirgs of one are often derived from another,
is evide is evident to any reflecting reader who has perused
them all; but the writing of them all is undoubt-
edly the work of man. We can see nothing superedly the work of man. We can see nothing super-
human in ans of them, and we have nothing but
their own assertions that they were given by God
 There is another book that has existed from and
through all time, which no man could produce, and
no man can alter ; which is as unchangelo Deity itself, and in which all the power, glory,
goodness and widomon of God are portrayed. It
could not have been the production of man, and is could not have been the production of man, and is
undoubtedyy the work of God himaself. It is the
book of nature! It was written when the universe
was formed, and will exlst through all space and was formed, and will exist throurl all space and
time. The book of anture is full of instructive les-
sons. The New Testament tells us that Jessus often
in his tcachings referred to it, and so did the
Apostles. Jesus refers to the lily Apostles. Jesus refers to the lity, the so sparow, the
stars, the vine, the figtree, the harvest field, and to
many other passagges in that great and universal
book; light and darkness, heat reat eond many other passages in that great and universal
book; light and darkness, heat and cold are all re-
ferred to by that great Teacher. He teldom refers
to any of those books termed sacred. His and the Apostles' teachings were mainly from nature's
book. In the first epistle, first claater nad first
verse of the Apostle John, he says, "That which
wise Was from the beginning, which we we have hheard,
which we have seen with our eyes, which we have
looked upon and which our hands have Now he undoubtedly meant the book of nature,
in which God has manifested himself; for ho says
it was from the begining, and nature was from the


For tho Reliflio-Ph.
An Acrostct.












## Man one with God as an object of Love.


 rerenge, and other characteristics that contict with
lore, $\left.\begin{aligned} & \text { et It it is the most active and potential element }\end{aligned} \right\rvert\,$ He that loveth not, knoweth not God God
pot logic to be oolved by an effort of the intellect
 keenest and most profound intellect cannot Eilve
the problem of the divine Existence. Equally true
tis that without love no amount of intellecect can tolve the problem or human life, or fathom its
depths, and bring to light the treasures that are
 afection, one with God, and God one with man,
and we may say in truth, God is love, and humanity the highest earthly embodiment of love, is his
only true propent.
God lis love, but this his nature, can be made ure, only asit is embodied in human form. Human nature ever longs to be loved by God, but it can
be illed and thriled and made all bright and beau.
 eatirely does the lore of God that comest throught
meet the demand, the more perfect the rest, and
 urely and exelusively human love is concentrated
on human teings, to ennoble and blees them, the more perfectlyst it eeta the demands of
ua, and the more acepptable et 1 is to hm .






 God.
In the love between the exeese, the human tis one
whth the Divin. Woman and
God made manifect to man is an oiject of love, is


 one with God. Bo man an ofject of love to wommn
to one with God. The God mean and the God.woman

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|  | hether In or ont of the boik |  |
|  | reverentiy nad lofingly re |  |
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|  | through the thart of man-ldentryly cach has an onjocet oflove to the other. |  |
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|  |  | If the woman has been not ellish herself, but |
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|  |  | the law for a shelter to her reputation? I know |
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|  | $\underset{\text { The wifo being the embodiment of love to the }}{\text { respor }}$ |  |
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|  |  |  |
|  | being can be; and as such she (or God in her) is his life and heaven, as no one else can be. |  |
|  |  |  |
|  | God in Christ cannot bring salvation from all sin o the husband, as God in the wife can, simply because God is made flesh in her, " to dwell with |  |
|  |  |  |
|  |  |  |
|  | because God is made flesh in her, "to dwell with him." How thie, how unt ruthful for any husbandto pretend that he owes or can give a purer and |  |
|  |  |  |
|  | more ennobling and saving love to God as an Ideal, or ns embodied in Christ, than he gives to his wife! Whom is the true husband most anxious to please |  |
|  |  |  |
|  | Most anxious not to harm? Whose health and |  |
|  | comfort is he most anxious to ensure? Whom is he most ready to defend from reproach? For whom is he most ready to suffer and die? Let his wife tell |  |
|  |  |  |
|  |  |  |
|  | He thinks of his wife ten thousand times, where he | women can be draged from the mire and resusci- |
|  |  | tated; but just as many are saved whom the law |
|  | does of an outside God once. His love for her covers all her imperfections and magnifies all her excel- |  |
|  |  | at |
|  | Iences. .hie true husband feels that he gets ererer- | weak." No doubt many selfish, designing women |
|  | that, though he gives all he has to give, he gives |  |
|  |  |  |
|  | in the estimation of the giver, but priceless in the |  |
|  |  |  |
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| together as husband and wife, and makes each the exclusive owner of the ofther in that relation, and makes them both one with each other and one with |  |  |
|  |  |  |  |
|  |  |  |
|  | God, always deities its object. From its nature, it must do so ; for that love is the very essence of the |  |
|  |  |  |
|  |  |  |

