

S. S. JONES, PUBLISHER AND PROPRIETOR.

[SINGLE COPIES EIGHT CENTS VOL. VII.-NO. 26.

CHICAGO, MARCH 19, 1870

Literary Department

For the Balleto Pt Angel Mary. BY W. W. STOCKWELL

BY W. W. Salation I Mary, sainted spirit, then near this pensive eve, ag the lonely hearted, more alon sweet to leave impression sweet to leave nembered is thy promise irn to this lone heart. I with the divine existence world in which thou art :

Thou hast nobly kept thy promise, Sainted spirit, abged wife : Thou hast given my soul Assurance Death is not the end of 116? Weil I know thou'rt often usar, Angel Mary, all dvine : have feit a spirit's presence. And I know that it was thine.

When my various powers are passive Save this lonely beating heart. In my waking hones, and dreaming, I behold thee as thos art i. I can see thee, L can feel thee. And thy touch I know so well. And the soul with lowe beats warm? Deathlees as affection spell.

mly. And toy Douthlees as another Oh I T miss thee, Angel Mary, Alw miss thee all the while, alw miss thee all the while with smile.

Sadly miss face at the with And the days seem veiled with Aud the night stars sadly smile. Since the sumhine of thy present Lonely left this home of mine and the shado eyond the shad of light divin 6

Angel Mary, sainted spirit, Sill be user me day by day; Let the simshine of thy processor Brighten still my lonedy way; Yusi of the Onorly-mented. Papsing earth 2 dark sindows th 2 or methinger in the samehine Of thy love so warm and true, SPIRITUALISM.

ation from Mr. A. Ham THE GALESBURG (ILL.) PREE PRESS.

ling to Thilestratus, Empedocles, a na-grigentum in Sicily, who was born four and forty-four years before Christ, per-many curce that were detined minucu-d in one instance recalled to life a wo-o had for some time been dead.

in one instance r-called to life a wo-had for some time been dead... of A poplonious of Tyana, one of the followers of Pythagona, that ""bree-ent he locited to piety, to prayer, and most dangerous diseases with miracu-"I tis said he once stopped a lunef-on and restored to life a young genon y they were carrying to the grave-many other cakes, but here there is to mention them."

i them as gods. erry great number of facts on this subject hose relating to the exercise of the other mass goar. great number of facts on this subject relating to the exercise of the other ilso enjoyed in all times and nations, as Christ exercised and said should foi-that believed in hios, and suck affan nitosed in the 12th charler of first Cor-can be found recorded in its works of Homer, Plato, Pythagora, Piloy, Barmoniacus, Aurellativa, Vindoitan-cos, Beniveni, Alberti, Mead, Paracel-her, Wirdig, Santaselli, Maxwell and nont, and many others, all of which consult al your listore, berides the the barned Ensember; of Germany, her Professor Leger, "dotor of the restre, beddes the professor Leger, "doctor of the of Parin," and "felow of the so-ors, etc., and finally I collect he vroof of facts on this ablect, out-he whom it perticularily repre-humedir recognized the fact that us, not his followers. culty of sciences if as pro people brist hi ticularily repre-ted the fact that ers, did many of bing and not in then his disciples st us are for us;" good en ing ? Apresence of this array of so diy, speak of the marrelous y any others then the Proph-Apostles, as being only. "re-many wonderful, things re-many wonderful, things red wonderful cures, ey are charged as my of the similar n the Bib s, whi f No aball we

and reliable author, is it not usifer and wiser to give thom a large measure of our confidence, and then acet to lears and understand the great lessons of wiedon the facts would teach us? .Now to which do all these facts, of which we have spoken, seem to point?

lesions of wiedon the facts would teach us? . Now to what do all these facts of which we'-have spoken, seem to point? Most of the suthors quoted, admitted that the force, or power by which these things, were done, was outside of and higher than unan, all-worked through him for the good of the human family. Hipporate, Yanheimon, Hath, Sydei-hum and many others admitted that it was in- *tiligent*. Some said y was a blind force, a life principle, or force of fasture, one andly was in blind force, and among the Jews and Christians it took the name of specifit "gifts" from some higher power, that some were permitted to en-joy, or of angels that watch-d over the family hof man, 'as God's agents and ministers of life love and care. The facts seem to point through all relicions all in sill times and nations to one great and all pervaying, active and hole life heaven of the fact he did not all to bless mat or either for all, and upon all, to bless all. Christ as it he did not do his wonderful works of liminelf, but of His Fakher who was in Heav-en; and the angels came sad mittered units Heaves and the grouper's and aposters re-tivation to the some sad provers if form the same source, and the angels came sad mittered units Heaves and the life prophets and aposters re-ceive their "healing powers" from the same source, and the regen priest and the low is in Heave. Har to thoseis the times of the prophets, Pagat

source, and the Pagin priori and the Monia monks too? Who can above these di J not y But are there no facts now, in our time, simi-lar to thouse in the times of the prophets, Pagas priest, aposties and nowles y. There are an im-mente number or cases of other multinous of our ing to testily, not only as to there being facts which they have witnessed, but as to their simi-sity of character, judging from the treords and the facts themselves. The witnesses are from, among the ablest and from both infidels and christians, hold they on the bost character and standing, and from all classes of mer and the socie stry. And after years of the bost character and standing, and from all classes of mer and standing and from all classes of mer and standing and from all classes of mer and standing and standing and from all classes of mer and standing are over, and about the whole human family a kin to that recorded of the angles. And that this power either directly on man, or by some forces in nature, is now y time, or nation and others, many time, or any country, and greatly blessing man. If we do not believe them, it does not change the belief of those who know much more about the matter than we do, nor the facts themselves. If we throw saide all this proof, what value is there in human testimony with a reliance can

nor the facts themselves. If we throw aside all this proof, what value is there in human testimony? What reliance can we place upon the scripture record that comes to as through so many larges from a few humble disciples? If we reject the experience and tes-timony of as on many living withcases, can we The press of the series of the experience and the isotopy is a may living witnesses, can we have others for rejecting the testimony that tomes to as, so remotely, from those interstead and of whom we know nothing searcely, except what they said of themselves, or of each other? May I not sak my christian friends, is it not wiser to study the iacts of the world, now coming before us, than hug so tightly the opinions the facts are exploding? I we may shut our grees and wag our heads, but this does not obliteriate the facts. And 'if the bind lead the blind, 'we have been told the consequences. Now whether Dr. Swan succeeds here, or not have a man succeeds here, and they are the start of the second bergedence to binself, and

wiser to study the most and ing before us, than hug a the facts are exploding gyes and wag our heads, erate the facts. And " blind," we have been told Now whether Dr. Swa

ing before us, the facts are exploding : the facts are exploding : ersts the facts. And "if the bind lead the billed," we have been told the consequences. Now whether Dr. Hwan succeeds here, or not, is a matter of more consequence to binnell, and patients than to this discussion, for there are a multitude of facts on this subject all over the country; and yet is but just to him to ary, he has aircady performed in many instânces, as wonderful cures, and that are well attested, as some that are recorded of the apostles or monks, for pagan priorits. His witcesses are ministers, judges, physicians, and other intelligent men of his etanding, that have known him for some twenty years, as well as many of the poor and long suffering ones of earth, who are bleesing him for the aweel joys of health restored to the the weak that, if any one of the others are to humont and Galer.

