

S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, DECEMBER 11, 1869.

* VOL. VII.-NO.11

The Bostrum.

LECTURE BY MRS. EMMA HARDINGE

elivered Before the First Association of Spiritualists of Philadelphia, at their Hall, 11. Wood Street, on Friday Eve-uing, Oct. 15, 1869.

NUMBER SIX.

ed Expressly for the Ranson-Paraceson by Henry T. Child, M. D.]

PRESNAL EXPERIENCES OF THE LETTURES. For many years, during which period I have cen required by the intelligences who have intrihed the thoughts and inspired ultrances speak strictly on the subject of the principles r philosonby which grows out of the belief ided Modern Spiritualian. The belowed guides, is we see counsellors, the strong friendson whom have been so long accutomed to lear, require the to night, to reverse the order of things, and is and of these elements of philosonby which I are hiterto been accustomed to present, I am is the to be the grown of the strong the strong is the to be the strong the strong the strong is the to be the strong the strong the strong the to night, to reverse the order of things, and is the of the you my own personal experi-ments of the strong the strong the strong the strong the principles of the strong the the strong the PERSONAL EXPERIENCES OF THE LECTURER.

To diet." Most of you are smillar with the fact that is a structure value of an extended birth, al. theore of you are smiller with the fact that is a structure of an extended birth, al. theore of you are smiller with the fact that is a structure of the structure. The structure of the structure

him ; I hnew he was there ; I looked wildly in every partot the great expanse. I could not speak, but my heart asked for tather. Then it was for the first time that a distinct and palpa die touch enclosed meand a father's hand strok-ed my cliff's head, and the same dear voice, head will be and and the same dear voice, words, 'M y darling, I am with you at the 's memory of that hour has characterized forever, my view of death. They showd in the the mar-ble form of the mighty man, the stroug, the brave, the good man who seemed to me in my childiah fance, able to carry the world on his shoulders. I looked with terror upon that form, so long as it was in the house. There was the pecter of something terrible about that limes. To which we have hear to me, somewhere he lived. I knew he was not in the startyfor they were too far away; but somewhere in the state is cond reach me.

be lived. 1. knew ne was non-new structure they were too far away; but somewhere in the atmosphere, somewhere near to me, somewhere that he could reach me. I was afraid to speak of these things, for they were not understood; they were not in the Bible, and sere not in the church. They called me weich and strange, and left me in a strange isolation in which there was no upparent redemption. But these spirits, specters or mystic being of mine, has never left me; and as year after year rolled on, I grew to love them and cherish strange faucies about them. I never knew critical and angles of whom I had heard. I knew they were the spirits of year of the strange they were the spirits of year they were they were they and hear they were they and hear and they are they and they were they and they are any friends; they told me of the past; they hang on my lips the mysterious words of rychecy, and they ware as the only remedy for desperate greefs. It was they and unatural they seemed, when a desperate step seemed open to me as the only remedy for desperate greefs. It matters not what fix was. I was on my road to take it, my feet were treading the path, when for the iras time since that dear futher's mortal voice was hashed forever, that voice sounded directly in my path, in harsh, childing tones, that does with the force of a thunder bilt. I turned on my steps and live case. If an with you still." How many times that voice has saved me form error, if on from absolute ruin it. We pass now to that period of time when the gravel with the sound of the spiter with the sound of the providence to outwork to bring me too the position in which it was to fulfilly voice was heard until its ped back upon my foosteps, and hon the gravel with the error of a with the sound cime; on giber side or the away. I will now point to some of the preparations which it has been God's providence to outwork to bring me to the position in which it was to fulfilly be way the

to the position in which I was so much work that is given me. When in the midst of these overwhelming sorrows that broke up the household, myself, and mother were all compelled

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as at this th

ICAGO, DECEMBER 11. fortime destroyed by the great calamity, there was something gool for me. I was called upon to write and empose, and enter a variety of scenes where my thoughts were blocked those of the highest latelligence, who were brought into coincat with me, and, perhaps, the sparks of light and genius which flashest around me from two coincat with me, and, perhaps, the sparks of light and genius which flashest around the from two coincat with me, and, perhaps, the sparks of light and genius which flashest around the from two coincat with me, and, perhaps, the sparks of light and genius which flashest around the from two coincat with an American manager almost in a soment, is quick restless ness, 1 agreed to spend a term of six months in America. I had nue somet mist this enouge ment, than 1 repended it. I deemed myselt un-der a spell of perfect infatiation to intre con-wetted to h. On returning to Frightand, those fritemed to the open strong and for any to the mean spect of the specific and the set of the bere my sumselions and lativer, totalized to the specific and friends with prisenting my passing tikets aftered by pri-chand the astomished myself and mother. The starting reputity with which these arrangements were made, compelled me, as it were, against my will and the distant friends and a brivers, to up of this parter than about specific and the set mad that of all my bost triends and a brivers, to up of this strangement. The same specific and these arrangements for a renewal of this myself and mother. The starting reputity which these arrangements were made to add my bost triends and a brivers, a the distingt and mother. The starting reputition which these arrangements were made the stomismed myself and the store of a renewal of this meaning to the set showing the outpry, and all arrangements for a renewal of the store and show the there where the abolity essential to me in out-working my desting. I was a ruputer with this same manager, then befor

children in my own rout, receiving the em-pensition. I gladly availed myself in the hund-ness of my companions to show me the nuvelies which the city of New York presented. Among these, it was suggested that I should investigate Spritualism. Persons residing in the house where myself and mother b andel, were sprittaniists—I dat not zero comprehend the word. They tool me that spinds were heard, that intelligence was given. I remembered the word, They tool entry of methods by which it was said the concentra-tion of the will of a small party would cause any piece of farsiture to move any way the concentra-tion of the will of a small party would cause any piece of arsiture to move any way the concentra-tion of the will of a small party would cause any piece of arsiture to move any way the concentra-tion of the will of a small party would cause any piece of arsiture to move any way the concentra-tion of the will of a small party would cause any piece of arsiture to move any way the concentra-tion of the will of a small party would cause any piece of arsiture to move any way the concentra-pasted. These sprints are proved any strength of the past over me-time recy like any strength of the strength backets scient note to sach infield and new test-ament, when sprint maked the earth. A forri-al does appear to be first way that any strength of which dues and or any computions were induced which were a number of carcest papele. At the moment when I entered, a solution was appeled out which arenge to more in some manner to conflict with the bible—bow or in what way I know no', but I lad never bear still doing any staff in such a position. Some weaks clasped and still prevention, and some throne still had no casciously perilled my soul, I full the apart-meto and the sufficience measure and interdily accustomed to reason on some what are they be the second to meas the apart. May add the maximum with a friend. A si cater-due that has acceived to my tase considered that my old experiences might coad-mm me. With a d topics, while the Tnen first sound of the immortals The of the immortals. The scene in the presence of these uninteresting persons, was repulsive to me; but there was a mysterious each in my own heart which awakened my sitemition. I ex-claimed, what is it? They told me it was spirits, spirits, that saced word! That awful word, dread mysterious word, which seemed an techo from the was profound gloon of the sepulcher, the spirits! Again the feeling of deep indigation, simosi revenge, and determination that this h decose im-position should got prevail, acted agon my miad-

d up the little table b search for the machiner cir eyes, Whilst I was une on the il was beneath r this, the I threw pass t the The floor thinking to unservice with . I passed my when lot its sounded upon the wall. I passed my hand along the wall, still determined to detect it. The sounds were verywhere, beneath my feet, over my head and around ma, a perfect chorns of sounds. I sat down in a chair I twas moved, it by some activation and the termination of the second py some activation and the termination of the second research and the second my second and the second the second second second second second second the second second second second second second the second second second second second second ing to her directions to hear those telegraphic sounds second second second second second second research and the second second second second second sounds second second second second second second research and the second second second second research second research second second second second second second research is a second second second second second second research second second second second second second second research second second second second second second research and the second second second second second second research second sec need, another i could not to the inter-interd, another i could not recognize; and yet another mane were spelled out. A spelled out the name of a veherable indy died a few months before. I had been ace only to thick of the rby her sirname. I ha ten her Christin name. It was the un foreigner from a 1 ar distant land, whon present but myself had ever heard of. I must passe over most of the event seance which lasted over three hours, during there, the same belgraphic sounds re-after another the names of many of my friends, here were and a great varies en accustomed . I had forg it-the name of a whom no one

deter

loreigner from a far distart lant, whom no one present but myself had ever heard of. I must pass over most of the events of that seance which lasted over three hours, during which time these same belographic sounds recited one fiber another the names of many of usy befored connected with teens so flast one way the sound connected with teens so that they were all clear-ity identified-each one with the fall name. I fait that here was not of the earth. This was the result, of my itrst seances. With the notes that 1 in doe f that wonderful revel-tion, I passed out into the keen winter air, but in way the rever again be bidged over, that guil of mystery whigh leads to the wast realms of su-pervaturalized over the far thousands of years, the pail of mystery between our beloved and our sites the air was full of split neode, that they bother the air was not of the the tother all of was the pail of mystery between our beloved and our sites the air was full of split neode, that they bother. They way that she would be the fars that the index of the base over the source and the start and the set of the source and our sites that it was the task would be the fars that the index of the base over the shore my mather, hoping that she would be the fars that the thought, and it was long before abe would consent even to have flows notes note. The thought seemed like a barden to her mind. She tother source is the advention her mind. The thought me pair has all delondon, mather and child mass part ioneyer. No soul could endure such terribe thoroging, and retain its seally. I read her my щ

The set women quired far more tap-been able to give. Here were, given sound and movements of tables, details and facts, which no human being but berself and movel could have known. The medium whom i visited informed, me from the first that I was a medium myself (Tesilend to a great work. Bit told mo that I had been brought there by splitts. I thought that she was but re-heating her lessing, but when I reminded her of this, and told her that it was by such methods of development. Itsa the lateat part on my great whether that it was a methor than lead me into it, whether that it was able on any great there is and that the weather than lead me into it. milds at more in the presence of nucleon one of these works, I as it in a splitt circle. I did inderstand what the development was to be, hat-method to parsue. When 1 found the as of former times' returned to in 1 could not et this with Splittuilism. It was therefore mined that I should wild: another modium it is was supposed could call forth the powers of militanship by what is called de-powers of militanship by what is called de-bound. I placethe mildth the exercised upon companions and with two or three weeks, not understand white or what method it visions of former the mer, with 5, eas supposed a ers of malianship by . I placed very cuart as. ome practice might be exerc. "snown in the city of New York, "snown in the city of New York, "snown in the city of New York, "snown over to fully passessed my "the passed over it from "infinence me. Da-of a very large whom offer-"snown infor-"snown infor-snown infor-s deters whom latent that so The fear that some pr me. The momes atrayge sensation self a medium for mind, that no do. that hour, that the ring several hours circle and several ed to me, and I in presence of many in the presence of a very large in the presence of a very large mediums, several of whom offer-turn to them, evidence of the decused persons. Still I was f the power. Nothing but a diagonal rectant rectants, acre of the turn to then on the turn to then on the turn to then on the turn to the memory remained with me. Again 1 was determined to reter ful mysterious pressure, when som whether I could not recall some e welf, would I not ask for one of friends? When immediately a dra-graphic manifestation nized und? is the medium written, the eat from this aw spirit spirit s ship here s friends? When humediately a drawing of a ship was handed me by a medium 1 perceived there is graphic multifexition, a gan frights. I recog-nized und? It the name Visco, and above it a line written, the dist works ever spoken, to me by a dead sailor brother, was died son board the skip Virce. In pitting from me he wared bis tarpaulin, and called outs to me the churge the procars for our mother an old measing. That charge was hiere, and with the drawing of the ship which had been to him as gave, and und-reach his preclous name, mixes and and-reach his preclous of main, mixes and and measent his preclous of the ship which as a say one present bat myself. I ately a drawing edium. 1 percei-a gan frigate. e Vixen, and abo

and churge L sing. That ch awing of the re, and undern any one pre-your

claiming the pres-Eignteen month by those spirits w aitzed friends, or the long ago th festations, procis lived and still low the milat of them friends, 1 receive ers freely sat as a p

the enjoyment clewere placed i conventional proj d in the one rejulices we the Old Boo rnings, I b were placed in the bill were placed in the othe look and turn to some believed that it was th

re to drown the emory of this this I wou for si my abiliti ato a dependent, is engaged. 1 would enable moth ary answer that uld not k

go out and le e magic of his

Jackson Davis, said: "Emma, you mu-It seemed as if i seesed every triend except with the phrase. It seemed who had ever shram hod condemned as Publi ich I had been i I could stand the people, This los my d bend verv ist the

scalarst them. Account again, the same answers were usily retorned, multi at last one presented who repeated in popular ery, but having -into conversation with him, conded the into conversation with him, conded the chargeright and my desire to escape from the chargeright web in which I was enclosed. It chargeright web in which I was enclosed. rs were perpet-esented himself the payme he was commissioned Troy, New York, to find them - Whilst I was pelec with an earness , the immediately, which had long is week alone was age that time I wro-med t Daring the uld take me 1 fa d adapte at for th design 1 went When I arrive Latas taken u hand and the place whi platform mined to re ears, a fresh if I could di perception of what m able to realize what is the volce of Deity, seemed to dawn upo ny min-me. I sa d as 1 feit inter that s words had poured from my son that had been learned, ances-something that I w form that was exceeding times and exceedingly pai partook of many sensation were poured forth.

80 Phile

Nov that 15th, in the the evening 2 ted in the pic." They w moment ,th s. Fr ' This work, that I should never make that I yhould never pander to the press; he truth to the pulpit; this is a subraced, and spirit guides. They had

THE SPIRITS AND ELDER KNAPP. ply of the old Mohawk Chieftain, to r Kunpp, the Great American Revivalist.

From the Evening Wit GIVEN THROUGH DR. W. BERLING, MEDI

WAUKER.

wAUKER. give below the full starcment of the spirit e the old Mohawk Indian, given through a un, in reply to a discourse of Eider Kuspp andday evenise last, in which be declard the manifestations to be a reality, but slit be sof the Devil, The old M-shawk calams to been in the upper hunting ground more than addred years. He was formerly, he says, a and medicion man. His reply, sorresting, of the most remarkable contributions to literature. Do To f and

REPLY OF THE INDIAN.

meres or THE INDIAN. preacher Kamp ships the devil is on his ure. Me and other dafisences got round ight, when ho became too rough, and we i hum all up, and he lost he roun of his clears, who all is any itme. The elder has f tweire spirits about hus; they were al-f tweire spirits about hus; they were all too is any itme. The dider has f the spirits are not disposed to in-li they ask or desire it. will not harm the elder, of a sure. We is on might who has a ble ho his ifr he

the elder, of a sare. We him and help blm lift his t knowledge is better. And his creed blanket, and he sin no m the best in more by por-aying His wrath

ar in heaven or a devil in heaven, ar in neaves lettre, we can hardly understand to ever a war in heaven, it must have ack in a low arge of spirits, of which record. We can im give a powder der the watermosi your occasa, but not-ven. Heaven is pace. re represents a very early peeled of re represents a very early peeled of

a lot an inigine a period of reaction of the react of paceta and the react of the forbidden fruit of the reaction of t e represe.