## grty amil sixtixs.

The New Theory of the "Imponderables The Correlation and Conservation of Forces."
The science of the ancients, if they can be said to independent of facts. The Greeks were impatient of the stady of external phenomena. They set the
intellect entirely above facts, and supposed that it intellect entirely above facts, and supposed that it
was capable of working out a system of nature from
it but it remained for modern science to establish its firm basis directly on observation. In this consists
the difference between the ancient and the modern methods. One reasons from within outwara,
the other from the external to the internal. Locke's sensuous theory is scorned, but it is the sheet
anchor of science, and every one of its induction anchor of science, and every one of its inductions
pre supposesitit truthunness. Hence the inductive
method has been accused of materialism, a charge certainly merited, and from which it cannot escape. rect, but neither have the whole and complete
truth. Because we derive knowledge from the senses, does not prove that all our knowledge is
thus derived. Beyond stands the unexplained, and
unexplainable I. Smelling tasting seeing hearing feeling, one or combined, never yield reason. Be
cause by the inductive method we arrive at truths, does not prove that it is the only channel to truth.
The mind capable of understanding phenomena by observation of facts, should be able to evolve the
laws of those or other facts. The present tendency of thought is material so
far as abolishing miracles, and the determination of phenomena by laws is concerned, but in another
direction It bas an opposite tendency. The laws themselves assume a spiritual outline. Scientists
are throwing aside matter and applying themselves to the study of force. Here they find the bridge,
spanning the chasm between matter and spirit, and each day they approach nearer the latter unseen
and mysterious realm. Each day the oxistence of gross matter becomes more a question of doubt. It
is asked, is an atom more than a center for the evolution of forces? And what assurance is there that such
centers will not Instantly dissolve, fuding into some other force? When a stone ls dropped into water,
its surface is thrown into waves. Now it is a serious question of sclence, one of vast importance. Is no thrown? Then arises the question: Is there any
matter, Is there anything but force? But we can-
not divest ourselves on the itea of substance-the testimony of the senses on the exlstence of matte
the body of the universe to which force holds the
This tendency is observable in all departments o
sclence, but more particularly in astronomy, the cumbersome crystaline sphecres of Ptolemy, to
the epicircles of a alater date ; from these to the
subtle vortices of an elcetrical medium wafting the planets on their swift currents, as set forth by Des
cartes, lengthy steps were taken, but from th Newton in hits lngegmparable doctrine of gravitation.
In the same manner, at the close of the last ce tury, chemistry made a great advance by the dis
covery of the indestructiolity of matter. The in
tellect befoged teltect befogged by educational prejuance, could
never have arrived at this fact, except by mechani-
cal means. The balance of Lavolster was mor penetrating than the minds of the world's most
astute philosophers. His balance proved that
matter, however changeabbe in form, in wetight
Is unchangeable. Tho linvisible gas pressed downward as much as the heavy black conl from
wheh it eccaped. The escaping smoke was as
heary as the burned wood. Matter might be con-
verted from a solit to a fluid or a gas, or from a gas
to a sollid, but nothing is lost by the protean metamorphosis.
similar is the step now taken in regard to Foice.


## 








 the egine consumes a defnite quantity or stean
 mater, without any relative change. Thus we have

 end oft long metallic rod, and the other end



 heat by motion 1 samong the most common oceur. rences. Wherever there is friction between mooving
surfaces, heat is produced. In machinery, oil is applied to fill the irregularities of the surfaces so that they may slide freely over each other. In heavy
machinery, there is great difficulty in preventing the rapidy revolving parts from burning. The
axles of cars often take fire from this cause. By roughening the surfaces, greater friction is produced,
more heat, and consequent loss of power. What becomes of this lost power? 18 it annikilated? No
The precise amount of power absorbed by friction
is reproduced as heat. Friction results from tearing asunder of the inequalities of the opposing surfaces, and the force necessary to tear these
asunder is equivalent to the heat this process pro asunder is equivalent to the heat this process pro-
duces. In other words if this heat was applicd to
convert water to convert water to steam, the steam would tear off
precisely as many particles-of course no allowance An elastic body, as an India rabber ball, may be
bandida about for any length of time without quiring any appreciable warmth, while a leaden ball discharged from a gun, and arrested by a hard
substance, becomes burning hot. The leaden ball is not elastic. All its motion is at once converted into
heat. The rubber ball is so elastic that it is very
diffcult to convert its motion into anything else The equivalent of one degree Fahrenheit, pressed in motion, has been approximately deter
mined by Mr. Joule, as 772 Ibs. falling one foot.
Otherexperimentors Other experimentors havearrived at widely different
results, but his computations are made with so received.
Light often accompanies friction, and electricity always, when the opposing surfaces are different. city. The intense electricity of the electrical ma-
chine is derived from the friction of the rubber

By means of an electrical current, decomposition
can be effected, or chemical affinity evoked. By can be effected, or chemical affinity evoked. By
means of heat or electricity, or affinity, the circle
is completed by the production of motion. All these are motions of atoms, and all that is require
is their proper direction to produce motion of There are apparent exceptions, readily explainbodics. Every it increment of heat widens the dis-
bent their attraction, until the latter becomes so
small that the body assumes a fluid state, or become gaseous. A gascous body may be considered as holding a large portion of heat as a force necessary
to preserve its gascous form. Mechanical pressure can wring this heat from it, or in other words, the
capacity of the condensed gas for heat is not so
great as in its expanded state. Hent and cold ar relative terms. When a body is sald to be heate
the meaning is that it is so in comparison to othe bodies. As there is a tendency to equilibrium t
heat one body, we employ another having the re
quired temperature. Thus we understand that fuld or gas is such from heat alone.
The experiment of compressing air beantifully
Illustrates this. If air be confined in a tube, and forcibly compressed a flash of light is seen, and if
tinder be placed in the tube, it will become ignited. allowed to rapidly expand. Then it absorbs heat, and produces the phenomenon of cold. When cat
bonic acid gas is allowed to escape from a narro
orilice from great condensation, its expansion o meeting the air is such that it is frozen, and falls in
a shower of snow. So cold is this frozen carbonic acid snow, that if a closed vessel filled with water,
be surrounded with tit, and thrown into a red hot
crucible, the water will be almost instantly frozen. solid which can bo hammered out into bars. If,
whend he mercury begins to melt, it be ballowed to
drop into water, it will form tubes of ice in passing
through it, it is so intensely cold. In this experi-
sary to convert it intoa diffused gas, but by so dolng,
it takes so much from another portion that the latter becomes solid.
When the pressed downwards, a sof and elase mentic cused in
arrests its progress. In common terms it is sald
it arrests its progress. In common terms it is sala
this is the aitr, but it is not. It to heat. The
atoms of air do not touch each other. They are
surrounded and held apart by heat. The piston
meets with this
 It dioe so with preisely the eam force with which
 the whole amount of heat steam contains, that it is
scarcely appreciable. If the whole amount could scarcely appreciable. If the whole amount could
be used the power of the steam engine would b multiplied indefinitely. As at present constructed,
the steam is rejected, while at a high temperature,
and thus a major portion of the power fo lost. Thls ane steam is rejected, while at a
and thas major portion of the
pre-supposes the waste of fuel.