off in or task attack. The task that, if any one of the above classes if ourse is minarchica, are not the others store (the curse is provided in the store is the precision of the sposition of the sposition of the precision of the sposition and others? I no class was by some life principle, or force i Galen, is the ers? If force in one clars was of nature, were not the othern that there is and always he tion of man an angel force man and increasing with matching over the ch or force i If it is tru tion too ? : Would and If a in the t two words r the word, is not accordin above man, i tahing place ways will be as man or an ladge and Ge or angel is.

gifts have been for ages past in tries. I answer Church became immense empire and its leaders dge and But it n ic Chui

HICAGO, MARCH 19. 18 nothing could proper that did not work for the "Detil" as the pople were taught to believ. The honest monks that possess the gift of he di-"Detil" as the pople were taught to believ. The honest monks that possess the gift of he di-sector of the course is a such and pretected in the monasteries. Will the ruin of the Homar Empire the dark ages succeeded. Thus the high from sangle and men was for a long time of the monasteries. Will the ruin of the Homar Empire the dark ages succeeded. Thus the high from sangle and men was for a long time of the such as a constrained of the distance the monasteries. Will be ruin of the Homar Empire the dark ages succeeded. Thus the high from sangle and men was for a long time of the such as the round of the such and the such as the coll from a church, still the dark of the such that would czypic the decid were protestaal church and the Roman Empire the such and uniettered nations of the north of from which ours sprace. The tight were preserved, and glorious names are com-ing more than the the the Roman Empire the such and uniettered nations of the north of from which ours sprace with cools is more there of the port and the such as the dark meast records, such records is more there of the port and the network, we are as an Eoglish and from such and are the theore than the such records is more the solve fact. Christ appears to be a such as blessing from Heaven to man, and as yorth of the solve that is creation, and be song-orm pretervation, is such as every lay such as a such as the solve fact. Christ appears to be a such as the solve fact. Christ appears to be a divide solve the doration of meen and the song-orm fact here doration of meen and the song-ation the solve. The is the solven fact, the the the down fact, is the received, and only upon the such as the solve. The solvent is the solvent is the the the odar. The is the solvent is the solvent is the the odar. The is the solvent is the solvent is the the od

at the facts u speak for t and himself what the facth secan, and what great hissons of wridom we abould learn from them. In all this, I will will, can we not see something of the grand system of agencies by which an INFINTE GOD doeth his will "in the armics of Heaven" and towards this, and, perhaps, an infinite number of other peopled worlds? And also find room for a Larger charity and love twards our fellow man? We may yet learn af-so, as millions now are bolieving, that from misn in this and al? worlds similar to our own, come the agel hosts that mister to man everywhere and rejoice more fully in the pre-sence of God and grow in % isom before Hmi. Progress and de-Imi. Progress and de-great laws of the Unigrow

A. HANNOND. Galesburg, Ill., Feb. 28th, 1870.

SPIRITUALISM. As Taught by the An

BY WASH A. DANSKIN.

Talarra

RESPONDENTS.-P. H. H. asks, a medium? Why have To Co constitutes the power have not? ualism that to converse with spi Do you think by a you can be saved ?

swer to the first of the a long and elaborat neither time or an .. que can only say To be no

ve, and to pe r negative and rec ry to all classes of

elody. is Mrs. Hyzer.

Manually class or For this class or to be necessary a which is rarely dis-media for develestations may orally or phy-this class of T

570.
The Davenport Brothens have extraordinary provers in this direction, and Jave beeh iavi ed to almost every Coart in Europe. In Rush, this shall be explosed manifestations appresent of through the physical manifestation are provided to the physical manifestation and the physical manifestation. A metal specific prome with the distance were and the physical manifestation. A metal specific prome the standard the physical manifestation. At a physical manifestation, and movel to the same stepping room with the physical manifestation. At a physical manifestation, and movel and physical manifestation. At a physical manifestation, and movel and physical manifestation. At a physical manifestation, and physical manifestation. At a physical manifestation, and application and the there on the same should be parely and the standard physical manifestation. At a physical manifestation, and the standard physical manifestation and the standard physical manifestation. At a physical manifestation and the standard physical manifestation and the standard physical manifestation. At a physical manifestation and the standard physical manifestation and the standard physical manifestation and the standard physical manifest

a tope was list correctly, or homesty enough to-state the lacts of the manifest in in ruly to the audience. The gentleman who was first invited to serve on the committee, was as well known and cer-tially as lavorably selected in this community as he whose express ins of distillation distrib-ed the harmony of the meeting. The spirits or invisible powers who produce these wonderful phenomena through the medi-umship of Mr. Read, do net prop se to subject him to the whose of fancies of every one in a promiscuous audience. They have certain con-ditions which, it fairly tested, will be satisfac-tory to the candid investigator. The reason " why sime people have the pow-er to converse with spirits while others have not." is obriously the same that marks the io-dividuality of men and women in ether respects. One man has the power to catch the glowing beauty of the iand-scipe and transfer it to his canves. It espaces through the medium of his art to all who gaze upon his picture. Filled with the inspiration of nature, his whole being be-comes receptive, and all things hold converse with him, unit his sub-life is passed in the resin of the spiritual ideal. Coasci unly or otherwise, he is shally in converse with higher and holler in telligencies.