Jesus was healer. Jesus was a me-s fact be remembered forevermore. is was to be remembered foreversion medium that has yet appeared gh him were spoken the high-ever given to man. And yet because he was a medium; be-blasphemer;" because he was blasphemer that

as crucified because he wat a medium; be-an was a "blasphemer," becaming the tion of aerobies mediums to be to day, indic World is the real world. All that has own or revealed of the Spirit World has own or revealed of the Spirit World has own or prevealed of the Spirit World has own or a revealed of the Spirit World has own or and E las were the guides and ug spirits of Jesús from the time of his con-till his spirit left, the hody. They talked the organs. There was snother class of se who trid to operate on Jesus. Their order of the would dhere to them. Moses a wanted him to reveal the new order of that man should live in the higher or-is brein, where he could neverence Delty, that mon were all indic together as a rand sisters, and had one common father iny, and that their ilfe should he preptu od a doubt.

and that their life should be perpetu-doubt. I want the should be perpetu-forbut. I want the should be perpetu-a nucleum. Ho went up hoto a bick-the hid datelpies, who sat with bling-peries do y spirits around them a wine were cast up to an line Maddene, were seven diseases was a friend to Mary, though she was a doctrees and a medium. Lizaras d, but simply cutranced, his spirit connection with his body. The Maz-set hes point, dove out the disease, t, resumed its wonted zohron. God, int raise a physical body to hie, after entirely left it. N prover can units. Nor can find supped a bairy of how can share the same can be an an interpret of the seven disease and the spirit entirely left it. N prover can units. sumed its wonted adaptor raise a physical bdy to tirely left it. Ny power c or can God suppord a la mt. It the laws of natu r a second, all creation w ess void, and E der Kuapp vonnendty. id fly

se vola, and reast sayings for nearly record of J-ans' sayings for nearly ars after his ascension. Then in-to flow through human organ-cleal asyings were given and re-spirits to the inhabitants of the sayings were given correctly. were given correctly, fe as well to-day as

spirits do not wish to desiroy or change ing in the Scriptures that is in harmony with and some may know that so far they are etc. We wish to show that so far they are etc. We wish to show that all things are and by law, and that nothing crists outside try to harmonize, not separate families ; we o teach them how to live, one with another.

s teach them how to live, one with another, happy. pagan world, you say, working the devil. If lack their devil is more hum are than your of a find, let them working him. Find the second second second second second this or spets for wake minds. We shall this or spets for which is the order as write given a merely to show that there is existing beyond the confises of the body ; of the physical strength of earth picople, would draw irom their migestion, condense ments that surround them, and move pond-bodies.

titlebutes a good deal more power to han to the Biz Spiril. The deril, he is all the rules of the earth, and pret-the clergy. Into the sactary and transform him-white angel or black angel. He can any thousand mediums in all parts of the same time, and yet be is a "per-

come back to earth and mediums, are devila, communicated through he says, who devils. And ary, and Paul An angel w Jeans himself, who I, and all of the apost restled with Jacob. If devils can come

e tell Elder Knapp, with all the realities ad's dominions, there is et me tell him that ' arirs of the deall, are at High God; that His urbane, our stitchments, our earth friends, e shall a'ide with them lorg. If a tends upward from the lowest forms to What seems evil to you of earth, we see

I to you

not be gone in a h Before this centu be gone in a hundred year fore this century is closed erstood and recognized as ractic telegraph. The s hold communication with thousand. Determines of the main always tried to bout earth life has ly for t ly rea They kille pro mortals the

by law. The spirits first discovered to earth laws of electricity and the method of ing intelligence over telegraphic w employ the same spicific modes in con intelligence. The people are now so w colores and relavership knowledge Spiri that they red snit com reciber them. Me-crited and desourced as of the critical or hung, or naided on the cross of error each mortals will now go on; the age will de vance; a new ers has opened good the world." Origin was

For the Roligio Phil oyal Road to Knowledge. BY G. W. LASCELL.

TO G. W. LASCELL. In a recent issue of the JOURSAL, we saw an Article from the pen of our good Brother J. M. Window, headed, "E ernal Vigilance the Price of Liberty," in which he argues that, as Spiruu and the statistical its maj rity (twenty-ape years of ace), that we are old enough and ni-merous enough to go into business for ourselves, and urges the "cillege enterprise," as of paramount importance, and asks, "Can Spiritualists hoads of a college t." We are happy in being able to any person of the second second second second second solution of the purpose of exclosing a few choices Spiritualists, into whom han is table to any mitted many or the yours and tender shoots to be it known that organized Spiritualists and be isotated as any sector class of persons under haven. Tarway an isotato arises and ender haven, there we have a solitist has any class and the second second second second second paramount of the purpose of calls of a second second spiritualists, into whom han is table to any spiritualists, into whom hand the shoots to be it known that organized Spiritualists can be any configure of its accomplishement is spir-tuation of the purpose of calls of a second second second paramount of the purpose of the second second second second paramount of the purpose of the second second second second the theorem of its accomplishement is spirated and the statistic second therein is as free as the arises the spiritualistic an add of the most value when at the shoot ambitions mortal can aspire to, is the most and anguiters away to a Spiritual College to there is anothing within the realms of action therein the second paramount of the second second your soms the any not be had at home, aw wherever there are three apthered. together in its name

are two or three gathered together in its name, for its reception

Spiritualism, though older by thousands of years than any other form of religion, is far from baving arrived at its majority ; we have hardly learned its A,B, C, and yet, what we do get from

years than any other form of religion, is far from having arrived at its majvrity ; we have havely learned its A,B,C, and yet, what we do get from the old established colleges of the land, in proof of which new ideas with reference to what This he coll established colleges of the land, in proof of which new ideas with reference to what This he collection of the RELIGIO-PHILO SOPHICAL JOINESAL, in which new ideas with reference to what This he collection and reference to the set of the transition are using followed out to their unimate conclu-ation of the RELIGIO RELIGION and the transition of the set of the the set of the rubbal the the set of the set of the set of the cave the neboring with unificing set to educe the set of that the or Spiritualism. Is of age The progress that Satrifundian has making, in truth set of the set of the set of the duck plots are mainlifying rapidly all over the land, and spirits are making their pow-er feit in the churches, in private reliables of fer that, which would like a dense for, and the old of the duck plots are multiplying rapidly all over the land, and spirits are making their pow-er fit in the churches, in private rapidles, the set of a set of the set of a set of the set of the set of the set as single main featour of spiritualits are wave of a set of a collisi in and total annihi-lation. Mealums are multiplying rapidly all over the land one merely to of the really you imagine which him. Thick you that this is done merely to convince a few unwilling scopics of the reality of a life beyond the tomb? Do you inagime for one moment that the law by which this is done will not be made known for the benefit of mankind? And did you ever consider the inest tanable valing of such a revelation to the world? that jurging, trick (?) as it is called by our col-lege Prolessors? "Would you send your children to college to learn the law by which it is done? Could er would the professors do more than blind the eyes to the great truth breause to them un-known?. Suppose a \$200,000 Spiritual College was in full blast to day, would not that pro-disating and the professors would not ig:

not igare you qui institution in science that institution in every you any guarantee, th many stumbling block Suppose State in hat they k rst made known throug here was such an institution he than have you any g rould not be so many star ray of progress, or that would not be vouchsafed to voild not be vouchsafed to voild not be vouchsafed to valis? On! but you say th ortant branches to be taug enable as a foundation of de their wolld not be volve say there are certain im-portant branches to be taught which are indis-pensible as a fundation of learning, such as mathematics, astronomy, ohemistry and geolo-gy. Did either of these originate in onliger Nay, verily; each had to be forced, upon the would-be wise asges from agato age down to the present, and now that they are generally accepted and taught in all the onligers of the teach they have searcely commenced to fathom

present generation to teach, the hoary headed sages of our bigeted institutions of learning. The important lessons that archeing givenby the family fireside and in the by-ways and hedges, are ignored and scouled, as were cer-tain problems in anthematics, developments in chemisty, discoveries in astronomy and geolo-gy in past ages. The combined talent of all the learnes mathematicians in the world could not solve a problem in a were, that the renowned Safford boy and Zra. Column, of Vermoot, could solve mentally in dive minutes; and yet, when the former had got to be old enough to leave his mother, he was sent to a popular col-lege in Cambridge to be glucated; and never, since he entered the vestibule of that institution, hare you heard of any of the world could not solve a probability of the world before he er-er opened a book training upon thy able to that remarkable yout, who astopished the world before he knew the multiplication table. William Denton could faces the oddet and most experienced geologist in the world before he er-er opened a book training upon thy subject. Hiddson Tuttle can give you better ideas in as-tronomy and world making, thun all the pro-fessors combined. A. J. Davis discovered plan-ets and published the fact of their existence and locall y everal years before the same were dis evered by professional astronomes. Therr are hundreds of clairroysnus who can see every of zan of the human, system as clearings if the body was made of glass, and point out the dis-cased patrie with unerring certainty, and pre-scribe proper remedical college (God save the mark), or found it necessary to rob a grave the mark is and heats of others, who can be every of zan of the human. System sectors, and making social to addical deverse of the signation to adjust a Ladig to the signation of the signation to adjust a Ladig to yas is consistent with the mantenance of their diguity and asfersy as an institue of the signation of the signation of the signatistis at nostito and heats of others, who cault suc present generation to teach, the heary headed

The weak takings of the world are c-adoading the distribution of the distribution o

And we O Lord, nger, s es-Road O Loci, bsiore marken (and sportualists especially), will learn that there is a Rovat. Roar ro KNOWLEDDE: that inspiration, like the at mospiere, surrounds us continually, and the when the mind and body are properly developed we shall druk it in as a nitural y as the flower of the field druk it in as an uight of day, and th dews of heaven by night.

ASPIRATIONS.

BT W. P. TOML

The lark climbs up the ether stair, The dew upon his dusky wing, And all the sings he seamed to sing, Are tost in voiceless depths of air. Our aspirations mount as far, Our longings are as little bear As the faint warbings of a bir Withis, the orbit of a star.

Yet still the bird of heaven sings, Though none of earth may list the Ard though the note be all in vain Bong to the singer solace brings.

Amos B. Kendall, a. prom'nent po General Jackson's time, lately died.

For the Rollgio-Ph Letter from Dr. H. P. Fairfield.

Letter from Dr. B. P. Fairfield. Dara Jornsat. --Thy boantild form is even before me in all of my travels among the people. Thy trathful voice of life, immortality and heav-enly communion, is heard in all the wide-spread earth. Reform and progress is thy universal before me in all of my travels among the people. Thy trathul voice of life, immortality and heav-enly communics, is heard in all the wide-spread earth. Reform and progress is thy universal watchword in the civit, literary and religious institutions. Thy philosophical voice of love and which is brugeny mankind to appreciase the manifestations of thy spirit, so that they can now cach savet glimpose of the dawning light of heaves, and enj y the blessed society of their departed friends and relatives. Thou art hat-monious, and truly brave in thy noble work of uproving the useless and destructive errors of the Church and Siste, which have so long bur-dened and oppressed the body and mind of humanity—that terrible system which taches that Ood is a jaloos, cruel, avenging Being. It is no wonder to me that men, women and even children become seliab, jalous and blood-thirsty, atter meditating, upsut their terrible God. O, degraded, blinded, misquided solls, how think ye that the Angel World look upon the prayers and scriftoes which are offered with such thoughts to such a being? Call not him God whom ye thus ignoratuly workin. Dear friends, you can not make any progress, enjoy religion and become useful while tormented with such frightful phantoms and guidsd by such men as are interested in perpetuasing your ignorance, and imposing upon you have been so long wandering. If you will hok they been so long wandering. If you will positively be able to prove all things pertaining to Spirit-usiam, and hold fast to that which is god. You will have no reason lo despirit. You will not be left alone to struggle longer in the ter-rible web of theological error. Behold the deliverers are near to bless and dening to Spirit. Spirits, and then there is the Retucto Printo Spirits, and then there is the Retuctor Printo Spirits, and then there is the Retuctor Printo Spirits, and then there is the Retuctor Printo How of the ledgical error. Behold the deliverers are near to bless and deninting to spiri-tus in merking is drawn bacever Western d! To fudeles ts of the and strengthens the hearts neu, in the Eastern Henris istic souls are the fountains light warms children of r

For the Roligio-Philosophical Hurnal. Geelogy vs. Genesis.

BY INQUIRER.

INTERVIEW. I send you blow what I consider proofs of the above heading. Nothing is more certain as on erroneous data, than the peri d of creation as given by Mores. Sir Chas, Lyell says: "All geologists have arrived at the armo proclusion respecting the great antiquity of the problem on respecting the great antiquity of the proper sectors of vast duration are fully effact plated by the nature of the organic remains of part formations, while the very intervals that sector and animals that characterize the differ-int formations, while the very intervals that septide the intervelowed by Sir Chas. Lyell every of the Missiespil is made land. It is computed and the smallest complement of time required and the smallest complement of une required and the smallest complement of une required the depth of the deposits to aver, as 500 feet, and the smallest complement of une required the formation, founded upon the average deposit in formation for the start means of portids to have taken nor then erail respective the formation of the erail respective the start we taken more than 1500.

and the subarest complement of the relation for its formation, founded, upon the sverage deposit in a century, is 100,000 yesrs. Agasiz, computes the formation of the c-ral reefs of Florida to have taken more than 150, 000 years judying from the present rate of their frowth. Hudson Tuttle says, "150,000 years age at least, the Iodian propelled his canoë on the Mississippi's flood, the guil'and above the Florida reefs. This conclusion is as logitimates as any deduction of science." He further says : "In making an exc value." He further says : "In making an exc value." He further says : or 57,000 years since the skull was deposited. Now, silowing the time to be over, estimated, still the evicence of that man's existence on the earth long before the periol of man's creation as given by Masse, to gover heiming. The fussil reords of a man found is the cossil line stone, of Florida, from dats formished by the growth the tarth is wady more than 6,000 years old is the says of a 'copress, tree, which il lumbolit found in Mexico, which messured 40% feet in diameter. The rings or layers of wood can of the land, is estimated by Agassiz al 133,000 years old. But the most indubitiship proof that the carth is varily more than 6,000 years old is the age of a 'cypress tree, which Humbold found in Mexico, which messured 40% feet in diameter. The rungs or layers of wood car-admed in 2014 feet, or one-half the diameter according to the lowest number counted in an inch (03 counted in other trees) oumber in the aggregate more than 23,000 layers of wood or years.

whole Christian system is dependent is truth of the first chapter of Genesis-fall of u an, the necessity of the atone-

DECEMBER 4, *1869

ment and the curse of God on which the deciring of endlessemillery is prelicated. If man had an Existence many thousands of years prior to the Masaic account, that account must he false, and the incidents connected with that period erroneous. Washington D. C. Seet

Voices from the People.

MRS. IRA CAGWIN. Letter from Samuel Eddy.

Letter from samuer z day. DEAR Sin:-A short time since, I had the pleasure of meeting Mrs. Irs Cagwin, of Jeffer, sonville, Ind., as good a test medium as we have for writing, and as I have been one of the read-ers of our blessed Journal since its first publi-cation, I shall stick to it as long as there is any weak bit to makes the namer for it to be printed rags left to make the paper for it to be printed upon. I take the liberty of giving you a dis-cription of a scance with the above named la-

Mr and Mrs. Cagwin are a composial and bappy couple, surrounded with three-bright and intelligent children, a truly harmonious family. I sought them out, and, introducing myself, I received a very cordial invitation to witness such manifestations as the spirits could give; and although I did not receive any neonal test, yet I as us that which gave me entire satisfac-tion—that the lady is one of the best mediums in this coustry.

and another the last which gave me entire satisfac-fion-that the lady is one of the best mediums in this country. The stand used was an ordinary bed-room wash-stand, with a drawer which it examined very carefolly. The drawer was filled with old letters and papera. The room was fully lighted. A shawl was thrown over the stand and a shate and pencil held under it, when immediately the pencil was heard moving upon the slate, giving umsistable evidence that nothing but a spirit could do the writing. They do not receive any compensation for their seances-will not take any when offered, and, as I learned upon ing i-ry, are weatily and very highly respected. T should not have troubled you with this let-ter had in on seen a production from some Indi-nanapolis asvant, explaining how he supposed the manitestations were done, and apreading his suppositions before the public as facts which would have some weight with thiss not know-ing her to be a lady above reproach. I would be a pleasure for me to give the par-ticulars of the seance, bat I will not treaspass upon yours paince more. Fraiernally thing.