##  <br>          <br>   





## Toires from the Efople.

Letter from Dr. H. T. Child.
its meeting, and we all think it was a decided suc cess. We had numerons representatives from
varions parts of the State, and the utmost harmony and good feeling prerailed. You will see by the
Oflcial Report of the proceedings which I send with this, that we organized a State Society, and
appointed an Executive Committee. Let me say not present, that we desire to hear from them at an tion in this important movemen
After our meeting, a number of friends of the cause went to Vineland to attend the New Jersey
State Convention. I was present only on the first day; it was a large and harmonions meeting, and as in the cause. They have formed a state Society Ter State in the inauguration of a grand morement. among the friends in some sections of the country. of jealonsy lest some one might be excluded. I the two conventions held this week, the invitation
was extended to ALL, to participate in the business. Nith the National Convention, the case is very
different. Delegates are expected from all parts of of Continent, sotne of whom must'ravel thousand
of miles to attend the meeting-and few will be
disposed to mass as they were at Chicamo in the first conventio of which I need not speak. Fortunately for Spiri-
tualism, it is strong enough to bear much of foll and fanaticism. But, friends, of all things, let
beware of jealousy ; it is one of the most degrading passions, feeding mainly on those who harbor the
Never was there more casese for rejoicing in the
progress of our morement than at this hour, an





 statue of Benjumin Franklin, twice the size of IIfe.
It was erected In memory of his uestuneena few
in






## Letter from J. Edwin Churchill.



 are wonderful) and deserve to be known, bo that the
nempteted and distresecec can be heanled of thelr malla-
 ns a healer. At some future time 1 IIII send to your
paper some of the indulvidual cases sho has treated,
with names, dates and references, so that the publice may write to the parties and hare thatr hatitn well
grounded before they make a trial. 1 am fruter-


## Letter from Wm. Fltzgibbon

Drar JounMaL: Will you please permit mo me
through the medium of your columns to to inform the
 that since the unfortunate difficulty in Battinore,
on the night of the 2d of April, at sarat oga Hall, my business, relations with ber in capacity of lee

 Let me remark that the truth or falsehood of ply--
sical medtums cannot for a moment shake my beller in the tenclings on thins spiritual Phillosophy.
very respectully your oveclent servant,

## 


Now York, May 23, 180
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## Zocligio-2hilosophical dournal OHIOAGO, JURE 0,186

office, bt, bid bs denirborn st., sa floom. RELGIO-PHLOSOPHICAL PUBLISHING AsSOCIATION
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Wiabuer than ho the Eworal.

## To Our Patrons




To Our Subscribers.



 dinge's volume of Lectures on '"Theology and
Satur,., witha a fine tecel enraving of the author
free, by return mall. Here is an Inducement ails, subserilurer to to o a good thinn for formemselve
as well as for us and the cause of Spiritualism.

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Any one sending ns ffieen dollars for new sab-
criptions to the Jocravil, blall receive, by return
 ites," by Merritt Munson, " " Jesus of Nazareth," by
Alexander Smythe, or one dollar and sevent -five $\begin{aligned} & \text { cents' (including postage) worth of any book in our } \\ & \text { advertised list. }\end{aligned}$
An Inquiry ; with the settled Conviction An Inquiry; with the settled Convic
that the Answer must be in the Amr
mative. Is there a Supreme mative. $\begin{gathered}\text { Belng? } \\ \text { That there is a supeme Being, or a Principla }\end{gathered}$ That there is a supreme Being, or a Principle
and Power that causes and controls all things in
oistence, is Is quite easy to perceile why a beenin, instead or
Principle was, and is frst believed in and adopted It was with the anclents very natural to ospppose
that the excrelse of some every thing they saw.
Thuy notice themsives and others exerising
power in a a limited degree, and that it required a much greatec power topre, produce the state orired thins
within thetr view. Who or what else woold they

 power. They, therefore, in their highest and best
oonceptons clothed a Being in human form, with the necessary power to do whaterer had been done
and whatever was to be done, and this power they called their God.
In proces of time, there was such a multiplictity
of things to be done, they multipliced their kods. So there werc numerous gods for the everal depart.
ments of gollike power. They were thus furnisted
 and is execrese.
But when was there to suggest to them that there
might be $a$ Principle or a Power in the very nature might be a Princtiple or a Powere in the very nature
of matter, in its endless variety of combination nnd
 ald not donot the co
had already formed.
The ldea that there wro properties inherent In
the nature of matter sulficlently powerfol nnder nny circumst ances to produce such efficts as they
saw, must always have been an uner.thought produced by doubts of the trath of their belief in a Su.
 a positive, absolute knowledge that there is such a
Being. We dean andly






 Under all these conslderations, as absolute know
edge is out of the question, is it not the part of wi .