telligencies. Another, standing by his side, would exclaim, "What a spleadid moire power! I low readly might that bounding warfall be made to turn the wheels of a saw will and how productive would be those majes ic cake, if converted into timber for the ship, sai! This mind, filled with the speculations and de-

timber for the ship-sail This miad, filled with the speculations and de-sires of the material world, is not receptive to influx from the splitted. The one would nece surfly be mediamistic— the other would not. Definence of organization the cause-diff rence of manifestation the re-

the cause on react of the upward; "Those whose aspirations lead them upward; whose souls are reaching out for communion with the higher spheres will almost sorely devel-ope mediumistic powers, if they will observe

ope mediumist's powers, if they will observe proper concilions: We think that by "belief in Spiritualism" we not only can, but must be saved from the blighting influence of bigotry and superst than. If P. H. II. means to sak us, "Will a belief in Spiritua is maxve as from etranal publishment? we answer: Spiritualism repudiates all such un-enlightened concentions of the friend hat by verse were from the are, but must be saved from the ence of bigotry and superst tion, means to sake us, "Will a belief in ive us from etc rnal publishment," Skitualium republishe sil such un-noceptions of the Divine system, the wisdom of God and the imreconciles

and reperfections of man successful perfections of man successful and the second secon during the past week, given a ent chizens with marked resonable to the state of the state by Rooms on this Saturday a Public Sensors will be the deceday and File gs next at the same place. Hyzer on Sunday evening last gave a

brilliant discource blending two subjects chosen by the audiance: "Drath, Hessurrection and the Judgment," and "What are the Evidences that Man Communes with Angels?" All'hough the weather was unfavorable, the Hail-was filled.

THE BIBLE IN PUBLIC SCHOOLS.

THE INBLE IN PUBLIC SCHOOLS. From the 'Cheveland Leider. Your correspondent 'Secer,' in Saturday's eldi in (3th in-st) cecupies nearly two columns endeavoring to show the propriety and justice of a tasing the bible in echools. Not having the time, even if your-could allow me the space to review bis argument at length, will only re-ply to some of the marks. "Senex "says: "Among the various prejects now before the public, excluding the bible from our public echools, in point of importance transks energy but for some extent, is irree, but does not out-rank every other." This, to some extent, is irree, but does not out-ted the direction from what, your correspon-dent in the strength of the most strength an important measure; one of pre-sing necessity; and although its advocates may be few, one-pared with its secturian defender, they are might yin strength, says:

and although its advocates may be few com-pared with its section defenders, they are mighty in strength, and potent in facts and ar-guments. "Sen X" further says: "Influitly has speer, and is still spending, all is efforts in further atterneys to pull down and de-molish the social and religious fibrics creets div-tors." "Your correspondent ind better define what he means by the term, 'Influitly." I will scoept it, how yer, -no doutt as he mean opposition to sectation (Tritt anity and Coological dyma of an meanified boild in the Buble as the Wand of Gol. (1:a.) this m" h abased people (in-fides) that the work over it is present advance-ument in science and civilization, and not to the Buble ar its detender. Again he syst: " All our modern notlons of civil and religions they have been driven from that muck alwast back - the Bible. All our free institutions are based up its heavedly taching." " A greater falsch out was never uitered in the same numbs of works. The real facts in the even and its heavedly taching." " Such a start in this spood as another. When your correspondent furnishes the testimony in support of this declariton. The real facts in the even to act which the buble and its advocates, and not on eco-ant of its presended chains to put and inspire of the Bible and its advocates, and used in the subtly. Or how can help be educated to religion without the Bible." Better never seen levek than to be educated to virtue without books of morality. Or how can help be educated to religion without the Bible." Better never seen levek than to be educated in such kind of morality as the examples set by the principal characters who figure in the holes of the Old Testament. If the New Testament is less execution by set to any is to be also at a book in valify so the translation, but tesches we look in a drive y that carres only is the holes of the Old Testament. If the New Testament is less execution by the translation, but tesches we look in a drive y that carres only is the chared. The Whe is the two levele N e language to all nations, e language to all nations, and this is rature's ample fore us.

the same language to all nctions kundred and tongue a survey in rature's ample volume ever open before us, "The Bibte is, the foundation of all 'our knowledge, either of rillg on or virtue." Will your evr. sy indent be sy kind as to point out a single principle of morality or virtue that was not inculcated many hundred years before the Bibbe was complied or written? "The paritans were strictly moral and im-burd with the Solvit of the Bible?"

the Bible was compiled or written? "The partians were strictly mora-bued with the Spirit of the Bible." Truly said; but it was that kind of pecalar to the Bible, as they were "c bued" with the spirit of its teachin they fiel from persecution, but it was tablish a more intolerent and bloody than what they let in the Oid Word, tory of the Paritans. "deeply imbued were with the charities of the derived deeply manage. True, only to es-despot sm. The hisbued' with the from personal terms of the second se a re and so actions of this b ir h story to the and a disgrace lew England, be face of God's anity it was the as your corresp on the fa

Has fitness to be student as i ful i-leas of d and enligh The Bible ellect

Original Essays.

For the Religio-Philosophical Journal. REMINISCENCE, OR PRE-EXISTENCE OF THE HUMAN SOUL.

derful Manifestations in the itual and Material Healme.

BY ALEXANDER SMYTH.

rery much regret to find that some of our eloquent and talented lecturers have lately decod in their lectures, the subject as stated band of this writcle. However much I ad-the lecturers and reverences the spirits by in they are generally influenced and guided marks ther truth, yet I am constrained I very much regret to find that some of our nost eloquent and takened lecturers have lately ntroduced in their lectures, the subject as stated at the based of this article. However much I ad-nire the lecturers and reverence the spirits by whom they are generally influenced and guided at the search after truth, yet I am constrained to assert that tight labors and eloquence, are ex-sended in endeswring to establish an *idea* which has not a single fact to support it. There are hany ingenious and apparent plausible reasons idduced in support of it. I must confers; but yen they are failaclous, as they are predicated appoin mistaken conceptions of the physical and sprom busits article and perceiving the facts and a sonie of great error, unworthy the notice and in sonig them into an endless metaphysical context. Whence came this idea, and what is it? It can be traced far back in history, to that land of fable and misticism of the applicit misds, and leading them into an endless metaphysical context. Whence came this idea, and what is it? It can be traced far back in history, to that land of fable and misticism of the ancient Egyptians, of many thousands of years ago, which the minds in the principle or soul of man had ever been in existence; that it is filter doctrine sailed the Metempsychosis, by which the minds if the people and land were under the deeptic sway of the principle or soul of man had ever been in existence; that it is filter, that it based through the universe from all eiterality, masing from one giste of existence to another, and at lengt, came undo the postense of many an-imals, corresponding to the character it boro-through the universe from all eiterality, masing rations inforum. Thus it would continue its transform as and after it should leave the hu-man form at death, then it would continue its then from a is and after it should leave the hu-man of the day. The sum of his doctrine when in the human form. Thus its would on-the thus and the strand read. This doc-rine was believed and advoca