Fraternally thine, SAMUEL EDDY.

. MRS. BIRNEY.

The Controlling Influence Chai OLIVE 0. PETTIS, MEDUM. Lave investigated the subject concern mey's being controlled, as monthand in the Western papers, and among others, og Mrs. Birney's being controlled, as minitioned in several of the Weistern papers, and among others, in yours, and i know her controller, having rem nasratad with him about holding to his old ideas in prefer-ence to the tree irgui he can command if he makes the proper effort. Tas arguments as used to me was this: "To had airways unded is a rule to hold fast what he was are of, lastead of running the risk of dappling new ideas." The control has not been broken by a band of the control has not been broken by a band of the source of the transformer and the transformer be control has not been broken by a band of the control has not been broken by a band of be controlled by fin. You can have any statement to be correct bouch ther control being charact. Ihen

ter farther, and if you do not find my statement is be correct about har control boing chargers, they you need not publish what I shalt hereafter girt in bless huashing. Go dhas bleat me by girling me one through whom I can breathe out my whol soul; and I you float control in y ore cultumas we shall seek to contribute largely on sciencific subjects, in order to assist you, brother, in spread ing the light. My friend, the writer, may mak her own signature, out? will subjective my own. LEAN, king of ancient Arabia.

An Inquirer.

LEFTER FROM A. W. UTLET

an auxious inquirer after the truth, and articularly as to the truth of modern Spirit-I have just awake to the matter. It is a a about which I naver took a thought un-recently, and at this time I feel intensely Tuto question til very r

Interneted. About to weeks ago I called at a mure house soigneight or mine mises cast of Ation, and whints heter, T accidentify may the Journate, which I borrowed, read and be read and read acain, and I han not satisfied, and hence I am willing to you. If my relevables has a weit as I do when they lead, I have no four both that. I can get a docso hich I If my neigub ce it, I have n

see it, I have no fear but that I can get a dorm subscibers. I never saw a publication of any kind whatever on modern spiritualism, until the one I have just stated. I have seen extracts of what was called a refa-tation of spiritualism, and have often heard men of good where, promousee 1; to be all a humburg, and hence I did fait to give the matter an ia-vestigation.

W. W. UTLET.

Volce from Minuesota

LETTER FROM MRS. L. L INGALLS

LETTER FROM MRS. L. L. INGALLS. BRATHERI JORSS. - Tony JOURNAL, my brothen has become a mighty thoroughian through which the squein scablogs are disseminated in so many families. Accept my hearty appreciation of you piper, and anni Jour ardiouss during, may ange watchers ever be like a wall of fire 'roand abau Joa. For mysell Irdjucis In its teachings, and mos glady do I welcome the weekly restor, that's dar il down with this fountain of living water. L. L. Nearts L. L. INGALLS.

Letter from J. H. Wortman.

Letter from J. B. Wortman. MT Data Sin :-Yours of Oct. 15. As at hand, and infrepty tuereto. I would say that your paper was sect to ime by a firlend in accordance with your notice to say the same to new subscribters at the rate of firly cents for three montes. My line, as you do in the same to new subscribters at the rate of Sin Ty the monitor on the wrap-net of the rate of the same to new subscribters at the rate of the same to new subscribters to it on the late of Oct. You have all to it on the late of Oct. You have all the hot do without this soly conducted sheet; bat a man that lives of his mediamistic powers, it non-st, can't drifts will kay, cuew to bace of or steal d-key, chew octfully your

J. H. WORTMAN.

J. H. WORTMAN. REMAINLESS Dear brother, I am not publishing the Journat as a mitter of apeculation, but for the good'I can do humanity. Your poverly may be the result of your medi-umship-that has been the case from the days of the genue Nazareas, to the present day. They have not had a place to even lay their heals, and we are sorry to say that Spiritualiss, erren, seem to care but little about it. You shall have the maper.

R. E. Holbrook, writing from Somarville, Mass. 6358 :

"With your Journ's L, the wayfaring man, the a fool indeed, need not err, so in it is presente a simple and philosophical light, the grand equ rium of truth."

EF Jeremy Taylor says: "Cheerfulness and festival spirit fills the soul with harmony ; it produces thankfulness and serves the end of charity."

For the Religio-Philosophical Jo MEDIA : OR THE CHARMED LIFE :

Story of Fact, Phenomena and Mystery BY GEORGE SOMERVILLE.

CHAPTER X.

LOVE .- DETROTHMENT .- ENVY .- PRIDE

and Dr. Milor Network A passing recentified and Dr. Milord Steller. A passing recentified from col. was exchanged, and each reduct flaw of the milor of "Life" we are in "Desh," As in the milist of "Life" we are in "Desh," and the milist of "Life" we are in "Desh," bred form of her devoted mother, space, in-deed ske lower here here with the space is bred form of her devoted mother, space, in-deed ske lower here here and the space is bred form of here devoted mother, space, in-devoted most archeoly. And the space is bred form of here devoted mother, space bred ske lower her life as pall of sailacts and gloom. Still she is once again basking in the call sense the space of the space of the space proves soching bain to her sfiltered mind, strengthening mile d the atachment already formed between these souls with bait a single thought, "these hearts that beat as eace," and explains the readiness with which is a core," and the is Raudolph, the son of a wealky sbipping merchant—she but the modest humble severing girl. It is enough that they how. They-ing reached the cit again, they had role leis-urely along but a few spaces, when, one of the horres shig, but a single dimension is the street, knocking him headlong almost to the ground, and the street discourd in the fractions, the frac-dom is nifer a substitution of the street, knocking him headlong almost to the ground, and the grant out a lew space and the fractions steeds, and the gentleman the fractions steeds, and the gentleman cossed unharmed. As he stepption on the side wask in the full glare of the gas-hang, Annie, recognizing him, ex-laimed nervously——.

almost penny to as index to that she is not the "Yees, it is true, true also that she is not the only star in the crown of his rjoicing, who shall shine for ever as the loved monuments of his godlike benevolater. Speaking of Mrs. Ray, the is fast becoming the most tasteful milliner in the city and her store is one of the finest in the place."

The is also becoming the most tasterial mininer in the city, and her store is one of the finest in the place." "Yes, and Louisa, her charming daughter, is quite an (ficient auxiliary in the business. But have we are at home. I will let you down, drive the hornes round to the stables, and be with you are the store of the stables, and be with you are the store of the stables, and be with you are the store of the stables, and be with you are the store of the stables. The store of the "Thusk you love-come and welcome." She is the deriver, business and disappeared forth, and keyled after an infrant also for the the best of the betrohed! She thought of her lovel a classic kissi upon her how, this declara-tion, and real zed a sace thill of pecellar hep-pliness glow throughout her treest. A beaut ful blush sufficient, beat over him, and whispered in his eer, timbily, her happy betrothal. At the glad sound, the 'of man setnied to share her such they signet of the four parent.'s warme at kiss. Bandolph was soon in their midst, and the

with the noty signet or incrome parents when east kies. Kandalph was soon in their midst, and the old non, width the big tear of carnest by more tened has eyes, gave to bim the hand of his duff ful daughter, and welcomed him to their foreside as son. The old man was truly hisppy, and their evening meal, though humble, was glad-some and aweet to all. As it is written: "Man shall not live by bread alonc———"

CHAPTER XL

BRABLE PHENOMENA,-ROCHESTER NOT THE FIRST SCENE OF THE "RAIS"

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all her nwn. Attached to the house wasa small fsrm of several acres which he had worked by a couple of men, and she was enable thus to raise more than a living for themselves on her own soil, without disturbing, her little pile of achd

raise more than a living for themselves on her gond. The house stood beautifully situated in the centre of a nicely cultivated garden, and there was a path leading from the door, through the garden down to a spring of excellent water at the orige of the Creek. The path as it descended to the water edge was fringed, so to speak, with little grassy hilocks and treak. The place in solid contort. Jawn booth, the gardener, had often thought the design of the door, through the begging that the rich wilow safet, and begging that to tak which we saw order all of offering himself at the rich wilow safet, and begging her to tak hun up in the place of her-fictions once occupied by his former mayer. But the least on the wilow was devided solely and or ever to her first love. If the object reply to her Sontch gardener's progen were mercenary i 'twas not her, but her minony he lovel. His Companionsing relued this decidedly, thwarted in his object of grasp-ing her property, he soon thought of another way to get the walow's wealth. Manuacturing, building, and base enter-prize generally then was not what it is now. Things had dormant and ungeel, and ungeel, had how command the bonus it dow to dy. So whore Hauge, as yeas the halt of other the stat the cose of her day in early Soring and there with the state gold benerating and base to the state cose of her day in early Soring and there which intervention was not what it is now. These here mines was to marker the walow and the reserve the state the garden the safet. The state cose of her day in early Soring and there which intervention was not when the to do. The beging marker point and walk showly down and above this was too the garden though about to here which was too the garden though about to here when her face was from him. Striking and there and the romen is pring. Her ba

The cleaned it out and inclosing it, planted a pump in it for domestic use. But the water which before was unexcelled, now came up tinged with many colors, and narcid to the taste. Mr. Rodzets, a mester draymon, was fre-quearily detained from forme until a late hour. Always when he came nome about motingit, his horse would prick their ears, start and shy off from the spring, as they eatered the yard gate. And the baitbulk house obget used in the yard, would start from his kennel, and gazing steedily at the moon sit stood high up over the well, mean and how as it in pain, while an indescribable opticity of the strange of the part of the particular strange of the strange to the spring as they eatered the yard gate. And the baitbulk house obget housed in the part of the particular strange of the strange steedily at the moon, as it stood high up over the well, mean and how is it in pain, while an indescribable opticity of the strange of the steedily at the moon, as it stood human agency; and the leaves of large heavy mahogany tables, in the upper rooms, when no one was near, would rise and fail back again with force suff-cient to make the building tremble. One of Mrs. Rodgers, having placed some clothes fresh from the isander of the start grange of the strange stitug spon them in the chair, seemingly a tired precisely as abus the old sprift gaze of Mrs. If ague, stitug shou them in the chair, seemingly at the clothes, met the cold sprift gaze of Mrs. If ague, stitug shou them in the chair, seemingly at the proticely in a chair (seemingly at the diary con-tinus, "Molter was standing late one right at the sights, Sarah recled and fell to the base of the sights, Sarah recled and fell to the base of the sights, Sarah recled and fell to the base of the sights, Sarah recled and fell to the base of the sights, Sarah recled and fell to the base of the sights, Sarah recled and the low is the strange from one way starting the starts and mis moone treppid-to start whene she incodent to her family. The inone way appartious

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KELIGIUTE HILUSUE HIUALI JUULANALI

• We would inform the reader, that we are here simply transcribing incidents of facts as they were taken down at the time of their recurrence, by an elder brother in his erery day journal of passing events, bearing date more thina twenty-even years ago, when such manifestations were less common than they have since become. Hence the alarm and terror exhibited by those who saw these visions and hered the round even by the place by the place of the non-exhibited by those who saw these visions and hered the round even by the place by the place of their notice lived in the earth form pear the places of their noteman live.

INDIANA.

sionary Labors in Indians. a. Extraordi-Missle LETTER FROM K. ORAVES

connermece bespeaks the highest degree of homesty. I have lectured once here in Baena Vista, and hold torth again two light. I find an extremely Interested and Buelligent congregation in this place. But two speakers have preceded me, who preach the decrimes of our school. The subject is comparatively new to them. A more attentive audience I never addresses. Now, I extractly desire persons situated in the various parts of Indiana, to inform me im-mediately of the save of things in their locality, and the prophect of an audience. Buena Vista, Hamilton Co., Indiana.

SPEAKER'S REGISTER.

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PERIMING SATUTOERT FORT FORT [To be useful, this should be reliable. It therefore be-horever they occur. This evident is insteaded for Lectures represent the second strength of the term of the sound it is so rapidly increasing in numbers that we are compared to the sound by increasing in numbers that we are compared to the sound by increasing in numbers that we are compared to the sound by increasing in numbers that we are compared to the sound by increasing in the indi-vision. If the sound is the sound by the indi-vision of the sound by the Adverse to back. Bartion Anzier, Calonya, Others Co., Iowa, Marking Allen & Anorea, N.J. Hartion Anzier, Calonya, Others Co., Iowa, Marking Allen & Andreas, Tanakon, Mass, P. Co. Iowa, S. Andreas, Iranes speaker, Tanakon, Mass, P. Co. Iowa, S. Andreas, Iranes speaker, Tanakon, Mass, P. Co. Iowa, S. Andreas, Iranes speaker, Tanakon, Mass, P. Co. Iowa, S. Andreas, Iranes speaker, Tanakon, Mass, P. Co. Iowa, S. Andreas, Iranes speaker, Tanakon, Mass, P. Co. Iowa, S. Andreas, Iranes speaker, Tanakon, Mass, P. Co. Iowa, S. Andreas, Iranes speaker, Tanakon, Mass, P. Co. Iowa, S. Andreas, Iranes speaker, Tanakon, Mass, P. Contrast, S. Andreas, Iranes speaker, Tanakon, Mass, P. Contrast, S. Andreas, Iranes speaker, States, Charga, Steer, Charga, Ste

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pulsive Jack Ringgold. "For by the 'Stars and Stupes' boys, I believe that was her who knocked me flat in the graveyard, when you-all ran and left me with her alone. Ugn, it gives me a chill to even think of b, still." Do with the start set to be the me a chill to even think of b, still." W. Hull, Inspirational and Normal Speaker,-Hobart, During Sept., Kendalville, and.; Oct., East Saginaw

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MY LOVE AND I. By Mrs. Ferres. "Read it at both, and think of the as-ine Hom. These Correspondence is a sensing the convertige, "I think to the both of the sensing the convertige of the sensing of the sensing the sensing of the Physical context produces the sensing." You & No. 15.