 STIPATATY, or a union of feeling, comes from like
experiences, which draw human beings nearer to each other. Man is a threfold being, and has
sympathies on the plyssical, mental, and spiritual planese, and, through these, he is more or hess at-
tracted to his fellow men on each or all of these
pland
 ish without it, long before the intellectual or spirit-
ual natures, feelings of our nature vibrate in sympathy with in-
nocent childhood, nnd in return these little ones Crince the purest feelings of affection; even the sel-
fishness of childhood is reffined, and like the errors of these innocent becings, there is a charm about $h$,
because eno know tho motives are not impure.
But not alone in early chil But no talone in early childhood does suman na
ture demand smpant ; the most rugged and un-
cult ured of the race find themselves suftring when
 without the refning influence of sympathy,
he grows canrer naid more repulsive. The
stron
 ness comes upon them, find themselves bow ca down
to earthand are read to cry from the dephos of
their na ure for sympathy. Women, whom they have looked apon as only worthy to be theris slareses
are now sought, and litule children are welcomed by them. Perhaps there is no more striking in.
stance
the onfening infuence of disease apon such Indi.
viduali.
Intellectual sympathy springs from similarity of
mental action and capacity to comprectend thely lars
of the universe. Grand and sublime truths, utcred
with clueres and
With clearncess and force, meet as sympathetic re
sponse in cerain minds, because they are under-
stood.



 deper founts of human nature, and awakens a
hither and more beautiful emotion in kindred
hin




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##  and like the early buds of spring, are compelled lithe

 liness. day the moot beause whose fraganace
and spread happine
d beneath the blast cry which c
for sympat
of our pree ment are to the basest and lowest passions o
That sympathy which opens hearts to feel
others woes and pleasures is what to needed
to rabe us to a better and happier condition
men learn that by the purity of their lives when they permit their sympathles to for e children, then will woman feel that man is
equal-her brother-one who wlile he asks her
and affection, can give a substantal return,
awaken all the higher and nobler feelings of nature, by having similar feelings a a wakened in

Afflictions briog ont the purer and better sympa$s$ of our nature. Great calamities bring manwo onen, under the immediate influence of these,
we approach those who are strangers to us, and
that our hearts are linked by a common chain brotherhood, which otherwise we might never
ediceovered. Every great calamity brings with When our nation mourned so
slain and martyred President,
 ever before.
y were stirre
$\qquad$ ympathy, but also a desire to give to others that
which springs up spontaneously in bis own soul, a sympathy that is for the eleration of the indi.
vidual and the healing of the nations. Let us crish these feelings which thus bud and blossom
the holifer moments of life, and endeavor to We move onward in the great army that is
ching toward the silent and beautiful land of ell as more loving and sympathetic. ge, but they insure the greatest amount of happiLet us nosurish the tender sympathies of our natures, and we shall find that they will grow more
beautiful from day to day, and the warmth and
fragrance which they returned to us an hundred fold.

## Switzerland to America

Switzerland, throngh her conventions, has ap-
pealed to America in bebalf of the oppressed. The echocs of heart-throbs from those mountain shaded hoped and sought for liberty, not for themselves
alone, but for the stranger, the downtrodden, for
all. It gives one great satiffaction to contemplate that from out the political mists and darkness of
European politics in gencral, a ray of light
so clear and unmistakable can come. Truly, the Swiss iove liberty, and "mountains make free
spirits." Every American worthy of the name can, without reserve, give hearty thanks to the sons
and daughters of Switzerland for their loyalty to us and our Republic
Thelr address has been presented to the President
and Congress of the United States, and ere this, no doubt, has been seen by many of our readers; never-
theless, we wish to reprint some of their earnest frieuds of humanity. They tell us that for the four
years of our struggle, "they were with us in symyears of our struggle, "they were with us in sym-
pathy, bearing our grierances and rejoicing in our
sucecess." When we "announced to the world that
we had had enough of the system which abased us, enough of complicity and compromise with slavery
-of man-hnnting ordained by slavery-of conquests
for the proft of slavery-of politics in favor of for the profit of slavers-of politics in favor of
slavery, they gave thanks to God." When we suf
fered reverses they "beliered that our grand princlple wonld intervene, and that we should become in
vincible." And finally, when we " announced to the world that the Constitutional amennment was
adopted, that already there was no single slare upon the soil of the Union," they "heard with inexpressible gladness of this great progress-this great
cst event of the age."
Whth what keen insight they proceed to speak and appeal to ns when they say: "The labors that
await you to-day are not less important, and are more complex and difficult to surmount than those
of yesterday. But the one goes not without the
other. Sad will be the condition of the enfranchised other. if you make not citizens of them."
slares
And gain. "Between Slavery nand Liberty-real liberty-there are no breathing places."
"The more you desire the dark question to cease troubling the Cnited States, the more you will feel
that it must be disposed of UNFINISBED QUES
TIONS nAVE No PITY for tie repose or Mas
Brave words! worthy the applause and earnest
attention of the noblest patriots and reformers of

## A state Convention.

State Conventions of Spirituallsts seem to
be the order of the day. We have a National Or
ganization, why not have a State Organization for
Illinois. We Wre infayor State and Local, upon a basis which will preserve in-
In view of a State Organization we snggest that ante to the Convention to be held at Rock ford, comfornclog a state organization. Rockford is a very
forceptable point, and their Convention will b
and
 If tone at that time, our State can be represented a
the Sational Convention in Providence.
We hope to hear from Spiritualists apon the subsem proper to call a State Convention at that time
and place, unless it recelves their cordial approval.