young riser of his day. The sum of his doctimest was, that conditions would accurately follow characters in the *after* world. A far this the doc-frine was believed and advocated by many of the ancient and modern philosophera, posts and prisets believed and advocated by many of the same believed and advocated by present times. At length, it has teached the present times, and been incorporated with the late spiritual manifestations under the teachings and infla enco of *Allon Kordue* which he calls Spiri-tism. His fundamental principles are, that soul has always existed, and has noterious many in-cirrations and experiences, before it is incarnat-of in the human form ; that it 'prings with it the experience; it has had its other forms. If labors hard to prove that the special forms. If has been the origone that the special forms. If he has a strain of the train the special forms. If labors hard to prove that the special entry is print body that the soul present strater this life. In this latter, 'tobleve he is successful and truth-ful. Buttrie of an thad presents of this cour-try, goes much farther than Kardas. She ad-mits not to his spitches, but a being the spiter has a spat of yourself. There is no knowledge body would you use the the truth for the soul of the soul that the court is a spine here be over a prophecy of the source of a shore the over the source of the source is a spine form. Mo-sons, you use there is the source of a spine body of a source is a spine strate and over the source of the source is a spine source of the the source is a strater the source of the source of the source is a spine source of the source of the source is a strate and spine of the source of the source is a strate the over source source source is a strate score of the source and the source is a strate score of the source and the source is a strate score of the source of the source is a strate score of the source and the source is the source of the source and the source is the source of the source and the source is the so

as well as forward, and all these singular rem-iniconces are portions of that eternal exist-ence. Thus speaks our lady lecturer or a spirit through her. But as it is acknowledged by most of Spiriualists that the spirits are not all perfect la knowledge and wisdom, and that there is as areat variety of opinions among them on any one subject, as among the inhabitants of this earth, the writer of this article will be gleave to dimeut from all that has been given through our lady-lecturer, as to the pre critence of the oul, as well as the opinions of Allan Karlac. Heades, the envirts attending the Boston circle, through Mrz. Conant, have repeatedly said that, "It is not well to believe all that the spirits may say through the medium. No one is bound to believe more than is consistent with facts known, and is conformily with our reason." All that has been said on this subject, by both Ancients and Moderanik, on the substitution to the the Port, hap a dream, a feeling, a postical fancy, a thought or something they know not what. Mone of these are sofficient to establish a great important truth, which it would be, if that which they differ and believe were true. All the "atthority and "myunents which have been gives in support of this dat, may be sum-med up in one verse from Tennyson the poet. It is this: " "Moreover softents is or seven,"

"Moreover something is or seems, That leaches me with mystic gleans, Like glimpses of forgotten dreams, of something felt, like something he of something done, I know not Such as no language my déplacy."

the lines of Tonnyson are quite expre-tiast has been stid in past and pr in support of the ides of the pre-exis human soul. It is true, that class the the state scinally remem tate the of the .Pyt trs of his hosis. It is again of the characters of his previous lives during his metempsychosis. It is mail that he claimed to recollect his former self, in the person of a herald named Asthulidas. Now, who can prove that Pythagoras ever said any thing of the kind? Or, even if he did say o, who can prove that he spoke the truth? Allowing him to have mid- so, it is not more reasonable to suppose that he was influenced by his vanity or ambi-tion, and uttered what he kites was not the case, in order to support his doctrines before his dis-cipies. Press if he believed it to be the truth, it is more reasonable to suppose that he was the victim of his imagination or influention, that

that it should be true in fact. Any way you may choose to account for it will be better than believing the assertion, as it is constrary to the facts known of neutre, as it also not trary to the facts known of neutre, as it also not trary to the facts known of neutre, as it also not trary to the facts known of neutre, as it also not trary to the facts known of neutre, as it also not trary to the facts known of neutre, as it also not travel to hat has been said, either of the past or present inner, by the learned or unlearned, by man or spirit, in support of the *idse* that, "The soil of that has been said, either human body, as con-ceived and born of parents." In support of what i signed riskence it he human body, as con-reader and would not eater into a metaphys-ical contest, for such would be thresome to the reader and would not either into a metaphys-italey presented before me-seeing t with my mential eye in a conscious wakeful state. At the same time I received certain ments i impre-sone by way of illucidatioo. When I shall have done so, the reader can compare it with whister or he please, reflect and judge for himself in which lies the truth. VISION.

VISION.

VISION, MEDIUM: --Across a dark vaulted chamber, I' saw a multitude of diminuitre bodies of elliptical form, with slender caudal appendages, which seemed endowed with life, and guided by an fa-stinct, if not reason, for they were all moving in once direction without crowding each other or coming into cullision. They were transparent and emitted a magnetic light by which their motions and mysterious journasy could be dis-tincity, see. "What means this mysterious scenet? Spirit friends, give me your light that I may under-stand Surger --Morel what then seet with thy

friends, give me your light that I may under-stand Srms: --Mortal, what thou scent with thy mental eye, is to represent a portion of mul-operm of the human organs. Every ling spect, though not larger than a grain of mustand seed to thy view, is magnified ten thousand lines larger than its natural bulk. Judge then how small it must be, when upon the point of the finest needle, it could find a roomy and solid hasis. -Look how besuit/lally transparent it sit Within that pelledi speck, is a portion of the great ocean of spirit which exists throughout the universe. That speck imperceptible to the naked eye, contains a portion of the great poser of nature, --the Father of all life, all motion, all light and hove, which thou callest God. That is not all. That glitering speck contains a pirit which has all the properties, traits, and powers of its human sire who brought it into existence in its present form. Though in a quiescent state at present, yet it moves onward, attracted by magnetic symmathy. to meet its counterpart. ers the erm or ew cre-nce, ac-

ors of the formule, then, the ers of a new cre-sthon,—a new life and heing will commence, ac-cording to its endowments and desitry, in imita-tion of the Great God, the Father of all apirits. Manners :-- I iracid the foreinest tiny speck of positive life and its fellow travelers along the carnai chamber of the female's receptable, which was illumined by the magnetic light of the uncofficioui explorers. At length, at the up-per part of the chamber, I saw a glittering aphere of golden hue, imbedded in a chrystalline felly rim, fiot greater in bulk than the former. It re-sembled a fairy gem brdred with heads of pearl. It moved, it lived, but neither was per-ceptible to my vision, so diminute was the thing and so gentle its motions. Now the fore-most of the chesting work, but neither was per-ceptible to my vision, so diminute was the sudden spring upon it, it ay overspread. In-mediately its motions ceased, and in a moment more the pellogid envelop sank to the flor, empity and motionless. The spark of life, the spirit of the celestial and to refetial tabters had pased unto the germ of the female orgasm; and ther the two spirits fulfield the first part of this transpired, the rest of the moving sperms ceased their motions, then sank and pased from my view. In wonderwant I gazed, knowing not what to comprehend, then I - exclaimed, "O spirit i what means all this ?" Brintr:---What thou hast seen is the first