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Concluded from first page. Two on erris, and they said if we are just men on earth, we are not issa just now, aid we will be to you. They have hepi their proteins. Is this states, a large part of my dim-has been passed. It have fulfilled iny charge, have done so to the letter for the last thiereas of contracts years, and have been guided and sustained with strength and power equal to servery emerginery, on that so engentees than serve been broken, no matter what difficulties or obtacles presented themselves. Opportunities to address public addresses poured in upon ms, I knew on how, our irour shance. With each judicious care and kindness, I foit contineed that I might, indeed, truit the dess spirits, while I was constantivy true for to use my your judgement in servery other act of life-in thit use direction I have walk-ed with the individe costs. I have been multi adjoer, you ad across the nighty costs. I have person multi adjoer with a dargement, bus heaving finded here I we said it woulds he dangevero the mighty costs. I have person multi adjoer with a dargement on mighty access. I have person multi adjoer with a dargement on my to gar. The power, I the appring have to part day protected ms, but assem to have given have to part of a vitagements. In a seem to have given have there part parts.

b) of a taggement, b) inh very suggement as over the bas been my career. If I have spakes in the 'erm of this solution is to be a witness in the taggement witness this solute truth I now precise that from my excites this solute truth I now precise that from my excites the proble truth I now precise the set of the set of the propose. In the Jalaced of the set, for a way that distant past, when nois could predict with human a the coming of this great era, did they not prepare to the the the set of the set of the set of the predays, they has been preparing uncases a series of the property in that distant past, when noise could predict with human. If a the coming of this grace tex,—did lay not prejare me for that which they naw was to come? Bit they not drag me from the trianghead of a public life, from all the opportunities which asomed to have opened before me? They knew best, and one after another every tit was broken, and I stood alone in this strange land with my dear mother, called to go forth as a ke work of the spirits. By some strange and unacconstable perpose. I lost the power that was priced so highly. I could not sing with the wright I could not pour forth show tones of music in which I know in the batter land I shall used of y Join in the chorases of the bright and glorious heats of farces. This joy is closed against me now. It might have been a temptation to pass may from the scenes of strift and rough day which the services of the pip from denanded. To retain this voice, I was cut and mangied by the physi-cians, until mot colly the power to judg to the speak, was poss. Jat the power of apasking has been given to me spin. These utternexes have has alway the starp time even these broken down by sickness and suffring-reas the stark thas has alway the starp time. cian, util not only the power to ging but to speak, was gen. But the power of speaking has been given to me spile. Three ulterances have never failed me at any time very when breach down a weter failed me at any time spine. Three ulterances have never failed me at any time spine. These ulterances have never failed me at any time trends, universite failed have been given more threads, and the spine is been spine and the power of your me at a not been spinite been spine and the power of the hough you may not realize the far-table world around any, and as far as you can become impressible to the indexec of ministering spints, you will be errow or dations to these bright angels. They have unfolded iccurs for peeld perposes an instruments und, and its inholicitant. It is for this purpose that I have been permitted to offer transpection of the spints and spin spin should be transpection. It would take voluces to relate all the transpe menifestations, that have been my experience. It is for these drains, I would take the period around the very instant in my by [Jahl Josen them in evenity i hat. I shall live in the seast condition that I weever to yould by invisible hosts, who read our thoughts, it are not permitted to cancel. That we are urrounded by faviable hosts, who read our thoughts, it does not by inits to an another. That we are urrounded by faviable hosts, who read our thoughts, their submanified to charge the great and mynetofous cress of the torler of things, it at uncreasing of years which so more in the start of the great and mynetofous cress of the torler of things, it at uncreasing of the spirine with the we we as that they are exposed in to the Great print, and to han align, we see the horizon of there in the spiring that han align, we see the horizon of the spirin.

regime that just so long as I place of their regime that just so long as I place myself an afon to the Drives Spirit, just so long as I is laws and fullified like purposes and do the best registed up myself, not to priris in and out of but to lime, and so is treast my spirits as I should friends, the dear strong farther, the kind and aland, the dear through there, good frietdy, patiota-ary or of the resc-just so long as I saille their and truth them, so far no evil can harm ine, but to can lead me to do wrong. I am as afse as I been in dualing with bind intelligence under of ciray.

of clay. , friends, these are not my own life alone; they every one of is. I shall close by relating our oldent in my career, the last that I shall have one that seems to me to be highly significant of

ars, my spirit friends had told me that at a by years, my spirit filends had told me that its ried of the movement, when spirits had perform more, that about the closing up of the period missionaries who hat here the piezeers had done and no more was expected from them, when d resign their work into the hadds of others, to write the history of this modern moreasent, gather my materials from every part of the dmany of those who took, little or no interest vement, should suppy me with these. They reught from the East and the West, the North built, and I should bring togethers precord such they for distant days to be custoffed by they they for distant days to be custoffed by they they for distant days to be custoffed by they odd age patering my erg, bat still I should this to write and this about be the hast work returned for the future.

for ma-types I coursed from California, the word was to go yet to can bd. diversity and e and ency the y FK. Now is the bout to write the halowy of dipiricaliant hards. Again, the attractore from y it was hard without after diversioning, and the hard word that have a siree arise on a short being scomplished That if was told was he closing up of cone era and the opening of a other. the hour to write back. Again, the ut

s Religio-Phil-sophical Journa na on Scripture Texts. For the R

NO. TWO BY WARREN CHASE.

nd Elijah went up by a whirlwind into m." (2nd Kings, 2-11)

"And Elijan went up by a whirlwind into herver." (204 Kings, 2-11) If this was not the word of God or in this in-allible Bible, I should doubt the capacity of a rhirlwind to take a prophet, soul and body, to bis ake the Scripture and the source of the source on we have no alternative but to accept, or fubl and doug the bar and or accept of table and only the bar wholy as writ-cal was and the source of the state-nents, our fail to understand or accept the state-nents, our fail to understand or accept the state-nents, our fail to understand or accept the state-nents be as a cliernative but to believe that Eli-t, a the source of the source of the state-nents be as a cliernative but to believe that Eli-t, and the source of the source of the senten-sent to beaven, but to believe that Eli-t, a the source of the source of the source of we are not to reasor on these subjects, nor y was to be acceptation on the source of the source the What we never the Son of Man." However, we are not to reaso on these subjects, nor mainty but to believe buth passages however ach one is in conflict with the other. God must be have had a very short memory when riting the book, or else He wrote different tra for different ages and peoples, and did not tend that they should see each other. Some iliticiase, if not some clergymen, work on this an in our time, but we do not generally con-lerit is avery creditable character, even if the year of the Jewish God. Whiriwinds, in rady, do not seem to take people to heaven dily, but we are told that these stories are of racles that pay go regard to laws of nature, a although no such events occur now, we are d although no such events occur now, we are inside that pay do regard to laws of nature, a although no such events occur now, we are inside that pays on reyr sleader testi-ony, or be left out of heaven when God makes ins jewis.

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THE SEEMING ANTAGONISM IN NATURE.

THE SEENING ANTAGONIST IN INFERENTING ANTAGONIST IN INFERENTING ANTAGONIST IN There seems to be an irrepressible conflict go-ing on in the works of Nature. No soonerdo you commence to live, to exhibit an animate existence, than forces seem to be set at work to destray your very existence. The world appears to be composed of antagonistic or opposing forces, that are constantly, warring with each other. Build a platial residence, whether of wood, brick or marble, and no sooner completed that its beauty will examence to fade, and, eventually, it will exhibit aone, if any of the benuty that distinguished it when first ushered into the world through the ingenuity of the me-chanic. Life, then, as composed of opposing or antagonistic forces, is well worthy of careful study, to determine why it is that we first have growth, then decay, resulting finally in the com-plete dissipation of everything the eye can see. Change is written on all things. The shrub becomes a tree : the bud a beautiful blos-som; the seed germinates and produces a sol-den stalk ; the works of Nature around us seem to be occupied constantly in producing changes Thus it has been, and thus it ever will be in na-ture. But what else but. Nature ? Point to those geme of light that twinkle around about us mil-lions of miles away; drik from the bubbling spring; breather the pure air; eat the food that is produced before your-all of these are found which the realm of Nature. Then, we ask you, who is our Mother? Within us are all the forces of Nature-there ann ot she claim us as eocentrated all the forces of the former, then on we not truthfully say, Nature our Mother, Such must by the natural conclusion. Examine, then, the forces of Nature, learn the character of their action and the wonderful phenomena there, the theres of Nature, learn the character of their action here with . Are the forces of Na-ture. But would be well to consider another question the chaidren. her children.

It would be well to consider another question in connection herewith. Are the forces of Na-ture governed by immutable laws? The an-swer comes echoing from millions of hearts, yes. swer comes echoing from millions of hearts, yes. But we change that question a little, for we know that in Nature there are no abstract laws, swer comes economy from musical distance, yes But we change that question a "little, for we know that in Nature there are no abstract laws, such as govern an empire, republic or city. Therein philosophers in the past have greatly erred. They taik glibly of laws, --of the law of gravisation, of attraction and republically and there are no abstract laws. Matter governs it self; if is a law unto itself, and operates on the principles, as it were, of independent sov-ereignty. The matter is the faw. If it is more convenient to apply the name of gravitation there is to a so; but in no case imagine that, there is shy such thing in nature as an abstract law, for there is not. In alluding to Nature's force, we shall use for convenience sake, the term "law" as an ab-stract quality; yet we wish to be understood in all cases a believing that there is no such thing in Nature, and that matter is a law unto itself, call it by whatever name you will. In Nature, the same result is invariably pro-duced. The acern produces the oak; the seed the plant that seems to have been designed for it by the combunation of forces or elements that it embraces. These torces work in a uni-form muner, in accordance with a law immu-table in its action and certain m its results. Ad-mitting this position, we desire to ask any intelli-gent mind, if, when these forces are transferred to the playlelal organization, they are not equal-ly as immutable in their action and as certain in their results ? If not, then the whole fabric of Nature is governed by uncertain laws; the sun is likely to fod a way in the heavern, leave

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others. The sugar cane uses such elements as its nature demands. The blade of grass, how-ever, lets those elements alone that the sugar cane was warring with, enslaving and eating, and with its own inherent forces subdues other elements adapted to its wants. Thus, in Nature' we find a seeming antagonism—one element preying off of, and subdung to its own wants, other elements—and they in turn, perhaps, re-ab-sorbing what they gave forth, thus maintain-ing through the wast fields of Nature a pericet equilibrium. This satisgonism in Nature, its transmitted to animals, and finally to man. The animals, true to the forces within them, eat each other'; and finally man, still true to that same force, eats the arimals. We will visit our kind parent. Nature, our Mother, greets us with a happ; jiyous smile, and then discloses to our computed vision a panorams of the forces at her command. First, a physical organization, a man, complete and perfect in all his parts was presented before us. She says, "You find there all the forces or ele-ments that I posses, hence he is my child. Therefrom is an outgrowth that is immortal, for, in that outgrowth are all the element, and a per-fect equilibrium is certabilished, hence there can be no death to that, for there is no element left out to disturb the equilibrium of it." Here; then, was a grand mystery solved, why man is immortal. All the torces of Nature are harmo-nioually wedded together—none are left out to disturb-the equilibrium that existe, hence there Out to usure the equilations to us then, was a grand mystery solved, why man is immortal. All the torces of Nature are harmoniously wedded together-none are left out to disturb-the equilibrium that exists, hence there is no reason why he should not live throughout all eternity. If one element was omitted in the grand make up, it would endanger the existence of the whole. But the constituent parts of all being united together, no disturbate can then ever possibly exist in their outgrowth. Thus, in investigating the forces of which we are composed, we learn something of our own nature; the mystery which hung over it like a dark cloud, becomes displated, and we eace there in the external would. Thus doward, ever onward, we will travel, gathering from the coesan of Infinity a pebble here and a pebble there, each one reflecting the illimitable grand.

THE LORD'S "SIN OF OMISSION.

"And the Lord repeated of the evil which he thought to do unto his people."--Exodus, 32:14.

Those who have been guilty of some high misdemesnor, whose life has been characterized by wickedness, or who contemplate doing some vile act, sometimes repent, or fiel remove for vile act, sometimes repeat, or fel remoise for what they have done, or what they comtemplate doing. It appears that God, to whose infinite wisdom all the laws that govern the universe point for their origin, had contemplated some evil toward his own people, and sensing the polgnancy of feeling that remore of conscience always imparts, he repeated. This may be classed as a " sin of omission," of which the Lord referred to in the Bible was guilt: It is clear, however, that if he had contemplated com-mitting a crime, of destroying or molesting his people in a manner not distat-d by justice, and did repent, there must have been some power higher than himself, to whom he could make known his wishes and ask forgiveness. Now, it would look exceedingly foolish for a supreme power to repent of any act, unless some one-higher than himself in the scale of existence, to whom he is accountable. The child grieves as if its lithe beart would break, and 'the ble round tears pass over its checks indicating lis inward emotions, when it acts in disoled-inces to its parents wishes. We have as good reason to be'eve that the Lord spoken of in this passing of Scripture, was sexible that there was a person above him to whom he-was responsible, and to whom he must repeat, consequently he felt grieved at the " sin of omission," of which he was guilty. If the Lord spoken of above was really infi-nite in wisdom, power and love, there could have been no one besides him, consequently his ry pentace could do no possible good, only giving astisfactory evidence that he was not omniscient, giving foon of course, for wisdom and power outside of him. We have now, the Father, Son, and Holy Ghost--three in one. Now the question might be well asked, was this Lord spoken of, here have the Father, whor wall yis a little lower in the scale of exist-ence than the Holy Ghost, for sins against the former are forgiven, but seginate the hiter, whore alluded to, actually with the Father and Holy Ghost, as an indiridualized entity, we know not. It seems

tion to worship non-size, he doubt, contemplated some evil in connection with them. The nsture of that evil, no one, of course, but himself knowa. It does seem to us, that, when the Lord, after repeated trials found that he could not control to his satisfaction those whom he had released from Egy ptian hondage, he should have invited the Holy Ghost to act as his coursel, for he certainly is endowed with more wisdom than the Lord, for if not, how is it that the sins against him are never forgiven, neither in this world nor in the worki to come? This passage of Scripture does not refer to the God of the universe. He who controls every-thing throughout the infinite realms of space, not a sparrow falling to the ground without this notice—it refers to some other being, for He hever can repeat, for being all-wise, he can make no mistakes. We find in the Bible many

errors Its contradictions, absurd statements, its endorsement of polygamy, and the idea held forth therein that an Infinite God would cater to the whims of Abraham, Job or Solomon, is foolish in the extreme. It has nearly had its day. The son of its destiny is about sinking into obscurity, and in its place will rise those beautiful teachings from the intelligences of the Spirit World, none of whom ever saw God or the Devil, and through whose instrumentality, the buman family are instructed in those grand principles that not only relate to this, but a future life.

" DISORDERLY CHRISTIA

<text><text><text><text><text>

TRACTS.

TRACTS. * TRACTS. * TRACTS. * The Young Men's Christian Association of Chicago anumbuncs the arrival, from England, fraid Association imports its religion from Judes and qets its printing done abroad. To each case it obtains an inferior stille and plants itself ought to have pride enough to belave that Association imports stille and plants itself ought to have pride enough to belave that and presses to print all the tracts we may need-But since the religion of the Young Men's Chistan Association is a syster of anti-repub-lican despotts, it is no wonder that the production should go to a monarchical country, for popular expositions of its tenets. Still, Association should go to a monarchical country, for popular expositions of its tenets. Still, and the exposition of the Young Men's Chistan Association is a syster of anti-repub-lican despotts, it is no wonder that the properties of the Young Men's Christian Association should go to a monarchical country, for popular expositions of its tenets. Still and the exposition of the Young Men's chings. Republican America has perhaps as prom the temporal source of Wesley as the state of the Young Men's Christian Association, is worthy of great admiration. The more which they expend in tracts bould be used, howere, for a better purpose. Might as well have blaced on the table during the days of from the Off Tstament. The religion of the variat of the people 1800 years ago - bat now-horrible's who would think of adopting Abra-now index of the people 1800 years ago - bat now-horrible's who would think of adopting Abra-tion bus estandard, who was not ould a the same munite the add Hagar, would be consigned to Bridewell for at least ninety at in the same munite he did Hagar, would be consigned to Bridewell for an the asting the thow lived in Chicago, and should treat a ser-net intelligence therein, that sparched by the disconthodox Churches. The million of tracts which this Association the dis outprice therein, that spark t

could be accompliabled thereby. THE MEDIASCOPE AND PSYCHEMA-TER. This beautiful little instrument is for sale at this effice. Sent by mail on receipt of *twenty* first ents to any inderes. It works finely in the hands of many who never imagined they agree mediums. Those who do not want to hear from their departed friends, better not send for it. Address CBL J. C. Ruzer, Skey, 189 South Clark street, Chicago, Illinois.

rorthy.

137 We would call attention of our many read-ers to the card of Austin Kent. He is truly worthy.

ADAM'S MONUMENT.

ADDITION TO A DATA AND A DATA AND

BAGI 10 the success of the enterprise, from time to time. DR. GHOSVENOR SWAN;Who is still spending four days each week at the Adam's House in this City, for the purpose of waiting upon such as may desire his services, has just shown us a letter from C. C. Vance, Edg., of Rosco. Mr. Vance says he had been a cripple from the effects of rheumatism for the past nine years, that when he first met Dr. S., about seven weeks since, he had entirely lost the pue of his right arm and hand, so that he had been unable to write his name for ten weeks, and that Dr. S., by the application of his hands relieved him of all pain and periectly restored the use of the arm in three minutes. He also says that Mr. Samuel Luthrop, keeper of the Farmer's Hofel in the above place, who about the same time called on Dr. S., on a pair of crutches, and who was enabled to walk home with the crutches on his shoulder, desires to send the Dector a certificate of the mar velous cure he had performed on him. He also mentions others that are claiming to have received great benefit through Dr. Swan.
We are personally acquasinted with Esquire Vance and know him to be aman of truth and candor.