## English Reform Bill

The "Reform Bill," of which all our readers have
heard, which lately ppssed the Houne or Commons
ha England, involves questions of great (lint

## the direction of democracy, which bh the



Yes, Bro. Colby, we keep a Reliolo-Pillosoph cAL eye on the Rev. Brother, and we discorer that
he is performing his mision. There is a leass of his Spiritualism and Spiritualists, but a much larger class who look upon them as unbecoming a news-
paper designed for the promulgation of liberal principles; hence arises the agitation of the subject
Spiritualism, in the ranks of Univeraliste. sruth is mighty and sure to prevail, so the falsehoods put forth in the columns of the Dev Conenant
soon become obvious, and the ranks of Spiritualism are reinfor
izations.
We do not pretend to notice his false statements,
when his coarse has been so definitely marked for years.
We look upon the Neco Corenant as a sort of indirect Providential institution to make men think
until they become wise enongh to embrace Spiritualism. We have a great anxiety for the prosperity
of the NEw Covesant. We were one of three who aided Bro. Wm. Rounseville, as editor and principal
proprietor, to start that institution, well nigh a quarter of a century ago, under the name of the Berter
Covenast. Some may think that it would bequite

## Gas and Kerosene Stores.

## Among the recent inventions and improvements re gas and kerosene stoves, especially adapted to

 are gas andsummer use.
We call the attention of our readers to the adverufacturing Company, found in this number of our paper.
It is with pleasure that we vouch for all that is
sald in that advertisement. Weare not in the hablt of speaking in such emphatic praise of that which
is advertised in our paper, but when we are enabled to speak from actual obserration of that which is calculated to be of such extensive utility, and so
very pleasant for family and mechanical use, we do very pleasant for family and mechanical use,
We have a No. 1 Eagle Gas Cooking Range, which
is not only ornamental, bat of the greatest nutility. It can be put in successful operation as expeditions Iy as our ordinary gas burner can be lighted, where-
upon it is instantaneously in a condition for any
kind of cooking that can be done on a large sized common cook store, and with the same rapidity. For broiling and roasting it excels.
The Kerosene stores are equally good and economical for many parposes. No family should be
without them. For a sick room, a small gas or kerosene stove cannot be equaled for convenience,
It will not only heat a small room coonomically but can be lit up in an instant, and used for any practical purpose required.
For various kinds of mechanical work they cer-
tainly are more convenient and coonomical than any other kind of heating apparatus we ever saw.
Our readers will find it will well pay the trouble to call at the Eagle Gas and Kerosene Stove Man-
ufactory, 16i South Clark st reet, and see the rarions
Linds kinds of stores in operation, and judge from obser-

## Tational Tspographtcal Union.

The annual sesslon of the National Typographi-
eal Union commeneed in this city on Monday June 4th. The association now numbers eiphty-four
Unions within its band of brotherhood. The Na thonal Union was irist organized in Pittsburg in
1s5l, though a convention of printers was held in
Baltimorg in the sear prest Baltimore in the year preceding. At the first sce-
sion, elecen cities were represented. Meetings have been held every year since then, except In
1861, the year of the breaking out of the rebellion The present session will probably be a very impor-
tant one, as the question of a dmitting delegates
from the recently seceding States will be considered. Dr. Slade.
Our good Brother Dr. Slade, one of the finest meMilms in the West, whare he has a call, on his way from
days. He Las returned to Jackson, Milchiligan.
 It is stated that Austrin, in a few wecke, will have
000,000 men sent from Y in tho fild. Large todies of rioops centration on the Pruseian frontler. Advices from the City of Mexico state that
number of ex.Confederate settlers in Mexico had an intervlew with Maximillian, during whith the Emperor welcomed them as exilics, and express
his desire to see $\Lambda$ merican capital and labor fitro duced into the country, and urging them at the slons on the question of slavery. Maximillin is especially strong in hls
labor of overy description

## PERSONAL AND LOCAL.

## Lizzio Doten is lecturing in Boston, Mass, thit

## J. S. Loreland Is Y., during Junc.

Suslo M. Johnson speaks in Houlton, Me., the four Sundays of June
Laura DeForce Gordon and Mrs. Fannle B. Felton We ee o We sec by the Callfornia papers that Gen. Henry S. Lane, U. S. Senator from Indiana of his years, decline a re-election.
John Bright lately dellivered an address before
Sunday school conference in Roclidale, in whith he urged the importance of universal education, eliting the e
his views.
Miss Sarah A. Nutt has closed her engagement in addressed till further notice. She will answer calls to lecture in the West.
See notice of two days' meeting at Sturgis, Mich., in another column.
Mrs. H. F. M. Br
Her address is dewn is now residing in this eity G. W. Bise . Wrat as Parker Pillsbury has returned to th Concord, N. H., his editorial connection with The Standard having terminated. Letters
after be addressed to him accordingly. At Richland Center, Wis., the Spiritualists ar prospering. Meey have organized, have a library
and hold regular meetings. When no lecturer is
pol Wiliam Lloyd Garrison, we regret to learn, is months since, injuring his right arm and shoulder. They are still so badly affected as to make any use of the pen a painful effor
Mr. Chauncey Robinson, father of Mary F. Davis,
passed "over the river," a few days since, from thi home in Holy, N. Y.
J. T. Rouse, the blind preacher, speaks in Milwa Moses Full speaks in Aurora, III., June 3d, and
in Fond du Lac, Wis., June 10th.