not what to comprehend, then I exclaimed, "O Spirit! what means all this?" Srintr:--What thou hast seen is the first process accomplished of mails reproducive ex-stence: the contact and unlon of the positivo and negative spirits, or the combination of the male and female essences. Such is the law of the great power of nature, from which all or-ganizations and consciousness cume through all the kingdoms of the vast creation. That diminuive golden sphere thou dids see, is the female germ, or ows. It contains a living spirit like the other, and emanates from the same sources, yet there is a difference in its na-ture when compared with the sperm. The latter is the quintessence of light, of love and motion, while the former's a spirit life more subdued,-less in force, but has an sflioity for all the ma-terial elements of the universe. Though one is more powerful than the other, yet the less pow-erful is a necessary as the greater. No being or organization or sentient qualities can exist without the combined powers of both to pro-duce it: Now cast up thy gaze, and thou shalt see the second proces in the great scarsen of an-imation. But, I will enlarge the build of these representations so that thy vision may better comprehend their motions and forms.

THE MEDIUM BYEAKS : THE MEDIUM BYEAKS : Now the golden fairy geno or one seems to give evidence of internal commotion,—it heaves, vi-brates and swells, as though guahing with exu-borant life. Suddenly it is enlarged by spirit power, larger and larger it grows, until ten thousand times is natural bulk, it is presented to my view, a grand and curious spectacie! The two human spirils or essences are seen in coaseless counteracting motion, interblended

or essences are seen motion, interblended , they revolved first posite. In form, the lak about an inch in in cease one way and two seemed to ne opposite. o parts of a rances similar which projected and was a refine there were is back groups in the second s ense er co spirite, the ads en-1 d . . with heads or mastery. itsets and a tion, and balf a cycio back aguit. In far none time, revolvin by the contraling for biance to the motion of At length, the force of crease, and the power when, at length, the m dan extra jerk carries i making a omplete rev the stronger is ackno party making to further island rokery motion appring interview. forces, which hore a resem-of a balance these of a watch, of one party seemed to de-er of the other to increase; most powerful, with a sud-se the disk entirely around, now ledged by the weaker ther remissions, a con-

SFIRIT:-Whit thou hast seen is the result which aiways takes place when the two essenc-es of lie of the human parents which, in their marital duties, have been brought into contact, that proceeds the formation of human offspring. The contest between the two is by the instinct of nature. They struggle for the mastery, st for which shall dominate in the forming and ruling; the fotore rfispring. That essence of a spirit which gains the triumph in this contest, wheth-er make or fragels, gives the sex to the future child. If the male essence triumphs, the new being will be a male, and if the franke sessore triumphs, the offering will be a female; that constituting its individuality as unan or woman through life. The other essence which loses the victory, plays a subordinate part through its life the the being. Thus it is that, in every child bora of parents, there are two existing spirits within it, whether the child be male or female. If the child be a male is less finate manner through out the wakeful, daily, conscious existence of the being. Let this be well impressed upon the anise spirit within it, conscious existence of the being. Let this be well mingressed upon the anise. The rombined to sence to resistence of the being. Let this be made and the submission of the other, now second to move a one har monitom whole, nevolved to and the submission of the other, now second to move as one har monitom whole, revolving in one direction, from west to east. On, on it continued torworks, from west to east. On, on the cond to move as one har monitom whole there been torowith the sub-thedeman while light in the background. But shower and alower became the revolutions and at length they ceased then, apprend, light also processo for them, a how they under-no a new processo for the argument.

Include to the second structure of the second structur

bus not work, we set in a property of the set of the se - The two spirits having interiored and lished the mastery of the one, and the tion of the other, now proceed to the the creative proceed. Their natures icity-interblended and highly excled the contest, the most reflect particles pilitant nature, by a certain law of e thrown to the upper surface of their nere they are accumulated and as-nature of another spirit which is sprang, in divine qualities—tt is the rout which objet or concentrated essence of man's nature. sume the nature of another spirit which is much superior to those from which is grang, in its refined divine qualities—it is the out which is the principle or concentrated essence of man's spiritual nature. These three spirits, then, fielding themselves in proper conditions and circumstances, proceed to carry out the ultimate design of the great power of nature in the for-mation of man. Being surrounded by fl sting material atoms, they throw out their life princi-ples among them, which spread and ramify in a wonderfol, yet, systematic manner, when the female principle having an sfinity with all the material atoms, they throw out their the rest town as src required for the various parts. So that, as the spiritual powers in their evolutions develop their natures among the material mass, material encasements are formed around them as they rivceed. Each one forms for 'teelf a habitation, or as it is called a brain, so that there are the brains in the human being, one to each spirit. The male spirit takes the right brain or *hemisphere*, which the soul site an-throned in the brain at the back part of the bead, called the erdedium. The two spirits hold con-nection with the soul, by meansof two telegraph-ic tills, and many sympathe ic ones of an in-finite minateness, so that there is nothing tran-acted blow, without the knowledge, and will or consent of the soul. But, there is nothing tran-nated blow, without by means of two telegraph-ic takes, and many sympather is nother conducts of knowledge, between the male and female spirits, oth the most bacton, as will be ex-plained presently.

of each other plained presently. The three spirits now preceed to create tion, bringing into alluance material at with which they build up the bediting struct that they shall require. The soul is the mu-architer, and the other two act according to will. The soul acts with a will and power responding with the great power of the unit responding to the power of the unit power of the unit responding with the great power of the unit responding to the power of the unit power of the unit respondence of the unit power of the unit power of the unit respondence of the unit power of the unit power of the unit respondence of the unit power of the unit power of the unit respondence of the unit power of th tly. sirits now preceed to creative ac into alliance material atoms, lar s og to his con-con-never servator of the wh sleeps or rests, fn end, or the desite of vides and keeps in of life throughout less in labor, supre-lat in all connect first, th n, the sp tion in the brains, their foture user. martments, curiou pro keeps in continued sector the course outpoot the buman body. It is coas-y, supreme in wisdom, and ever viri-connected with the life of man. At the spinis proper their own loca-brains, with all that is beforing for re mass. They construct/wairoucom-curroux, leftonte, and many contact of a the area table to addeest. .om-onsist-all of ion * partments, ing of hall which deno nas, sages, adaptation ted their te re and economy of space of rits baving constr onformance with their The th First, th e purity and v regerent of the will and spin rebellum, a large r rebellum, a large r ce, or nervous essa ir is called the OM a of the essence e, tapari evon is p

tery, moter foro This reservoir it a long column a great distance Simultaneous From out to essince ing at the en-is, the two r mici es two l which pass d to s point. spirits Simultaneo send out fro their spiritu ing in ward and cross of domici es two ines, esch of oce, which pass down, alant-le distance, when they meet outurn that was sent down they extend in parrallels on mut, along its whole length, ang out from both sides, di-hroughout a wast amount of cach's the soul, the Then branches spring out from both sides, di-verge, and ramify throughout a west amount of-space among the material atoms. Two large branches spring out on the upper part, and two at the lower, extending a grast distance. And these, it various locations, there are various denotes of employ which we may consider supply, wi