ERRORS CHEERPULLY CORRECTED, ERRORS CHEERPULLY CORRECTED, Erc. Look well to the little geliate monitor, and if any mistakes are discovered, advise us at once, that they may be corrected. It any one is receiving duplicate copies, advise us of that fact, when you eard money, state whether it is for a copies being sunt to the same person. When you eard money, state whether it is for a copies being sunt to the same person. Be careful and give the manne of person, town and State in plain writing, so that no mistake, ordered. Lastly, renember that printers work-hard out in directing papers or other packages, ordered. Lastly, renember that printers work-hard, and must have their pay every Sattrday upth, to defray the expenses of their familities This last admonition is for those who are in arrears. A word to the wise, is said to be suf-Beient.

OF INTEREST.

OF INTEREST. In this number of the JOURNL we give an in-teresting chapter of the early history of Jesus of Nazyreth, narrating some strange experiences of his boy-hood days, as well as those of John the Baptist, as gives by the Apostle Paul through the medi hip of Alexander Smyth, of Phila

the mediumship of Alexander Smyth, of Phila-delphia. This closes The Introductory Part of one of the most extraordinary books that has ever issu-ed from the press; it contains 319 closely print-ed pages, bound in musilin, and sold at \$1,50 post-age paid, and is by far the cheapest book on our . -

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1

DECEMBER 11, 1869.

Philadelphia Department.

BT..... H. T. CHILD, M. D

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

Beview by Mrs. S. C. Waters, of Rev. Wm Waltons Fourth Discourse against Spirit-ualism, Delivered, Oct 17th, 1869, in Bor-

Waltons Fourth Discourse against Spirit-anism, Delivered, Oct 77th, 1859, in Bor-dentown, N. J. Gwinsed from nat week. If Walton asserted that angels came un-ought-were sent of God. Said Jesus went to he mount to pray, not to seek Moses and Ellas; und hought a very impressive evidence of their neing sent by God, was contained in the fact hat "they appeard there as mee," so entirely in their charactereties and selfhood "that they rever readily known by the aposite." Perhaps had forgotten, that, only a few minutes be-ore, he had most contemptuously seouted the des that an old man in a mantle should be con-idered the spirit of Samuel. It would not seem very singular, if he should are some difficulty in beliving that the three angels who came to Abraham, (Gen. 18) needed value to wash their feet, and fras weak, bot water to wash their feet, and fras weak, bot wates, butter and milk to est, before proceeding the is monet. It is not a single individual had ever

akes, butter and milk to est, before proceeding to visit Lot, where they washed their feet and the links manner. Ite said "not a single individual had ever been made better by Spiritualism." But has he all knowledge J. Joes he know the secret work-ings on a south of so many millions of Spiritual-tion with the should speak so positively. If fur-ings on the south of so many millions of Spiritual-tion with the should speak so positively. If fur-ings of the south of some south of the south of the state of the south of the south of the south of the should speak so positively. If fur-ings of the south of the functions," and the south of the south of the Bible - and in most defining and work for the Bible - and in most defining and work of the south of that it got a little polluted in the process of com-ing into its present shape; for, in two so if the every objection whe and undit words, in the south of the south of the south of the south of the when he skipped these words? Of course, a minister, relying on a Bible so indelicately writ-ten that he do to skip part is his quotations, would be very desirous to keep all scrutinizing cyes off the Book, and all ling from repeating to much of its contents. Ite said that while persons had put for the most-tion of the south and all ling from repeating

would be very desirous is keep all scrutinizing cyces off the Book, and all infafrom repeating to much of its contents. Its said that while persons had put forth most immoral and abominable doctrines, the Spirit values appears had never repudiated or even criticised either the individuals or the doctrines. At least, in many of the cases he specified in his serions, this assertion is absolutely and emphatically erroneous. Whether it shall be impated to his ignorance, or his untruthfulnes; I have for him to choose. Doublies, charity which "shall cover a mulitude" of Isults, would suggest, give him the benefit of both apologies. Does he intend to be considered a constant, and thorough reader of the entire literature of spiritusiam r and does he mean to tell us that he has been so for the last ten years? I not then, he is not competent to make the above statement. When he says, "No matter how morally a Spiritualist lives, or how much purity and religi on he may profess," and then uses language to the effect that all that appertains to Spiritualism is to be summed up as immorality, imparity and corruption, it indicates an obtuseness of mental vision mitingled somewhat with the perverse. The same perverseness is discernable, when he says a Spiritualist recently said, "I t a man believes that spirits communicate, we call him a good Spiritualist no matter what he may do," and then goes on to enumerate the whole criticating to crime and infamy (much of which dilacey would forbid to repeat), adding "He may do all these things and be a good Spiritu-tualist, however much hew might differ upor the heaver the may the state y person who believed in apirit communion was a Spirit-tualist, the well known Spiritualiant to whom be refers, syst he remark was that any person who believed in apirit communion was a Spirit-tualist, however much the verify differ upor the points. When Mr. Yaltun adds the word "good," and these nethers 'Whatever he may do," it puits a very different face upon the catter.

other points. When Mr. Wallowadda the word "good" and the sentence " Whatever he may chater Agroud" and the sentence " Whatever he may chater Agrin, Mr. Wallon says the recent declaration of a Spiritualist was, "Thue religion is a man'-convictions whatever they may be," and there he went on to illustrate that if a sum had a conviction that hy stealing he could accumulate weath and attain a higher worldly position, then stealing was true religion is a man'-conviction that hy stealing he could accumulate weath and attain a higher worldly position. The real statement was made could accumulate weath and attain a higher worldly position. The real statement was made could accumulate in the following language. "That run religion consists in fidelity to one's own ascress course-tion, a whatever they may be," and this entwo-read by a Methodist to the Spiritualist in ques-tion, received his assent. It is proper for Mr. Wallo to leave out the world alow to be proper for him to following languages. The real statement was runs religious for me. The spiritualist, and this true religious for me. The spiritualist is and falsifying Spiritualism if is my conviction to the sense in -clination and passions, instead of the highest for him to spiritualist is more religious for me. The spiritualist, that the first religious for me. The spiritualist the sense who approv-est of herebareh. If would alow be proper-est of herebareh. The first for faith is spiritualism if is my conviction to the assistence with Oursette athat it for religious for me. The spiritualist was aliant for me who approv-est of herebareh. If would alow to the sense how an approve the internation that a spore state with the sense of me statements of the sense of the converse was displayed in Mr.

ang wars spirits? Are they leading clergymen of the Micholis, Bentiz, Presbyterian, Episco-pal or Dutch Reformed Churches ? or are they elders, descons, class-leaders, vestry-men, &c., in good atanding with those churches? Of course, if an officiating clergymen, or church effect is found spiritually minded enough to exercise the spiritual gifts of which Paul speaks, be must cut the wires of communion with spirit-uis beings, or the Church will cut the bond of brotherly union. He cannot be expected to tremain in good atanding with those who ignore all the spiritual gifts mentioned in the Bohe. Yet there are not only Thediums, but lecturers for Spiritualism, who have been ministers in nearly or quite all the clurches be mentions and those I have head lecture, were persons with whorm a comparison would throw the Rev Mf Walton into that cale of the balance which is "found wanting." As a reason that there ar.

not more of these instances, will Mr Waiton please remember that a minister is paid to keep his eyes shut, so far as not to see anything that i'rnot in the creed of his church. They use their instillets, but few of them are exercising their spiritual powers sufficiently to have any experience through them; and if they had, are they willing to lay down material dollars, in order to gather up spiritual coin? Probably most of them would prefer being spiritually poor, if its preventure must be at the iscriftice of position and pay in the church. As for descons, elders, class leaders, dc, a frowning church has terros for most beir desire to know the nature, possibilities and desity of human soulis; consequently, they are not in much danger of eating of the fruit of the tree of know the age.

church has terrors for mest of them, which quie outweigh and subjugate their desire to know the nature, possibilities and destiny of human souls; consequently, they are not in much danger of eating of the fruit of the tree of knowledge. Mr Walton states that "It has been said-that science disproved Moses' account of the cre-ation, but the latest revelations of science prove Moses' account to be curree!". Now, this is a spipe bit of information, but is it as fieldcious as some other plasts of the sermont 1. remethber it is historically stated that the Greek version of Mores place the creation two thousands years latther back than the Hebrew version; and it would be particularly interesting to know whether it is the Greek or the Hebrew version that is proved trace; respecially so, fibre we are tool historically stated that the Greek version that is proved trace; respecially so, fibre we are tool historically that the Hebrew Scriptures were utterly desroyed during the capitivity in By Eon, and restored seventy years alternating, could be have informed us when where, how, and by whon, this wonderful scientific testimony has been obtained, for there were some intelli-gent Methodista, and also Spiritualists, who surely whell like to know more abouts inform us that Jeremiah deferred twenty-three years before writing down his prophecies; and that Excients by IZzz, Jewith sacred books inform us that Jeremiah deferred twenty-three years before writing down his prophecies; and that Evel's and Daniel's prophecies were given during the capitivity in halylon, and net written by them, but by men of the great Synagegrea alter the reture to Jerusalem; also that the same body of men wrote down the prophecies of the tweize minor prophet. Mr Walton refered to Franklin's dog barking at the moon, and said. "Spiritualism and barking at the moon, and said. "Spiritualism doe twitten by them, but by men of the great Synagegrea alter the reture to Jerusalem; the sub draik up the moon, becaute he drank the water in which it was relate

ous only a tow, for tube penns are as obliphese ent as infinitude, and their finite vessel cannot contain the great fountiali or informing lumi-mary that embraces the universal whole within the scope of its power. I am not at all surprised, that, as a clerzyman, Mr. Waiton was horrified at the spectral tomb of "Tight Jacket Old Theology," as seen on the banners in the Children's Progressive Lycenn, of Boston, in 1985. One by one the pet litesa of "Old Theology" have been, and are being buried, therefore, the grave is very any greative of the fate of Theology, not of Religion. The spirit of religion is innate in every soul; is a living and constant spiritual attraction, felt for the good, the pure and the holy, towards which the infinite doth lead us through the ways of his own wisiom, purity and power, "Theology is a mental fabric, woven by souls in professional upholders. This has been the fate of external, form the abes of theology, belongs to the eter-nal years of GoJ, and commuces with the Fath-er of spirit as tevery avenue of life; hearing first voice, and reading His thoughts in the grain of sand, the blade of grass, the breath of zehrors, the worlds of space-aye, in all forms, all life, material age well as spiritual.

Report of the Board of Managers of the Pa. State Soclety.

Ps. State Society. At a meeting of the Board of Managers of the Pennsylvania State Society of Spiritualista, held at 634 Race St, Philadelnhia, Nov 8th, 1860, the following resignation from Dean Clark was received:

the following resignation from Dean Clark was received: THE BOARD OF MANAGERS OF THE PA. STATE SOCHET: -Finding that my health will not warrant the continuance of the ardious la-bor of pioneer work during the inclemency of winter. I beg leave to offer my resignation as State Missionary, which I do with a degree of regret, as it is uppleasant to close the amicable relation which has existed between us, coment-ing fraternal itse that I trust may ever continee. Third that there is a vast field for missionary labor in your State, and I trust you may soon be more amply sustained in your philamthropic efforts than hither(o, by the cooperation of many who through force of habit, or an idea pecultar to the friends, that speakers should not be paid, have thus far placed the main burthen upna you. I would tend my heart-feit thanks to you all, for the courtesy extended to me. May the an-gets contings to blees your work, and the work-ers who she making so many sacrifices for truth and buganity. Fraternally, DEAN CLARK. The following preamble and resolution was

and bumanity. Fraternally, DEAN CLARK. The following preamble and resolution was unanimously adopted. Whereas Dean Clark has been aboring in our State for a brief period, and has been compelled to relinquish his labors on account of ill health, therefore, Resulven, That we express our confidence in his ability as a lecturer and his fidelity to the cause, and our hope that he may soon be restor-ed to health and enabled to labor in the great harvest field of humanity in which he is well qualified to work. The Semi-Annual Meeting of the Penn. State result work is a lecture scale in the prosecution of our noble work. The Semi-Annual Meeting of the Penn. State Society of Spiritualists will be held at Harmon-ial Hail, II wood St. Late' (Stockton's Church), on Wedneedsy, the 15th of December, 1869, at 3 and 7. N. The friends throughout the State-rest dented, the net phase of reports for their differ-ent actions, to Henry T Child, M. D. President, 634 Hace 81, Philadelphia; or to Caroline A Grime, Secretary, 1919 Walnut St, Philadel-phie. Signed on behalf and by directions of the Board.

Dard. HENRY T CHILD M. D. President. CAROLINE A GRIMES, Secretary.

RELIGIO-PHILOSOPHICAL JOURNAL.

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We desire our readers to bear in mind that when the sum of three dollars is to be pild to this office the expense of the Post Office order, Tax carrs or the office of registering--refrace corrs, may be deducted from the amount to be remitted.

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· øbituary.

Passed to her mansion in the Summer Land, from Gaba burg, Ill., Nov. 21ed, 1809, Mrs. Alcinda. Witheim Slada, with of Dr. Henry Slada. It is graifying to know that during her pilgremacy on earth, her constant effortist promise the cluss of our beau-tiful flarmonial Philosopy, axils still within the micles of the people, higher and purer aspirations, gave her a place in the difficult of all. Bits has passed over the abiliting river, to that home made by her angle friends for For-experison, and beautiful it is, for it resembler theses Iff-fields that adorned her pathway during her earth lite.

Departed this life, Nov. 5th, 1869, Mrs. Martha Bliss, con-ort of Mr. Do Loud Bliss, of Courtland, New York ; aged

31 years. The decreased was subjected to a protricular and exceed-ingly pairful ran of typhoid force which he fred physics, constitution was unable to reach, and so the split tack its departure, is its that bourn whosen in transer returns, but to hist approve of the bound this where its idination and its virtues nationally satignit, with milarged experi-tive, and with freedom to become a ministering split to those whom she so tenderly lored in her earth life.

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•) Drev Wen, Clark's Vegetable Syrip. Enros Jonsau:-Heving by ms a bottle of Dr. Wm. Clarke, Vegetable Byrop, prepared by Mri Jeanie W. Da-forth, and hearing that the husband of our milkewman, had been long confined to hieroom from the efficient of a from a building, which injured has it's, some year and i disce. Buffering with plates from internal tumore, J sent him the bottle of the andi syrup, with directions to hove the sidg bathed with hot sait and water, by a heatthy colored wom-an, and to nisk on sup our just all his work. (that of a common laborer.)

an are, that in ten days, he way or, and common laborer.] Ills wits, a devoted Catholic, said, "She had spent quite 100, upon him for doctors, with no good result; but having main in good Spirite, abe would but the fact, No. 115 His name is McCarthy and he lives in the place, No. 115 Prospect St. Yourg Fraterally. Assr M. Larrum Petazz. Kours Fraternally. Anar M. Livrin France. Georgetown, D.C., January 7th, 1868.

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St. Louis, Mo., Nov., 1868.