## PEN AND SCISSORS

A great many persons are an a loss to know how
to dispose of ragged and matilated currency that accumulates on their hands. It is the easiest thing
in the world, and without any expense. When you get three dollars' worth on hand, put it in a smal package, pin a paper band around it, with your
name, postoffice address, and amount, ; then put it
in an envelope and address it to the "، Treasury of in an envelope and address it to the "Treasury of days you will receire new carrency in return. It goes and returns free of postage.
The Suez Canal is partlally Port Laid to Suez, a communicution canal fro Mediterranean and Red Seas may be regarded as an
accomplished fact. Nothing now remains but to give to the canal all the width and depth necessary to insure it free passage for large ships; to fini
the dykes, ports, basins and dock yards. The Tycoon of Japan has sent a valuable present
to Napolcon, consisting of 15,000 cases of silk-
worms, more prized, inasmuch as it has been clearly proved that Japancse silk worms produce a superior
quality of silk, and are less liable to the disesese quality of silk, and are less liable to the diseases
which have of late years caused so much distress to Eighteen thousand elephants are yearly killed to supply Sheffleld with ivor
There are no people in the world with whom elo-
quence is so universal as with the Irish. When Lelgh Ritchie was traveling in Ireland, he passed a and who was a painful spectacle of pallor, squalor,
and raggednees. His heart smote him and he
turned back. "I you are In want," sald Ritchie, " why don't
you beg?",
"Surely, it's begging I am, yer honor." "Surely, it's begging a am, yer honor."
"Oou didn't any a word.".
"Of course not, yer honor, but see how the skin Is spaking through the trowsers! and the bones
cryin' out through me skin! Look at ne munken
chiceks, and the famine that's starin' in me eyes! Man alive, isn't it beggin' I am with a thousand
tongues?'

| is-as the following will prove :, 0 letters. The distance traveled by his average one foot per letter going to the rex make two feet for every letter he sets. d make a distance each day of 48,000 than nine miles, and in the course of a thousand milces. Truly this is hand-pow The most ayrecable of nul companions is a dsegreatess; one who orese life, and greatest genlus, the most brilliant whadt exe hat's all very nice, but-but If that man s the French Revolution was the historic of the American Revolution, so the ne Bill in England, which now terrifies the 'fllls all the Liberal hearts with hope, Is t echo of the surrender of Lec. |
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## We know of several instances of his being put off

 inquired, "Has the rallioad got In?" "One ind has," was the prompt reply. Many a person has set out belland ended with belleving too litile. Truth should not borrow the arms of false
defend Itself with; nor virtue those of vice A Soclety has been organized in Basle, Switzer mellungsbeschlauss. As it is are form movement a good many people Join just for the of it. A false frlend is like a shadow on a sun dlal, whilch
appears in fine weather, but vanishes at the ap. proach of a cloud
The CIncinnati of Coffee " is now made in that city out of the
"cheapest, dirticest and nastiest molasses," which
"s is bolled untll it ropes, cooled in pans, and when
hard, is broken up and pulverized. Gronnd rye is then mixed with It, after which It is boxed up, each
box beleg sold at elghty cents, and labelled, " Pure box belng sold at
Essence of Coffec,
"Mr. Brown," sald Mrs. B., with an air of
triumph, "don"t you think that marrlage is rriumph, "don't you think that manriage is ancas
of grace $?$ " "Well, yes," growled Brown; "I sup. pride and leads to repentance
The more people do, the more they can do. He doing anything.
It Is said that when a Frenchman has to walt, he an Englishman walks; but an American swears,
Invents some contortion of the limbs, and trics to BUSINESS MATTERS
 happens that we may he out of some book ordered.
That may couse a few days' delay until our stock is
replenished replenished.
Ve say th
Ven be dsappointed if they sometimes get a part of the
order on
We We fintend to be prompt in filling orders for the
paper and for books. If elther should fall to ocme
to hand within a reasonatle to hand within areasonale tise, the frent, giving
quest our frimd to advise us of the
names of persons places of residences, and the
 Jones, Sceretary Religio-PiIILOSOPHicAL Publis
ing Association, drawer 632, Clicago, Ill.


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## Astronomical Religion. Retigon of Naturgon The Creator and His Attributes Spirit-Its Origin and Destiny. Sin

 Together with the outline of a plan for a humane
enterprise and an autobiographicial it it roduction
with an appendit containing the saings and senti-
ments of many well-known Spiritualists and sother

 MrDicAL Norice.-Dr. Henry Slade, Clairvoyant
Physian will examine the sick in person, by by
hair, in his office, Merriman Biock, Jackson, Mich.,
every Fride
s2 every Friday and Saturday. Terms for examination
8. The money should accompany orders. [15-tf


 of their hair, their nutographs or photographs
and by the same means give a delineation of charac
and ter, and direct their minds to the profession or oc-
cupation for which their organizations are best
ada
 Send for one of Harris' Gas Burners, for burring
Kerosene oil fits fits arl lamps, requires no chimney,
makes no smoke, saves oil, and mives a splendid gas







Dn. Pensoss.-This great henler is achicring
Yast sucess in the Northeat. He will practise for
tiirty days at Warner House, Sparta, Wh.


