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essence spreads, which is necessary to complete the senace syread of man. Ther, as the spiritual molecules of the iam le kind, have an silicity for the stome of the material elements, the process of the human stracture goes on un-ill completed. Now, look, most 1, will show the homes form with all its organs, that theory may set learn to know thyself. MEDUKE:-Then was presented befre my meetal view, a representation of the human hory, lad open from the brains to the lower past of the privis and divested of the bowes, in which all the organs were brught to view. The whole structure scended to indicate a quality of bring conjoined. Commoncing above, i saw two large brains, one on the ight ard the other on the left side of the head, which were called *Greorum*; and there was a smiller one behind all the organs were brught to view. The whole structure scende to indicate a quality of bring conjoined. Commoncing above, i saw two large brains, one on the ight ard the other on the left side of the head, which were called *Greorum*; and there was a smiller one behind called *Cre-belli*, which scemed by its position and connec-ti n to be the umpire between the two otherr. Then, there were two hearts, with 'correspond-ing wives of entance and exit, two pair of lange due right and one left ; a liver and gill on one side, with a splee and paircess to correspond the ther their, two kidneys, one on the input sories and senses, there were two others. Structure placed in corresponding localities or inght and estillence to soly to is mysery. Struct in the side in an individual, why has nature made him with a double set of organs? O spirit 1 erare your ight and estillence to soly to its mysery. Struct is an al ince which the material, consist of two essences, male and femals, and that stheir more werded, more subile and m are powerful spiring from them, which is the soul. To this inter one, the other two lapart this divine any thenselves closer to material to arrys, with which they are declined to set during the cor-ion of th

porcal life of man. There is nothing in God's universe which acts singly and alone, for there are always two spirits or agencies, that act in producing the most mi-nuve and insignificant thing in all creation. Shall man, then, have special laws for this ex-istence t Not If it were so, man would be but a one sided animal. compared to what he is allogy and as that act in producing the nost mi-bar agencies, that act in producing the nost mi-nure and issignificant thing in all creation. Shall mae, then, have special laws for his ex-istence ? No! If it were so, man would be but a one sided asimal, compared to what he is now, She a being could not perpetuate his opecies. The being could not perpetuate his opecies the woods, a maining to form a dual ma-treal being, and one Spiritual individually—the soul. Thus, thou seet that in the protesentation before the, that there are two large brains, the domicil of the two piris, and a smaller brain, the rendence of the soul, and that the body is constructed of two disingt parts, a right and left, each one of which has organs correspond-ing to the other, and as each pair of organs act synchroniously, thou mayst perceive that two agents are required to move them. Let we en-lighten these more on the secret workings of the powers by which man moves and maintains his career of carfuly life and mental action. Thou hast seen how the two secreds, male said female, transmit their influence below, and to all other parts constituting the buman body. There are two streams of their essence com-ting force, and the latter as a tractive or receiv-ting force, but they are not work as a prope-ling force, and the latter as a tractive or receiv-ting force, but they are body and of the human body. The properling force sciences as arm to strike and the other receives the im-pressions of things. The one raise the man's arm to strike and the other receives the im-pression of things, and the streams are posi-tive and negative, the former acting as a prope-ling force, and the latter as a tractive of receiv-tion with the ast other streams are the streams arm to strike and the other receives the im-pression of things. The one raise the man's arm to strike and the other receives the inservent the stream by the received on both side of the man as the same line; and when they arrive as the hous, they constitute what we call our i creation. or his ex-uld be but what he is etuate his of the nervous system, which is agriated aner receiving the impression from the external world. The picture of that impression as received from the outer world, becomes enstamped upon the molecule, and is retained there for future use. The spirit, then, after receiving impressions, gather these ideas or molecules, and assigns to them proper locations in the labyrinths of the brains or store houses. The first two impres-sions of an opposite nature received, constitute what we call consciousness. After the spirit has been amoundied with a variety of idea, and is impres-onstitute he spirit s, and is store board a opposite nature record call consciousness. After the se-supplied with a variety of ideas, and is sort, compare and link them together, constitutes mental action, and this so-in, is called the mind. Now as both in is enabled to receive impressions to the two brains (the brain poshas been sup enabled to a then that co tion within, sides of ma i called the mnc. now a scheme is enabled to receive impressions the same to the two brains (the nullancoally, and each brain postor of ideas to its own peculiar self, enabled to be two minds in the m. Such is the fact. These minds action in regard to the affairs of em to the human conscious being, in a this sarticular, man, owing to cerebrum) at sessing a sto there conseq re of id there consequently must be two minds in the burnan origam. Such is the fact. These minds from the homogeneity of their nature, and their simultaneous action in regard to the affair of the world, seem to the human conscious being, as only one. In this particular, man, owing to the ignorance of his own nature, is greatly mis-taken, for, though there are two minds acting in general simultaneously, yet there are some re-spect and cosmions on which they got differently. Let it be understood that it is the mind of the left brain which is in connection with the right side of the man or woman. The other mind is subordinate to it, though acting almultaneously with it. Each of the minds may have a passing train of thoughts, yet, neither can act, unless the soul gives its consent and assistance. This con-sent of the soul is what we call the will of the be mind, when this is given to the dominant mind the action immediately follow. The two minds, then, can act in unity, or re-gard things of the external world, without hav-ring a knowledge of each other's train of thoughts, and a course of mental action may be going on in one, while the other is reposing ; such as we are of mecious of while dramming, thought we know not that it proceeds form another mind within the. This improves