BL Louis, Mo., Nov., 1893. A PLEASANT STORY. In the stress of Chicago, 1 wandered along, Add careleasty rang a familiar old soin, The frish-the facuth-the Preach, and the Datch and the stranger detertiments of these latter days On the bulletin haw do, br concerts, and plays, When all no is readed 1 aw solution and plays. To a frish-the facuth-the Preach, and Blat. 1 told of the surder of the solution of these stands-aw solution and Blat. 1 told of the surd, the matches or than, Nor coloring buent, the matches or than, Without any pideon, or slopping, or care, Apd inkes a hormker, it "atticks to the lat!" In reading 1 podered, and hought of my latt, Now a "gray at a raf" once as gleasy, and fair. Jonnied, and formid 1-1 burght it and trial, When all my gray hair, in a "jif" attopped alddl Ways in tension-1 feal treaty years younget-1 will horm as we take. And the combined for home.

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For The Religio-Philesophical Journal.

FRANK'S JOURNAL-NO. 39.

William the Conqueror. grandfather said : "I now introduce a spirit eft earth many centuries ago, who made his in the world, and filled a prominent place mark in

My grandfaher såd: "I now introduce a-spirit who left carth many centroics azz, who made his mark in the world, and filled a grominent place in finance." "I am King William, known as the Congneror." I believe you are well versed in history, and fa-miliar with all the prominent polots in my life. I shall, therefore, treat child of those nucleats which reached not the public syn. The manners and cartine of the sort in the first which reached not the public syn. The manners and cartine of the sort the present which reached not the public syn. The manners and cartine of the sort the present experiment of the sort received as soft was not sort of the sort of the sort real south was not sort of the sort of the sort malane. I there are the sort filled of cilliz-tion, and almost nothing of religion, for what was received as soft of the sort of the solid here been a kind and desired peace. If the form sort of the sort of the sort of the sort and the sort of the sort of the sort of the sort and the sort of the sort of the sort of the sort of the solid here been a sort of the sort of the sort of the solid here been a sort of the sort of the sort of the solid here been a sort of the sort of the sort of the solid here been sort of the sort of the sort of the solid here the sort of the sort of the solid here sort sort of the sort of the sort of the solid here the sort of the sort of the solid here here a sort of the sort of the sort of the solid here sort of the sort of the sort of the solid here sort of the sort of the sort of the solid here there sorts. I have no re-sol a sterif here to the poor. I can now see w They were all selfish, ignorant of them belleving not one taught. My wife was educa taught her as much of learnin cell which was ton little. Shi even new new what I did not then, recall selfab, furnorant, supersitions, many n believing not one word of what they My wile was advacted by a priest who net as much of learning as he knew hin-led was but little. She was a most excel-man, and made me as loving a wile as man thesed with. I gave her my whole heart ever faihtful. Her death created a void of me filed.

was ever fainthil, Her death created a void opened my eyes upon a vast extended plane,— lites, it seemed to me. Groves of treac could seen everywhere. I set off, determined to find hebdy, for the place seemed descried. I trav-ducer a long distance without finding any one-length I saw a man coming toward me, and ike my father that I could see no oilference; yet I knew it could not be him because I had n him baried. He came up and grasped my d, saying:

here him furied. He came up an a inad, saying ; "William, I am glod to see you." Then, for the first time it fisched upon me all about my lost sickness and death, and I knew that this must be the second file. He then told me all about my condition, and that I usuat warder hy the garden multi all my sins had been consumtd. He promised to remain and instruct me from day He promised to remain and instruct me from day

Ife promised to remain non-neuron has now to day. Now I began thinking over my past life; and memory brought up every triling even; things that had long since been forcatten, beginning even from my childhood. Nothing had been loss, and how different I now riewed them; every one brought with a sting. How I mourised ever them; how I wept-day after day brought its sor-rows.

rought with it a sting how I montrease re-ment; how twopt-day stire day brought its sor-ows. Ilow long it hus continued I have no means of toging. At length worn our with suffering, has not still a stire of the one enough is this desolate place; crosse with me on genough in this desolate place; crosse with me on strickt right all around me, and in the midst is lengted up thore. This countenance is lengted up allows. This countenance is brighter one." I be strick to the store of the strict sole is countenance of the store of the strict sole to a brighter one. If the store inparted new trength to my feeble farm. I followed on, and fact all optime into wighter realms where I swy thousands of people, all apparently happy. I would give your a description of all this, but I can find no words, for I had never seen snything at all the limit by to look about me, and one wonder after another presented limit. I perceived the with come or, and you all the judged accord-ing to the general character of your life on earth, by june were all charged anging in my good deeds credited, and I had to, bring all to one com-

I charged against me and my good and I had to bring all to one com-t that was the burnen I had to

dreds credited, and I had to bring all to one com-mon level, such that was the bartaen I had to bear. I had not been long in my new abode before Mande joined me, and what a happy meeting. She too, had to wander in the garden but was now free; and we have been inseparable ever since. I fore the second free; and we have been inseparable ever since. I fore the second seco

"Pure religion, and undefiled before God the Father, is this, to visit the fatherless and widows in their affliction, and to keep bimself unspotted from the world."-JAMES.

"But whose hath this world's goods, seeth his brother have need, and shutted his bowels of compassion from him, how o leth the love of Gou in him?"-Joux.

"It is casier for a camel to go through the eye of a needle, than for a rich man to enter into the p 'ngdom of God."-JESUS.

"But the multitude of them that believed rere of one heart and one soul; neither said ny of them that aught of the things which he ossesses was this own, but they had all things ommon."-LUXE.

sily lies; but I will give you the true account of his youthul days, as far as I received it from Jenes binned! A short time after I had passed into the Spirit World—being exiled from all society, in dreary exclusion, i received a will from the Spirit of the much injured Jesus, whom I had caused to be sacrificed to the harden of the Jewish Priests. I qualted before his benign and noble preserve, —feeling myself an world to the spirit world have some night that Jesus (did). If to this gaze, I he rently rebaked me for many evils I had done him; assing that be was informed of all by Judas, whom I had sent to the Spirit World he same night that Jesus (did). He told me that he forgive me for all my wickedness in regard to him,—and then he moke in sympathizing iones of my suffering condition. He said he could not mitigate my agonies, or he would; but he advised me to repeat, aspire after rightcounness, and strive to renew my nature for the better,— that my wretched exclusion would be alrowed of many parts of his history—enlightening on many paints I knew not before. —As regardish scrif whys, his Marg, moved into Nazartis when be want they had come. They settled there and pained the sterem of they settled there and pained the sterem of they mostly when here the met speak aff appropheness in boards priesel the observed many pains I knew more bey had come. They settled there was some mystery of doubt converting bins, whispered a mong the neighbours as house some instances the failed start and many charse and the parents speak, aff appropheness house to the sone of Joseph and Mary,—some went has far as to say that Mary ensert had a child; for fittle Jose, as proof that Jose was not the son of Joseph and Mary,—some went he far as to say that mere suckled a child; for fittle Jose, as proof that Jose was not the son of Joseph and Mary, the born on resemblance in person. He dinout take pleasure in the ordinary mis-cheroons freaks and Kills to fittle Jose, as proof that Jose was not the son of Joseph and Mary. He bore no res

and advocating with the greatest of energy and confidence in his allisions. The two youths--though very different in disp sitions--hecame inseparable companions; for they found great pleasure in each other's company,--not so much that their views in general assimilated,--but they found an intense interest in contrasting their dissimilar ideas. They took long rambles logeher : sometimes being so interested in their discourses, that they did not know whither they were going, or where they were. Mount Tabor and its envi-rons were frequently the scenes of their disputes and rambles:

and rambles The day they were taking a ramble as usual, and they descurized goon certain momal subjects, which were extremely exciting. They had keen walking for hours without becling their they where a the state is a state of the state of the provide the state of the state of the state of the they where a strength of the state provide the state of the

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sensition all over him externally. All his vital organs seemed to expand and acquire force inhis physical and moral energy seemed to become greater.
"Now !" said the recluse, as he terminated the last mentioned actions, "let use see whether my anticipations are cirrect or not."
"If then toid Jose to stand in front of John-to fixippon his cyce his own steadfast gaze, and to will a his own mide that John should sleep, and inen he gave directions to perform certain an incredutions..." All his endities are cirred or not."
The then toid Jose to wheth Jose performed action of the set of the

you." The recluse then took a small stick, with which he beat the sleeper over the shoulders and legs, without eliciting any signs of sensibil-ity or motion. Then he gave Jose directions how to exercise his self-poser over him. Jose then stood in front of the sleeper, and with the concentrated energies of his will, commanded the latter to arisergies and sloud him. Immediately the sleeping John arose and sloud erect; then, with a tearful step, he followed Jose around the huit-passed out of the door way, and for a few minutes walked to and iro in front of it; then returning to the hui, he was restored to his for-mer position by the side of the fire.

and anticipations are now become realities! The prophets have not spoken in vain assumptions; but their words are trae!" He then rushed from the hut. When John had left, the recluse observed "It is could be a start of the sampling of the couldet of your companion is very strange." "It is to those who know not his nature as well as 1 do," replied Jose. "He is naturally a great enthusiast, which has irpelled him to eather up many chimerical and tanciful notions. From what he has just started in his mind, con-cerning me, but I will reason with him to co-mering ne, but I, will reason with him to morrow, and check its further growth." The recluse and Jose passed some time dis-coursing upon the nature of the power newly developed in the hater. Full particulars were given by the recluse, according to his experience of its application to the becefit of men; the kind of diseases that would even under its in fluence.—Is mode of operation on the mind and body—and many other traits of its nature; to all of which Jose; histened with intense inter est and Joy. Time became far advanced into the night-ment of day. John entered the hut seeming to be much exhausted, as though he had passed the night in wresting with intense emotions. The two companions then, after thanking their house. "An they went along, lose imparted to John all that had taken place the previous evening, concerning the induced isleep of the latter, and some important information he had acquired bedas: by which he endeavored to induce the constanting the induce, though not possessed by all men. John listened attentively with-out reponding a word; but towards the con-clusion of Jose a explanation, he shock his head, and looked up to his firend with have been asyling." observed up to his firend with a expression that seeme to donbut what the had neard. "You even to donbut what the wheen easyling." observed up to his firend with a serpression that seeme to donbut what the wheen easyling." observed up to his firend with a serpression that seeme to to donbut w

"Then how do you view it?" inquired J.se, with surprise, "I have my ideas upon the subject," replied Join; "but I do not wish to state them now." The two companions then continued their route in silence, each being absorbed in his own thoughts. As they came within a short distance of Nazareth they cettered an humble babitation, by the road-side, to see one of the neighboring lamilies.

Imilies. The people were poor, and the wife and moth-fer was afflicted with severe neuralize pairs. As so man Jose perceived the case of the poor woman, a though struck inth that this would be a good opportunity to test his mysterious power in the cure of diseases the therefore re-solution of the severe neuralize pairs. As the solution of the severe neuralize pairs of the head wrough the mind to a befuting that he addressed the re-solution of the solution of the severe the solution of the solution of the severe the solution of the severe in the entropy of his will to a befuting the solution of the severe the solution of the solution of the solution of the severe the solution of the severe of the solution of the severe of the solution of the severe of the solution of the severe of the solution of the solution of the solution of the severe of the solution of the solution of the solution of the severe of the solution of

Then Jdse, having received instruction from the rectine by certain counter manipulations restored John to bis former state of waketulates and sensibility. As soon as he had recovered his conclosiness, he looked around him with astonishment, and said "Well1 this is stranger - I really b live that I have shert." "You have," responded the recluse. "But did I sleep from my own nature 7-or from any power exercised over me by my com-panion " trajnierd John. "You shert" association of the states within him, and which I sroused by our companion, which was existing in a latent states within him, and which I sroused by our companion, which use scissing in a latent state within him, and which I sroused to action. This power be base exercised over you,—causing your mody to become insensible to touch, and your mide and *life-poners* to concentrate there selves, but to become subservient to his will." When the recluse had given this explanation, and anticipations are now boome realities The prophets have not spoken in vain assumptions but their words are true!" He then rushed from the hut. This event placed a restraint upon the friendly intercourse of the two young men; so that from that time, their intercourse was much restricted. John cooffned himsell to his studies, and Joes attended to his father's business. Nothing was known among 'the neighbors' why, the two young men were not as iftendly as usual;—but by some means, it became known hat Joes possessed a wonderfhi-power of curing and mitigating certain disease, which soon epread through the village, and around the neighbor-bod. Joes was accountingly besought to exercise his power to the benefit of the afficient. The result was, that many diseased were made sound, and many others were relieved; by which he gained many fiends bound to him in gratitude. Some persons there were, who became placed through the trans disease this and the statistical of losing their own influence, thought by the same belows of hard statistical of the addition of the addition of the addition of the statistical of the sta

Accumulated some wealth, which he had the good ense to divide between his wife and Jose Soon alter the burial of his father, Jose con-verted all his means into money, and with the permission of his mother, he resolved to travel into distant countries, to see the world, and gain knowledge. His arrangements were some the before taking his departure, he made thready distressed upon this occasion. If e-ventured to express once more to Jose, that he believed hims to the true Messina has spoken of by, the Prophets. Hie begged Jose o se-knowledge himself to be such, and to ke him declare it to the world; but Jose remained in-dicatible to all his beceechings in that respect. At length they parted, with the compromised understanding that after a number of years, when Jose should return from his travels, If they should accord in their general views, they would go forth together, and preach to the worlt deform and *Legentance*. To see the set upon his travels. If visited *Leform* and *Legentance*, and preach to the worlt they should accord in their general views, they would go forth together, and preach to the worlt have the set out upon his travels. If visited *Leform* and *Legentance*. To see the met John --they soon after made their appearance in public modes ; when at Jerusakem he met John --they soon after ther should sould accord in the base or ondi-tions as will be explained hereafter."

Lyp, Orecce and Italy and some other countries Atter some years, when he was about thirty years of age, he returned to Jadea, when at Jeruatem he met John, -they soon after made their appearance in public, under conditions as will be explained hereafter."
"I have now, friend Alexander," resumed the Spirit, Saul, "given you the early history of Jeuns of Nearett, which was imparted to me by himself at the time he visited age in my exile from the happy Spiritual societies" is shall not, preserved the Spirit, Saul, "given you the early history of Jeuns of Nearett, which was imparted to me by himself at the time he visited age in my exile from the happy Spiritual societies" is shall not, preserved the spirit, so and the second s

According to the desire and commands of the Spirits, Saul and Judes, I had about forty com-ruonications with them, in which they presented me a series of facta and incidents concerning the history of Jesus, during the latter part of his career on cardb, and the parts they perform-ed therein.

his career on cartic, and the parts they perform-ed therein. These communications, were given to me by the Spirits taking possession of my mind, about one hour in every four and tweety; when, usurping all my mental powers and functions, they produced a series of visions similar to beautiful and well connected dreams Scenery, characters of personages, dialogues and actions, transpired in regular succession and order, like a performance upon a theatrical stage. I was the only speciator, -though I had to other conception of myself than that of a conticous perceptive essence, with the power of perceiving the hidden [cellings and unspoken thoughts of the or islonary personages before me, the Me-dium.

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"If you love not your brother, whom you have seen, how can you love God, whom you have not seen !"-BIBLE.

telf me what will be my career and the end of life."