Mond









## SPEAKERS' REGISTER.


















Orantee N J Jackeon and Mary P . Dario can be adreeod at










 1. Henry Hovghton. Adreses wet Prith Me.









$\qquad$ J. L. Potere, trance peaker. Addree Codar P Palle, Iow


 Comb Fanio Daris smith, sillorat, Mas
















Mises. Narin Worthing tranos opaker


COMMONICATIONS PROM TRE INNER LIFB.







 presence.
As wo sec and realizo the conditlon of many of
our brothers and sisters yet upon the materal plane








 | poses |
| :---: |
| praye |

## Q. What possible oblect AND ANswers.


 innocent bud, and deeligg the germ within that
they desire to owilnoss Its proper unfoldidg, and
 womanhood. This is their cas
As there are many whose parents have not the
least care, or control over their chlldren, these need more especilly the watchful and tender love of
guardian spritts. Thes take charge of them in this life and not only in this one, but they are among
the frst to greet them when they enter upon the
second plane of lifo- the spiritual one-where, to
 will agree with me in this: that a long.tricd friend,
one that is true erery time, lsa very pleasant com-
panion in a atrango lamd. He He is ono to be with

Ot. .
What possible object can spirits have In devoting object is the happiness of their charges as well as
thelr own enjopment, whlle thus attending upon Q. Is it not posible that the time will come when
the people of this earth will become 60 spritualized the people of this earth will become eo spiritualized
that there will be ono physical death-I mani that
by proeression the plysical will emerge into the by prifogre
spitual?
A. We would say that so long as the physical
form is necesary or the birth of the spirit into the
materime plane for the materinal plane, Just to long will it be necessasy
or the disosolution of that form In order that the


 ensue to them, but simply a change, that wo do
know; but weannot concelve of tho time when
thlugs shall becomos oo harmonlous that the mate
thes
 being necessary for the covering of the splitit, lin
order for tor to beme Individalized upon carth,
ote
 can no longer rest in it-then It will pass from tho
materall to the sprituan plone of Iffe.
Everything in nature is bcautiful. Nothing more
 Father, Is SUL Lard L. Tor mo to tolk to yo

 You will say pou would not agk it of mo-you
Would not costre that It should leave my home of
bcauty and come to you on curth where here or
 months soren, and ond ou will leare lant poure. troutlo
and come to us. Yes, you will come to your child and to my mother, the companilon of your boson.
I would not caro, futher, for what Will
Ob, no. sans. motivesare not good, and then, again, he is thought.
less H Had $I$ better tell who Willam Is? Ho l my





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## \section*{둥 <br> <br> }







 right Stealing, right L Lying, right t and every
miserable, oontemptitiole thing that you can think
or of, right I ten it is right wrong; sir. That is what I What to sal.
what I tollere about tit, too. Now, you can arrango
things
 not make you spirttalilsts my talling to you, elther.
Would you like to have metell you fuere they
 My nume is Ira stillman
Now,
Now, my folks, you seo I have been particular not
to give one of your namus.
ticlen







 I am obllged to you for your kivdncss to me.
don't know but you aro kind to everybody. If what I Ihave sald will hurt the feelings of this
lady, why, you can Just tell hier for mo, then aro
my honest convletons. I think she thinks that the sho must not blamo me for them.
Well, sir $I$ wim bid you bood bye, good day, or
good morning, or whatever you may call it it and good morning, or whatever you may call 1 t; and
let sometody else hate a chance, who does bellove
in this bom. I don't.

and

## 

## Slater Emill, ididid not come here

 You will think it over and over again, and say $\dagger$ yourself if I was happy herer I would not comen
back. Yon know that I could not be happy ary all. I conld not find pleasure away from anl $\alpha$ those Move-orrom yon and others.
M y yitle boy it with me, and your ittle Lizxies
with me, too
 onty detits go and see mamma.
Think you that
 from you. Did you think that night when bin
breathco her last, that you saw me? You felt son that I was there with ootstretched arms to recelm
her. Did yon think it mas only a fancy of fourn
No.

| N, |
| :--- | :--- |
| Nover |
| lier |

## ore ass

## yo

her, is you the three weeks that you watched oree her, and I saw yon, too, when you kised her for tha
last time I Was
her remain you when you went to log that I could freel the pangs of your haeart when yon
heard tained the remains of your lovely child.
Do you suppose I coold be contented in hearen,
and you uuffring so much? Could you be and
know I was know I was suffering so? Now, when yon think
these things, don't think that I can't be happy and be with you, or or oun kow that I was alimpss hap
piest then I could do something to reliere yousomething to tolp you. Ansthing to acd yon mu
joy to me. When you think of it, as you will oret and orer amain, then you will feel, and think this surely Fidelia, and it is what it purports to be
My name is
Fidelia Lewis. You would ask see my hasband. Yes, I Eee him now, for he is
me. I sawn him when he wan away, from you,
I was with him during his sickness, but he he not; and when his eyes closed to the scenes or eara,
then he saw me. Would you like ene toomeagmin
this way? If so, don't be arraid to visit that cluss
 Good bye, dear sister Emily, and if don't mani.
fent myself to Yo again int tisifir, , with your
little daughter and my ittte bos, will ofen be with

Spiritual Communications-No DEAR Docron:-I have informed you what con
stituted the first study in the spirit world, and I have also stated that its accomplishment here wa
both dificult and unnatural. $I$ will strive to you some Idea of the crrcumstances under
this lesson of humility must be learned; and Iet me say, that I have purposely selected a
simply in a negative condition, that is, merely titute of the necessary qualifications for a happy
adrancement in the first step of extra mundane unholy desires which those possess whose earth
und Conceire, if you can, an expansire sandy desert
studded with slimy pools of stagnant, fetid water where loathsome reptiles keep their vigils, read
strike a sullen atmosphere loaded with ten thousand time the virulence of the deadly Upas, lifhted by a fer making the darkness vistlo, and revealiing this ono
nit dition of unmitilgated personitied human miserel
remorse fastening its envenomed teeth into the
vitals



$A$ toad was recently found embedded in a block
of magnesian limestone stratum, at a depth of Neenty-nve cect from the earth's surfice, and elgg
feet from any spring water vein, at Dyke House quarry, Hartlepool, England. The cavity was so
larger than the animils body, and presented tho
appearance of being an exact tase of it. The oses





Sun Dows. Most of the shandows that croas our
path why ilfo are cuused by our staudug tio our





## THRE MROVE MIEETING．







| Laws and History third edition <br> I．To show how the Thiturre <br>  To show how the kingdoms，div To show how Man originated，and primitive state． <br>  OANA OF NATUR Philosophy of Spiritual Exiur |
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MOSES AND THE ISRAELITES，







## $T \mathrm{THI}$

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気気気会
(O) Mr Children.