The two minds, there no the dominant mind the action immediately follows. The two minds, there no the dominant mind the action immediately follows. The two minds, there, can act in unity, or re-gard things of the external world, without hav-ing a knowledge of each other's train of the the the second sec of eristen things as hun nind of the left bra thing of the sou being in connecti-all partaine the knowledge of the exist in the mind we know anythin But the soul being minds, knows all m If the minds, kno If the mind secret action should no h no ba e right, and of ignorant of th our natures our matures. Buch is not our writer, in this life. Propa il the preceding statements we are enabled to see that the mind of the right brain, when not acting in its ordinary manner in unity with the left, is capable of entertaining a strain of thought by itself, without the left mind being conscious of its estimate, and so light glimps wing to the feel as servel But there are certa tions by which the two miles of each other's actions ds get as of each owners a set of each owners a second particular and sinder or to account they easy by entertaining fictitions they easy by entertaining fictitions of the second of tracing them to the true on cases of sickness, or gravest menials of a set of the sympath. The two minds through the sympath these out and itso has to be the sympath that the soul, and it so has the sympath. el as-what a, ine. Th

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ion of the right. Thus glimps things and occurrences are reve ion of the right. Thus glimptes of strange things and occurrences are revealed in a mo-ment of time. The left mind is conscious of them, pertapp, for a moment or more, but the n'st, they have passed into oblivion, leaving no trace behind on the mirror of memory. "Who or what can this be, thus acting and speak-ing within met'" The left mind esys to itself, "I was conscious of seeing things which I know did not come through the ordinary sense. Ab I it must be the soul itself, thus conveying to me glimptes of a previous scitesnee ? It must be so. The soul of man must have had a previous state of conscious existence, prior to that of the human birth." vealed in a mo

b. The soul of man must have had a previous state of conscious existence, prior to that of the humans birth." Revier, having described to you my vision, I will make a few comments, and then leave you to decide on this subject, according to your own wisdom and jadgment. Suppose the in-telligence conveyed by this visou to be true, what becomes of the grand notion of the pre-existence of the human scul ? Independent of what this vison imparts, there is nothing definits known concerning the soul. None say the mind is the soul, and some size error. The believers in pre-existence consider that the mind and the soul, and some size error. The believers in pre-existence consider that the mind and the soul are one and the same thing, which has existed from all eternity, sequiring knowledge and power, which it brings with it when it comes into possession of the human body. Such vague ideas have not the shadow of a fact to rest on, consequently, it cannot be true. If the soul had a prior ex-istence, how comes it that the nature of the new bora off-pring is made up of the traits of character and dispositions of the two parents. We can trace the natural character of every man of woman to their parents direct, or per-isps to their grand parents—for the character of sman is the combined character of his pa-rents—his powers, his proclivities and capacity for learning things, and these metal powers and instincts, after undergoing, creatin modif-cations from our circomstance, we transmit to our chidren, and thus it continues from age to age. If Myart was a great master of the har monies, his knowledge and capacity were re-ceived through his progenitors, and not as our lady lecturer accounts for it by saying that it was acquired through the wanderings of a pre-existing soul. Now acc riding to the knowledge imparted by the vision, maated as for metal sources by

It was actinized through the waterings of a pre-criticity soil. Now acc riding to the knowledge imparted by the vision, mand. his present state is form d by the combination of two essences or spirits, male and female, which every body of maturity and common sense knows to be the case. From these spirits which is com divine portion in which is corapsed of the matt etheralized and divine portions of the spirits, which makes the nearest approach to the celestial, and the least participating of the material. The soul, then, is brought into existence just prior to the corporeal part of max. In fast, it is the sclory or creator, by whom max is brought into ex-istence. No other agent, and no other mode can be shown to have produced this mysteri-out heirs called max. The vision show that there are two minds in man, instead of one as is generally supposed; these minds are in connec-tion with the soulbut are not the soul liself, as is supposed to 'receive' impressions' from the ex-ternal world. That there are two minds is well known to the greater part of physiologists. Dr-Darwin, the suthor of Zomomis, and his de-scendanty word erful cases where these dual minds act and govern the body in which they are colled, and sover and the grane to carb de many wonderful cases. If they can cite many wonderful cases where these dual minds act and govern the body in which they are excled, alterniely; and at the same time the two minds were entirely unknown to each other, or as being in existence. If we search all nature through, we shall find that ev-ery toing is produced and acts from two forces, at least. These forces are the positive and negative cencences whe ch are spirits. All plants and minerials are produced by these pow-ers, but animals which move to and fro, and are incelligent, require a third power, which is a tool.

The intentigent, require a time power, which is a soal. The sun acts as a soul to plants and minerals, and the lowest order of animats. Batt mat, who is the ultimate of God's works, requires a soul, partaking of the nature of that God, in a limit-ed degree. It must be capable of action and vigilence without cessing. It must have a part of the sublime wisdom of the Creator within it, to know how to construct and maintain the hu-man body is health and efficiency. The two minds receive their knowledge through the nerv-ous system, which is of the external world, and limited ; while the knowledge of the soul is of the principles of nature ; and its aspirations are without limit, for all that is great stand good. The knowledge of the one is a light by which we see our way in this world, and the knowl-edge of the other gives us glimpses of the great future by ond ; a state of existence much be-ter than this, where we shall be happy and im-mortal. What is it that moves the involuntary mortal. nerves, double What is it t nerves, the double heart, and all double organs, in ceaseless motion, soul. What is it that keeps const over all the machinery of life in ce tion, while the body and the two resing from their daily isbors 7 It and no other power on earth or could perform the same day, unless great powers of the muless. other powe great poi ry that able to suppose to which the soul is c out it is a gro ed as a cons wiedge, por d somewhen hat it has ex al, having h ways existents to suppose the dividual sou dividual sources wandersources and the second secon re, po ry that man f every kind. I brains, constitu amall brain co derived its exist ing two organs of have two large minds, and one soul, which latter, h latter, de ing of the w the two two spirits. minds are for We med, by recluding sides, which, t blish all that has bee icls, is merely prelimin withdrawn from the said so far in ry. Wi

te many cues on one side has been i s mind could no denrived of m record, where the 10 LL

ad an the reins of governinjuited, water more the individual ser-remain and sendencied the individual ser-remainder of his lits, without any appar-tial defoct. What greater - proof than there he of the duality of man's uffi-have now adduced enough-independent vision-to contribut any rational mind, woul of man came into extenses just pro-cession of the body-that he pro-cession of the body-that is pro-cession of the body-that is of a to aroni men-nind? We dent of the id, that the

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mind is dual, and both are necessary to the cre-ation and preservation of man. If the facts and arguments here addreds are true, then all the ianciul notions of pre existence: must dissolve to nothing, when the light of trut shall shine up-on them, and if there is any one who shall object-to them, it will devolve upon them to give us a greater light, by which we may be enabled to see to the contrary. A few words more and then the author of this article will have done with this mystical sabjee. of presentence. " The elimense of forgotten dreams

then the author of this article will have done with this mystical soly: c. of pre-artisence. "Like glimpses of forgotten dreams or something (i. If the something here Of something (i. If the something here." TENENDON. Tennyson. I have experienced the same, hun-dreds of times, and was much nuzled to under-stand it. But what is it? Nothing more nor less than the mental schon of the right mind, in a moment of excitement when the left mind is in a state of lassitude which flashes its throught upon the soul ; then the latter, parksking of that excitement, gathers them upon the influence of sympathy, reflects them upon the influence of orbin, -tab being my domain of conscious menial action, I in a moment of revery or stupp or anght sight of. In a moment of scious wakefulness, all I swy, vanished, leaving not a trace upon the mirror of my memory, Such Launcieve to be the cause from which dypes the erromeous notion of pre-existence of the soul of man. soul of man.