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Journals, he gives credit to the paper the item is clipit from. The New York Ledger is obliged every.now and then to lay before its millions of readers the stern fact that the Christian journals appropriate its matter without giving credit, and the reader of the Ledger knows full well that one column of the Ledger costs more money than any one page of matter in any Christian journal in America. Be-low we give extracts from the Detroit Post of Tuerday, Oct. 19th, 1809. Read them: "In the religions meetings which have been lately held in this city, the questions most frequent-ity brought up for discussion were, how to secure a more general attendance upon Sundary services."

lately held in this city, the questions most frequen-ity brought up for discussion were, how to secure a more general attendance upon Sunday services, and Waredaily perishing tor lack of spiritual food simest under the sandow of our churches. The fact that thousands never attend church who implat and should do so, being taken for granted, the speakers generally sistgned as the causes of any sime to the sandow of an entry of the son attendance the rapid growth of profang amments upon the sabbatches matural anti-ohypering in the sabbatches matural anti-do is not disposed to recent they centure into a splurch. It not infrequently happens that a matu-do is not disposed to repeat the experiment. Though neither rich nor reliations, he is sensitive to the last degree, and will not bear to be re-parenches of human mature that no hardress an ignorance of human mature that no hardress and of the pervensity of outdiders in not accepting them. Even where strangers are point the haddled to

n where strangers are not thus huddl r, and addressed in actions, if not in y ou poor beathers " distinctions in y en where strangers are not inus nances to-er, as dadressed in actions, if not in words, you poor heathens, " distinctions less glaring, not less oflows, are frequently practiced. It only last Sun fay that two men entered, at the entered of the stranger of the stranger of the only last Sun fay that two men entered, at the last stranger of the stranger of the stranger entered of the stranger of the stranger entered the stranger of the stranger e metallic credentials of orthodoxy, waited be mants mobserved and was then becknoed be meares aset. Tossibly this was arcident be mares and yet the uniformity with which best grades of cloth were sent to the front any poorest to the rear, lett avery strong any englished it he andlence was intentionally and systemat-ing and the something likes a try goods basis-iquires a good deal of heroism under any ef-mather doner coat, but the task is much der when we know we are being used merely a storted or on reighbors may show the brighter by the ast, These invideous distinctions my be no d by very few, in many churches they are not be but more, outries, not to say signation of down of downs the ast would diminish number of downs and others, would diminish number of downs and draft of the Low

Declined to balance terms the protection by declined by the second second second second second and second second second second second second second borrow a pair of gold spectacles and a silver headed cane? When you know so well that these are the pasports to front seats in our fashionable church-es. But, Brother Local, it will be our turn by and by when old spectacles lifts up his eyes in torment, and we peep out of Uacle Abe's shirt bo-som.

Bychnen i do be performed of the Ade value to be and a second be and a second

at "Jeffraon Was a more provide a pr is man of today, would be never the bitterest and the never the bitterest and the never the bitterest and the never the bit of the set of the s tage, May 11th, 1967.

Your kin -- Your kind letter converting your copor (alc)cents, which you forward-that I was broke, and a bill drew 0 had been returned profested, had and as you have been imposed upon schoods that are daily circulated by pur charity is herewith returned to been lus, daily circulas, erewith returned to it, in charity, to such been employed in noor. Have I have liggs, your charity is herewit it you may dispose of it, in cl Whiggs that may have been in stocks and swindling the draft for any sum on any one for nor have I any use for your kind

Stockholm, New York.

charity, having long sloce learned to live within my own means. Your charity's therelove return-ed to you in the same envelop you sent it, suppos-ing from the material and great care taken, it is your only charity repository, and the objects of charity in your city would be much injured if not returned to you-nect and grateful feeling for your protend charity, I remain, with profound re-spect.

profer Your mo. obt. servt till death ANDREW JACKSON.

Messrs, J. D-& Co.

Measn. J. D — & O.
 One of the Beasons Why We are Not of the Christian Church,
 We lay before our readers this week. Brothers Warren Chase and "the Gentle Wilson," are, we believe, the only Spiritualists in America, who openly arow that they are not Christians, and weask, "What Spiritualist can be, with the statement of the Rev. Towers before his eyes?" Read it, Spiritualists, and cease forever from saying the Christian Church does not believe in a hell.
 "The Rev. James Towers, of the Scotch United Presbyterian Charch, recently made an address before the Averican Board of Commissioners for Foreign Missions, in which, accounting to the American Presbyterian, he made the following reaction: the superior. Do L believe and the superior.

To reverge average of the second seco

Can't Come in on Recommen

Can't Come in on Recommendation. We copy the following from the pr.xceedings of the Baptist Convention, lately held in Mich. James Marshal, you are a naughty man, and can't come in, and you ought to know it, you Disorderly Christian. "The Judicial Committee reported case No. 2, an appeal from the session of Econ Valley against the Presbytery of Findlay, for refusing, to entertain a complaint against the session of Arcadia for receiving one James Marshal in-to communion without recommendation, and while said Marshal was a suspended member of the church at Econ Valley. "Pending the trial the Synod adjourned."

Lecture."

Lecture." The lecture and readings of Mr. E. V. Wil-son, the Spiritualist, at Burshop's Hall, Monday evening, was of more than ordinary interest to the audience in attendance. The visions of the lecturer and the horoscopes cast by him of prominent incidents in the past life of persons who were entire strangers to him, were truly wonderful; confirmed, as they were, in every instance, save one, by 'the parties themselves then and there. Whatever may be the power controlling the freached, the result is none the less wonderful to us.-Council Blacks, (Long) Burgle.

CIRCULAR.

Austin Kent, to His Friends.

Austin Kent, to His Priends. Austin Kent, to His Priends. I was born of poor narchis, in the woods; and I came into the world with one badly in-jured foot, a rather strong constitution, but car-rying the seeds of disease in many joints. The result has been, a life of unusual sufficing. I have been five times almost in death, twice supposed to be dying. Till 47, I could get about the house, in and out of a wagon, as stry as most men. Teicle years ago Infamatory Ikheumatism to cripplet me that I have not stepped on my feet since. I have not fed mynelf for scen years. My knees are fastened as one sits in his chair. My hancs can not be got within tweive inches of my face. My thumb and fore-finger are fastened as one holds the pch. By the all of machinery I have invented, my feeble wife—no man-ever had a kinder companion-helps me on and off the bed, into a chair. I get my arm on the table, and write this Circular. Writing is all I can do; and I write every line in more or less pain. I have known few days of entire freedom from pain since I left my mother's lap. In 45 of the go years of my life, I have suffered more roles from roverstry. I is scems to me that I have ruffered as much-in mind and body-from the last cause as from every other. Botween the sag of and 23, with a deep desire to study and the myself for the ministry, poor and crippid. I three times deelined the offler of money from the orthodox "education societies," which was urget upon me for that purpose. The of my balty and sound-limbed companions took it But I was then comparatively radical and fet a probetic assurance that in my coming mental and moral maturity, i should use my islents in a moral war-fare against the bigotry and seca-rinaism of the same ducues. To bigotwe these they the stand dor of form as high as the church out dendure it, I began to feel still more deepid minister. Alise rade was of greaching with more than average success, in which I raised to good goingregations with my times falled, a my carly informations, and withdrew from them as organized bodies. I lectured, more or less, to good congregations till my lungs failed, and I became so feebb I could not stand on my feet. This was over twenty years ago. I have been thirty years a Spiritualis. Over thirty years a free-thinker and Liberal-every rodical. I gure the best of my life to the race, without charges. In the churches I asked no definite salary, but was well supported. Out of the church I never had a collection taken, but was nearly as well sustained-gometimes better-while I could preach. My former able and radical frigads helplesaness I have dared to think and speak freely for almost forty years. In this age, many others may have suffered more for Free Thought -if so, I do not know them. I do not-I can not repeat of the mental freedom I have taken. I am from the Puritus stock, and was the first to break, a link in an utoken chain to my own orthodex ancestry. Wers I now in the churches, I would be beled as "superannuated preating of the mental freedom is not be and poverry-my mental freedom is not man and poverry-my mental freedom is not be and poverry-my mental freedom is not be an to may reak them. I do kende ar more them they inthem. I do such ar firm more then they rines. I an such ar mar mer them they inthem. I and such ar fir man they node, to send me something. I assure them it will be gratefully received. *Kustnet Kastr.*

FORGOT TO SIGN HIS NAME. A good brother writes from San Jose, Cal. under date of Nov. 4th, 1869, sending a list of subscribers, and an order for books (but forgot

under date of Nov. 4th, 1809, senoung a nis of subscribers, and an order for books (but lorgot to sign his name), and says: I find but little trouble' in converting people to Spiritualism by taking the right stand-point. The preachers can't preach a good sermon with-out quoting Spiritualism. The circuit rider st our place tell out with me for guilling the people into subscribing for the JoursAL because I get more name than he does for his Christian Ad-vocate. He borrowed three or four JoursALS, and took them into his pulpit to preach from-"to show up their absurdities," as he said. Please give him a little help as there are many readers of the JoursAL in San Jose, among our most substantial citizzens; my norit has great run --Hi does not stay at home hug." The good brother will accept our heartlelf thanks for his zeal in the cause we labor hard to advocate, and if the "Circuit Rider" will continue to borrow the JoursALs and read them to his Congregation, he will please his hearers much

to borrow the JoinxALs and rend them to his Congregation, he will please his hearer's much better, for people love, to hear the truth preached, and one JOUNNAL contains more than a cord of such sermons as circuit riders generally deliver. We would be pleased to have others imitate the example of our zealous brother in circulat-ing the JOUNNAL and getting subscribers for it. By this means great good will be accomplished in shedding the light and truth of our glorious soul elevating philosophy.

THE LATEST SENSATION

THE LATEST SENSATION Is treating disease by vacuum. The patient, is placed in a receiver with his head sticking out at the top, An air pump is put in operation, which exhausts the receiver, and effectually takes the wind out of the subject within. We earnestly recommend this method of treat-ment to all lev. Gentlemen, as it evidently pos-sesses both the merit of cheapness and theary.

137 It is said that experiments were lately made at the Botance Garden, London, to see how much weight one of the smaller leaves of the "Victoria Regia" would sustain. It hore four hundred and twenty-six pounds before sinking. The leaf is exceedingly large, and the edges are turned up like the sides of a bost.— Independent.

NOTICE OF MEETINGS.

BELOT, Wis-The Spirivalists of Boloit, hold regular meetings at their church at J.P. M. Wm. 5. Yost Preident; U.S. Hamilton, Gorductor; Miss A. Bartes, Guardiaa. Branoynta, Bata.-The South Red Lyceem Association have entertainments every Thursday evening during the winter at the Hall No. Ng Spiring during the Spirite Lycenn meets every Sums Condetor; J. W. McMurr, Assistant Conductor; Mr., Mass, 1671 Washington attrest.

Chase, 16:1 Washington street. Uxnow Hall.- The South Boston Spiritual Association old meetings every Sanday at 10,3 and 754 o'clock. Mr. Icene, President; K. H. Gould, Sectetary; Mary L. Freuch,

Keens, Freideuti, E. H. Gucki, Successry J. May L. French, Tallators, M. K. The "The Sprinkair: Congregation of Baltimore" hold meetings to Sucky and Workshop vers-ingust Saratops Hall, south-east cover Calvert and Saratogs attreets, Min. F. O. Byzer speaks till further notice. Chil-den's Progressive Lycam more the every Sucky at 10 A. M. M. South and M. Starator, "The Saratory and the star version at the usual hours," *Constant Science*, "The Saratory of terry Sucky attendo is and evening. Children's Progressive Lycam meets in the same place at 2 p. m. Adoptus J. Batzer, Win-The Shiftmalis of Bolet hald meeting the Saratory Batzer, Win-The Shiftmalis of Relative Local results." Star Batzer, Sucky The Saratory Saratory Saratory Saratory Batzer, Win-The Shiftmalis of Relative Local results." Saratory Batzer, Win-The Shiftmalis of Relative Local results." Saratory Saratory Saratory Sucky Saratory Saratory Saratory Saratory Saratory Saratory Sucky Saratory Saratory Saratory Saratory Saratory Saratory Saratory Sucky Saratory Saratory Saratory Saratory Saratory Sucky Saratory Saratory Saratory Saratory Saratory Saratory Sucky Saratory Saratory Saratory Saratory Saratory Saratory Saratory Saratory Saratory Sucky Saratory Sarat

Chapman, Conductor; Miss M.S. Ortika, Guardian. Battory, W.T.-The Spiritualist of Bolein hold regular Sunday meetings at their charch at 10% A. M. and J.S. M. Wan. S Yoai, Frashenti, U. S. Hauliton, Screetary, Logoum meeta at 12 M. Mr. Wan. Wadworth, Conductor; Miss O. Battere, Guardian of Group. Battere, Guardian of Group. Batte Condu, anthe-Theory Southy at 11 A. M. at Wake-lewi Hall. Lycoum sension at 11 M, George Chase, Conduc-tor; Mar. L. E. Bailey, Guardian of Groups. Bettiders, Hall two Sandays in each mosth, forencon and sree-ling 10% and 1% of Conductor; Mrs. Haram Bidwell, Guar-dire.

disn. Bwwrato, N. Y .- Meetings are neid in Krc. Eagle treet, every Sunday at 10½ a.m. Children's Lyceum meets at 2¼ p.m. Ha Conductor Mrs. Mary Lane, Guardian. and 7% p. m

Bainoarpoar, Conn. --Children's Progressive Lyceum meets every Sunday at 101/2 1. m., at Lafayette Hall. H. H. Oran-dall, Conductor: Mrs. Anna M. Middlebrook. (Bardian. BROGETARY, N. T. "The Bejritualist below of the real." Com-beriaud street Lecture Room, near DeKalb avenue every Senday at 3 and 75 p.m. Children's Progressive Lyceum meets at 105 s.m. J. A. Bartlett, Conductor; hrs. B. A. Bredford, Quardian of Groups.

Bredford, Guirdian of Groups. Bolttam mediags for Langer. Solitam mediags for Langer. Substant mediags for Langer. Thursday evening at 1% of coics, in Greasate Hall (Upper room) No. 112 Myrtis svensfi Brooklyz. CLEFELEN, ORD.-The Nette Socky of Spiritualities and Liberalists hold regular meetings at Lycem Hall 200 Super Lord 1; m. Lycem at 10 a. m. Levis King, Gondeter, Mis. D. A. Eddy, Guardiag, D. A. Eddy, Cot.

Chicago, Illinois. The Chicago Spiritualisis most every Bonday in Grouby's Mois Hilaia 10:45 A.M. and 7:45 P.M. Speaker engaged, Dr. Blais. Lyceum meets immediately after morting services.

sucer morning services, Carps. O. - Progressive Association hold meetings every Bunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. 8. M. Terry, Conductor; J. Dewy, Guardian Mirs J. A. Perin, Cor. Beet.

Mts F. A. Perin, Cor. Sect. Castrator, Mo.-The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colly, Cor-responding Secretary; A. W. Pickering, Clerk. CAMBRIDGEREN, MAS.-The Spiritualists hold meeting ery Sonday in Williams Hall, at 3 and 7 P. M. Speaker engaged. Dorm AND Forchorf, Ma.-The Children's Progressiv-

engaged. Dorm Arb Forczerr, Mr.-The Children's Progressi-Lycoum holds its Sonday ression in Herrick Hall in Dore, at 105 c m. K. B. Averil, Conductor, Mr. A. R. P. Gury, Guardian, A conference is held at 15 p m. Du Quorn Lu.-The Pint Society of Spiritualiset, hold their regular meetings in Schräders kall, at 10 violet A. M. the first Bundy in each month. Children Progressive Ly-coum at the same place at 3 violet such Smddy evening, Groups, Schel Leves for the bandit of the Ayceum, every, Wedneday avening.

wednesday evening. Des Molaes, Iows.-The First Spiritualist Association meet regularij for loctures, conferences auf much each Sunday, in Good Templar's Hall (west aldo) at 10% o'clock A.M. and T.P.M. Children's Frogenite Spocess meets at 13% F. E. B.H. Kluyza, Operaginaling foreviary. Through the association of the state of the state of the Through the state.-The spiritual meets at 13% Through the state.-The spiritual meets at 13% Production of the state Hall. Speaker sepagod --Mrs. C.F. Taber dest-

Penday efferioss and espurituation not meetings every fenday efferious and evening in Beiding and Dickinson's Hall. Speak respectively in Beiding anary. Lycsem meter steam of the arrow of the second second Genera, New York, "The Pirst Society of Spirituation of Genera N. P. hold meeting worky work of the second of the second second second second second second second of the second seco

Hourson, Ms. - Meetings are held in Liberty Hall, (owned by the Spiritualist Society.) Sunday afternoons and

staining. Historrow, N. J.-Meetings held every Sunday at 10½, at Spiritualist Hall, 84 street. J. B. Holt, President; Mir. O. A. E. Poor, Scoretary, J. Locam noviest at 1 p. m. J. O. Lanson, Conductor; Miss Linio Randall, Guardian of Groups. Lycoum numbers 200 members.