##   

## EnIgmas, Charades, Etc MISCELLANEOUS ENIGMA

1 am composed of 2 leteters
My $10,6,13,18$
 character. United States.
$18,11,13,8$ is a beantiful animal.
$19,17,16,2,4$ is what all Americian
$14,16,20,3,22$ is a mean man. $21,8,23,9,90,9,16,4 \mathrm{sis}$ what all discouraged

$\mathrm{M}_{\mathrm{y}}$ whole is the true policy of our Gorermment.
Westenester, Pa., May 25,1866 .
Ansser next weet.
I am composed of 7 letters.
My 1 is is is small, but not in greas.
Mis.
2
mind, but not in sool.
cane, but not in stick.
joke, but not in jest.
My whole is the neme of a great and good man.
Philadelphia, May,
A. G. C.
Philadelphia, Hay, 1866 .
Answer next week.

$$
\begin{aligned}
& \begin{array}{l}
\text { My frat the tharaler ofen mets, } \\
\text { And hails with joy upon the estrets. }
\end{array} \\
& \text { My second, of unbiden ten tarts } \\
& \begin{array}{l}
\text { From joyons and from stricken hearts. } \\
\text { My third, assids the fine displas }
\end{array} \\
& \text { My third, ssists the fine display } \\
& \mathbf{M y} \text { whole is what is often } \\
& \begin{array}{l}
\text { A darling, ancining, hoseholld pet. } \\
\text { Chicago, Mas 28, }
\end{array}
\end{aligned}
$$ Chicago, Mas 28,1866 .

Answer next week. ANAGBAM
hourgth
al
Nocstarted stanlf hourgth lal relth ranmesn niger,
Guthoh ropo ooiusulux, hogtuh misvibssese asi Gathoh ropo ofisulux, hogtuh missibsise arin,
Hustoh revag tee girtilfr, soellazz ety runeat,
Dan ener ni canepen nigmanpl niss wena.
Westchester, May 25, 1866 .
Answer next week.

## RIDDLE.

"I will consent to all you desire," said a young that Which you hare not, what you can never have,
and jet what jou can give me." What did she ask
and and yet w
him for


## Answer to Charade-Welcome.

Answer to Trangpoitlon-
The only amaranthine flower o
The ouly lasting treasure, truth
Answer to
Percevere ye perfect men,
Ereer keep these precepts ten.
Answer to Roldale-Steam.
C. M. Daris, Chicago, ent the frrt correct ans
to Enigma, Pazle, Trasposition, and RIddele.

## Delays are Dangerous.

Haring occasion a few days
 streets-to bee her esfely yn board of the cars, I was
reminded by an incident or two that oe that deleys are dangerous. The cars were to leave be there in time westarted early; had secured a ticket for my friend, and we were eafely seated in the care
some ittle while before the time for starting. We had plenty or eelsure, and took seats of our own
choosing, there being many vacant onts thus early.
We were passing the time by chatting and watching the passengers as they came in to take their seats ;
notcicin the different tralts of character and dispo. each new comer.
After the cars had become nearly filled, we no. unocecpited beat near where my friend and myself
were eeated. one of the men remarked to the other that he dad
not care to stay there untll the cars started, but that he was going out to see what was golng on
when the man spoken to repplied that he woold along, but they must not be gone a great whille,
because the cars would soon leave. Tle first man time. so without no dang more words they bothty went and and a lady and gentleman came up to this seat seat to show that it was engaged, took it for their
own. Pasecngers continued o cone in until every
watt was occupped; and presently the man who
told his companion they must not the


## 

 form. Just as I reached the landing, I heard thewhistle of a tug boat that was towing a schooner
up the north branch of the Chicago river. The tugs
blow their whistles when they approach a bridge

## 

| $a$ |
| :--- |
| ca |
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The cars sad got under a pretty good head was be
fore the man diseo across the etreet, and anter the cars was amnsing
He had delayed too long, he could not catch the
cars ; sel

 Wall, well, I I might have staid in the cars when
was there, and then it would have been all right
 to my own business." Now it appears to me, that the children whoreà
this department of the JoursiLL may learn from lais little incident that a great deal in this world one man lost his seat in the cars and was obliged
oo
otan or go by that train and was obliged to wait all day
for another-and all from the want of beit tual. I will close this article by giring a few lines the little people who read this, to learn by heart, and act on the principle it teaches.
Shun delass, they breed remorse;
Ahan delags, they breed remorse;

THE LAND of CosTrarirs. -In Anstralia, the
north is the hot wind and the eonth the cool; the
westerly the most unhealthy and the east the most
salubrious; it is summer with the coloniste when salubrious; it is summer with the colonists whit
it it instron
ered to rise before bad and weate barometer is is consi-












Taseo repilied to a proposition that he hhould take
Tengenat on a man
non

 Commene work at eifht in the the
work at eight in the evening.,
W.

Althongh one smallow will not make a summer,
still and
one apping maliciously inverted in a a char, will make

Frrxgss. - A man proves himself fit to go higher
who shows that he it faithrul where he is.

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