Groups. Josenni nunbes 100 member. Roraps. Josenni nunbes 100 member. Kayaza, III.-Josenn meetsevery Sunday versing at two o'clock, at Harpyre's Hall. . Mas B. Rogers, Gardian. Loren, Izu-The 'Friends of Frequess' organised per-manesuit, Roya 1, 1960. They as the Mall of the 'Balan Liberry Association, 'but do not hold regoine meetings. J. R. Barnard, President Mr. Carris S. Holdberton, Yice Fred-Data and State and State and State and State and State Tohanthan Bwain, Okletor. Jonasinan Bwain, Collector. Libraryitz, Ky-Spiritualists hold meetings every Sunday at 11 a. m. and 75 p. m., in Temperance Hall, Market street, between 4th and 4th.

Milwarmz, Wis.-The First Society of Spiritualists meets at Bownard Hall. Societal Conference at 2 . w. Address and Conference at 1% r. w. every Sunday. H.S. Brown M.D., President. ости, Ill.-Lyceum meets every Sunday forencon. Be hundred pupils. J. S. Loveland, Conductor; D. R. Assistant Conductor: Helen Nys. Guardian of

Buretes, Assistant Coolucior; neum Nye, utartian of Groups. Montreastin, N. Y. – First Bociety of Progressive Spiritual-tionet. Services a 3p. mo. Wahington structures and Million and Markowski and Millin C. – Childench Progressive Lycoum maste severy Bonday, at 104 of colock 1. a. Conductor, Hudson Tuttie Gaudian, Rama Tuttis. Mariltory, Mass. – The Mariltory Spiritualist Association bold meetings in Forest Hall. Speaker engaged, Froi. Wan. Deaton, once a week for a year. Mar. Lands A. Taylor, Soc Marcamerza, N. H. – The Spiritualist hold meetings very Sauday, at 10 a. K. and 2 r. S, in the Polico Court Room. Senis free. R. A. Beaver, Fruident, S. Funkee, Scoretary.

Secretary. Naw Yoan Curz.-The Society of Progressive Spiritualists hold meetings every Supday, in Evereti Isal, concer of thirty-fourth street and sixth arround, all Olyk, am, and 74, p.m. Conference at 12 m. Childrey's Progressive Lyroum worth, Guardina, arrange the Childrey's Progressive Lyroum worth, Guardina, arrange the Childrey Spirituality of the worth, Guardina, arrange the Childrey Spirituality of the Agymorphic and versing in Dodeworth Halls, both Erocat-way. Conference every Sunday at same place at 2 p. m. Same free.

Beats free. Niv Yoax.-The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 370 Grand street, northeast corner Forsythe, ad block sant of Bowery, for moral and spiritual culture, inspirational and trange spacking, special test manifestations, and the relation of spiritual experiseices, facts and phenomena. Seats free, and contribution takes up. Sons, divardian of Groups. Ownson, N. Y.-The Spiritualists hold meetings every Sun-day at 21/2 and 11/2 p. m., in Lyrceum Hall, West Second, near Bridge street. The Children's Progressive Loceum meets at 121/2 p. m. J. L. Pool, Conductor; Mrs. 8. Doclithie, Guardian.

80, Wis,-Children's Progressive Lyceum meets every th at 10 o'clock a. m. John Wilcox, conductor. Mrs-neon Assistant Conductor. Miss Conthia Methon Gener. Thompson dian of Gr

dian of theory. The second of the second se

meetices at the Newical Institute hall, Markat squar. Prarocra, Mass.-Layoun Association of Spiritaliats hold meetings in Lycenn Hall two Sandays is each month. Chil-den's frequencies at 11 o'done A. E. Speaker spagead-shir E. A. Byrner, Jan & and 12; 11 B. Borer, Pertax, Coxin-Meetings are hold at Counth Hall screer, Sandar-Markat, Science and Markat Lycens at 1056 in the forenoon.

in the foremone. Grunzer, Massen, -Meetings at 3% and 7 o'clock P. H. Pre-greasive Lyccum meets at 3% P. H. Riczawon, Jong. -The Privates of Progress' hold meetings every stunday morning in Henry Hall, at 10% A. m. Chil-den's Progressive Lyccum meets in the same hall at 2 p. m. Recretes, ILL--The First Society of Spiritualists meet and have speaking every Sanday evening at 7 o'clock, at Howard Hall Lyccum meets at 10 o'clock, a. m., in the same hall. Baron one Newser Wind yor M. Kockweed, gardian. RIGHLAND CENTER, Wis-Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, C.nductor. Mrs. Delia Peace, Guardian.

Mrt. Porta Posse, Udardan. Branosrano, RLu-Spiritualist Association hold regular meetings every Studay morning at 11 o'clock, as Capita Uter President, H. M. Jappiers Secretary, Children's Prog-resive Lycenus every Studay at 2 o'clock P. M. B. A. Rich-aid, Conductor, Miss Liques Porter, Guardian.

STCAMORE, ILL. -The Children's Pergressive Lycenm of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Witkins' New Halt, Harvey A. Jones, Conductor; Mrs. Ho-ratio James, Guardian. '

oording Socretary. Brunserma, Mass. -The Frsternal Society of Spiritualing hold meetings every Sunday at Fallows Hall. Progradgie Lin, Mr. Mary A. Lyman. Lectures at S. Williamas I Gar-dian, Mr. Mary A. Lyman. Lectures at 7 p. dian, Mrs. Mary A. Lyman. Lectures at 7 p. m. Bachamarno, Cal. - Moetings are held in Turn Verein Hall, on K. street, every Sunday of 1 h. m. and 7 p. m. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

TERRE HAUTE IND.-The First Spiritual Society hol meetings in Fence's Hall, corner Ind and Ohio streets. Lectures at 11 A. A. ad S P. M. Spatchers engaged, J. Madison Alles, for air months, from May 1st. Childrens Progressies Lyccum meets at the same place at 3/4 P. M. E. G Grandillo, Conductor. Toledo, O.-Meetings are hold and regular meaking to old

r. m. s. o orannine, Conductor. oledo, O.-Meetings are held and regular speaking in Old nonic Hall, Summit street, at 734 P. M. All are invited C. Children's Progressive Lycoum in the same place every day at 10 A. m. A. A Wheelock, Conductor; Mrs. A. A. eelock, Ournilau.

FROM THE DEAD ? Pinnebog, Mich., Aug. 4th, 1800, Prov. Stersc.-Dora Sir: 1 fool that Lought to acknowledge some of the bundles of the Positive and Negative Powhers in this place. Well, then, two years ago one box eng of my child, one year old, after given up to die. Half a box of the Posi-tive Powders cured II. G. Kiburn of Erysdpelas, from which he had been unable to work for sev-eral years. He took up the half box, went to work; and says he is now cured. Again, a young girl, twelve years old, who had become blind from pain in her bash, has used up one and one half box of Positive Powders : abe is now around at work; can read, write and sew. I might give more such gales: but after seelog such evidence if people can't believe, they will not believe "though one should the form the galf was promoted locar-able by our skilled doclose of this place. Yours, co., W. D. KELLY. Wheelock, Guardian. Thor, N. N.-Progressive Spiritualists hold inestings in Harmony Hali, corner of Third and River street at 10½ a.m. and 7½ p. m. Oblidren's Lycoum at 2½ p. m. Monroe J. Keith, Couductor; Mrs. Lobias Keith Onardiam. THOMPSON, O.-The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall Jr. Trustees; and A. Tillotson Sec-retary and Treasurer.

relaty and Treasures Toresta, Kasna-The Splritanists of Topleta, Kanasa, meet for Social Services and Inspirational Speaking every Budog evening at the 044 Fellow's Halt, No. 188 Kanasa Avec.n. Mrs. II. T. Thomas, Inspirational Speaker, V. TSTATSN, N.J. - Triendes Or Progress meetings are held in Fundamine and the Service Science and Science and Science IV. Status, N.G. Science Corresponding Secretary and Onliders' Projensies Corresponding Secretary and Onliders' Projensies Corresponding Secretary and Onliders' Progress meetings and the Secretary and Onliders' Progressies Corresponding Secretary and Onliders' Programs Lating to main the Science Science Corresponding and Mrs. Tamour, Assistant Outerlana.

and Mir. Tanner, Assistant Guardiana. Wullissenced-Spirital meetings for Inopirational and Trance Speaking and Spirit Test manifestations, every Ban-day at 3 p. m. and Thursday evenings if 150 citoles, in Gran-da Hall (upper room) No. 112 Myrtin avenue, Brookiyan. Also Bunday and Frisday versings at 750 citoles, in Countenal Hall, corner Fourth and Bouth Ninth streets, Williamsburg. Also, Bunday at 31, and Tuseday at 154 citoles, in McGartier Yempsenne Mail, Franklin street, opposite Fost Office, Green Numersent Mail.

bit. Contribution 10 cents. Worczersk Mass.-Meetingas are held in Horticultarst Hall ery Studay afternoon and evening, at 2 and 7 o'clekt. Alfora's Programs's Lyceum meets at 10 o'clock every anday at the same place. R. R. Fuller, Corresponding Soc-tary and Conductor of the Lyceum i Mrs. M. A. Stearna, Stearna Conductor of the Lyceum i Mrs. M. A. Stearna, Stearna Conductor of the Lyceum i Mrs. M. A. Stearna, Stearna Conductor of the Lyceum i Mrs. M. A. Stearna, Stearna Conductor of the Lyceum i Mrs. M. A. Stearna, Stearna Conductor of the Lyceum i Mrs. M. A. Stearna, Stearna Conductor of the Lyceum i Mrs. M. Stearna, Stearna Conductor of the Lyceum i Mrs. M. Stearna Mass. Stearna S

Guardian. Wasmarova, D. C.-Thé First Society of Progressive Spin itualists movies of the Society of Progressive Spin itualists movies every Subdey, in their (Now) Harmonial Ital, opposite Metropolita Hotol, Pennylivania areaun, Jo-tween oth and Tith streets. Speakers engaged October, Miss. Spettigue, Syor, Sales M. J honou, Dec. N. Prank White Jan. E. V. Wilson; Pob. Kanna Hardinge (arposted) Mar., not Billed, April, Merey Holt, Mary A londer M. Blads. Lecu Geo. B. Davis, conductor, a. 123/s. r. a. every Bunday. John Mayber, President.)

Cirrf, ILL.-The First Sociaty of Spiritualists and of Progress meet every Sunday for conference, at Hall, at 3% p. m. CLAIRVOYANCE.

MRS. S. W. JORGENSEN, MRS. S. W. JORGENSEN, Roome 20, 240 South Clark Street, Chicago-stric, Busiases and Developing Medium : Ian antructor and Gunase iter. Terms reasonable. No: 10, Vol. 7-1 time (pd).



Vol. 7, No. 2-5 wha, (pd)

THE DOCTORS AND THE SPIRITS. **SPIRITS TRIUMPHANT!**

DECEMBER 11, 1869.

SPIRITS IRTUMPHANTI The following extract is taken from a letter written by Miss. Mark A. STODDARD, of Konta Stathon, Porter Co., Ind.: "I have intely been called to take and freat er-eral patients whom the M. D.s had failed to cure. I will here meation only, the case of a yornig wo-man who was very sick. Har friends called one of our Doctors first, and then the other. They both called her disease Lung Ferer, treated her three weeks, and ich her worse than they found her. Her friends then called one. Texamined her-case, and found her in the isst stage of QUICK CON-SUMPTION. After I had had her under my care for one weeks, her friends mit the M. D.s. who case, and found her in the that itage of QUICK COX-SUMPTION. After I had had her under my caro for one week, her frieds miet the M. D.s who sald they knew that she had the consumption, and could netre be cared. Some two weeks afterwards the learned Dz. UNDERGILL, of Chicago, was here at my house on a visit. He examined her, and her, too, said that she was in the last stage of Quick Consumption, could not be cured, and he would not be surprised if she did not live but a few days. 'Mrs. Stodard,' said he to me, 'she can not live; hare you any hope of curing her?' I answered, 'The spirits say that they will cure her if we obser their orders.' In the first three weeks after I commenced treating her, she had three large ulcers in her lungs break and discharge an almost incredible amount. But at the expit-tion of eight weeks she calls herself well. She will work all day, go to a pairty at night, dance until the smail hours in thewmoring, take a short map and then get up and be as gays as bird all day. Allowing herself to be the jidge, he is well, has not an unpleasant symptom in her 'sys-tem, and has taken only six boxes of Mrs. Spenc's Positive Powders. I gave her no other medilane. To the Positive Powders. I gave her no other medilane. To the Positive Powders. I gave her no other medilane. To the Positive Powders. I gave her no other medilane. To the Positive Powders. I gave her no other medilane.

> WHERE IS THEIR EQUAL?

THEIR EQUAL? S. P. HATCH, of Huntington, Hass, sends to "Ifeel it my daty to report to you what Mrs. Spence's Positive and Negative Powders have done for me. Inde suffered with a hereditary Headsche for 35 trars. Darine no week had I been free from the Head their in all that time. Two pars ago last August, I sent to you and got a few boxs of your Powders, and commenced taking them according to the directions, and as mered, them according to the direction of the free Powder. Land also be not troubled with a dir-searce a day that I did not suffer pain is my bow-els, up to the line 1 got your Powders. They have used mo of that, too. I had employed many of the best previous and the did not suffer pain is my bow-els, up to the line 1 got your Powders. They have used me of that, too. That employed many of the best previous on the did not suffer pain is my bow-els up to the side of a Shool, and none of the box previous did bod & Shool, and none of the box previous did bod & Shool, and none of the box previous did bod & Shool, and none of the box previous did not suffer pain is my bow-els up to the side of a Shool, and none of the box previous did bod & Shool, and none of the more one did the side me, and could do me no good."

MUST ONE RISE

FROM THE DEAD ?

THE GREAT SPIRITUAL REMEDY

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POWDERS.

The Magic control of the Positive and Negativ Powders over disease of all kinds, is wooderful beyon all precedent. They do no violence to the system, causin young on nanesation, no womition, no narcotizing Men, Women and Children flod them a silent but a sur-

The Neuralise score Neuralgia, Hasdwine, Rhouss, Tha Positives cure Neuralgia, Hasdwine, Rhouss, Tian, Pailing all kinds: Dharhoes, Dyseatery, Yomiting, Dyspepsis, Fikulesco, Worms: all Femule Weaknesse and deragementsi: Fix. Cramps, Bi. Viter Dance, Bpasari; all high gradesid? Ferr, Eaall Tor, Measter, Bearistina, Err-spisal: all fundamentions, excution criteriol; of the Kidary, Liver, Longe, Wesik, Biedder, or any other organ of the body, Catarrh, Cosamption, Biochtlis, Cougia, Colds; Berofata Nerroansen, Bioplenesies, Ac. The Negratives cure Paralysis, or Fairy, shelter of the

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man, nonoid be in the form of Mondy Orders, or Drafts, or elif Degetared Latter. OFFICE, 57/45, MAR'S PLAC, Niw Yonz. Address, PROF. PATTON SPENDE, M. D. BOX 5817, New York City. If your Druggist han't the Powders, send your mem-ers alones to PROF. SPENDE, as above directed. Spe is also to the Golde of the Saturds-Functoristic Jeanner.

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W. D. KELLY.