THE SOCIAL EVIL. en in New York City.

BY THE REV. ALFRED C. HOE. From the (New York) Christian Union

From the (New York) Christian Union. In addition to the general reasons, mentioned in our last number, which are lowering the moral lose of society, there are special tempta-tions in the way of woman. These must be clearly understood, if we would point out the principles which must underlie any successful work of reform. We have given the number of fallen women in New York at 18,000 or 20,000; and the is within the truth. This element of our danger-ous population may be divided into three classes, which are what they are. for very different rea-

which are what they are, for very different rea-

ous population may be divided into three classes, which are what they are, for very different prin-coll as a sum to be dealt with an different prin-coll as a sum of the second different prin-vise the transmitheouse system. Some familiar with the sum of the second different principal to the transmitheouse system. Some familiar with the sum of the second different principal to the transmitheouse system. Some familiar with the sum of the system of the second different with the sum of the system of the second different with the sum of the system of the second different with the sum of the second different with the sum of the system of the second different with the sum of the second different with the sum of the second different with the second different the second different with the second different the second different with the second different different different of New York who live in theoremetry, and half rown chil-dren, and even comparative strangers-are crowded into a living in ab beforem, or even a single apartic.et. In such circumstances there can be none of the decencies of life. Mod-stractive, grive up naturally lito prestitutes. However, bit of the city. Any abomination that earth has thown may be folted blife. Even-brother and sister, father and child. The in un-holy union. There are norther building. The moral purity with men act with graver inter-sity on the more susceptible nature of woman. A woman, who gazes on a spectacle like the like Crook or White Fawn, or who reads a visite frame howed. The woman lower moral summan due to construct the second being the same wrong as a man who has lied, or bergend against her comminder. They submit and the decorrum of the decorrum of society. From this case, summan and has no sense of parity. There is no religions principle in the day of tempstation, and has postered the dim intellignee. These and other influences of fast life are mensioned by the low of the source of the submetri-to is from like motives. They search for support-ing due women are to b

woman has started thus on the overt, down-hill road to ruin, she addom stops short of its bitter end. These two classes are the result of a highly sufficial state of aodely ; and though increasing rapidly in our large cities, are not to be found in large numbers escyhere. The thrie class is by isr the most numerous, and is to be found everywhere. These sere in smoot cass more sinned against than sunning. They have been overcome by sudden tempta-tion, or been deitherstely trapped and adducted. They have been overcome by sudden tempta-tion, or been deitherstely trapped and adduct the idols of their bears very devis. They have been hanted down by utter want. They have been ones dependent upon them, or little cores wailing at home from cold and hunger. I know takes of the way in which these puor ones have been pulled down this should wring tears, it would each, from the very storts. Takes one: In the lower part of the city, in the First Ward, a coll case to the halter bears up to add found for the was absent, and did not receive the passes the way absent, and did not receive the passes the way absent, and did not receive the passes that be excluded and found the place. The family had evidenity even batter days, thongs how in a biget opercy. It was bitter days, thongs how in a biget opercy. It was bitter days, thongs how in a biget opercy. It was bitter days, thongs how in a biget opercy. It was bitter days, thongs how in a biget opercy. It was bitter days, thong the exampts of how and you of the sound and, to get some money. As the mission station, in a dyngs man i why didn's you come as hour ago? There, was how as the foot, "there is the price of my con the foot, "there is the price of my can if"

the second class? The valuable work of Dn Saxoars, to which I', are aiready alluded, shows that only about a juarter of the total number of the fallen stater pon the life deliberately. Nearly a third are inven into it by sont. To this some purport is be testimony of the mistres of one of the most urarious up-town houses of filded vice. From we of the best families of New York, a kind-earled woman, though runned and desured, add he keeper of a house of ill-fane, her hand iwer open to, any new firl who wounds to re-tine, and her information, has been of great hube to firs. all these cases be treated as a kin to those of

tion are, then, the principle to benefit.

RELIGIO-PHILOSOPHICAL JOURNAL

IFERS'ABOUT WOMEN. From the Wom m's Adv

Rend the Work of the leading Demo cratic paper of New Orleans. Mrs. Eman Malloy is editor of a Democratic pa-per in South Bend, Indiana The legislature of lowa, Kanasa, and Wiscon-an, have each elected a woman 'as engrossing elerk. The Miscolar engineering of the second second second Mrs. Ennum Legislature on Wedneaday, elected Miss Neillo Haymond of St. Louis, myrossing clerk. Mrs Martha West has been appointed a Justice of the Fease by the acling Governor of Wyroning. The lightest office in the order of Good Tem-gent of the fease by the acling Governor of Wyroning. The lightest office in the order of Good Tem-gent of the fease by the acling Governor of Wyroning. The lightest office in the order of Good Tem-gent of the fease of the second second second bis Louis Mostouri, is allowed by Miss Julia Drew, of Bis Louis Missouri, is allow York Thianse, protest against woman's rights as carrietly as some slaves used to protest agaloat, should this be iregalized, would it not materially reduce the number of male votes? Louis are allowing the negative uses for protest agaloat, should this be iregalized, would it not materially reduce the number of male votes? Louis are allowing the negative my elarkas formerly declared that they loved alavery and hated abolitoinsts.

slavery and baied abolitionists. Busan B. Anthony asys, "the women have had a surfick of men for the past six thousand years." And yet Susan has about as little cause to com-pisin of such surfeit, as any other woman on the cominent.

continent. The Pitsburgh Advocate reports two cases in which hadles were refused certificates of member-able by a United Pressiverian church sension, be-cause they song hym is and had knelt at a "mourners bench."

"mourners bench." Six buid-cel women of Wyoming Territory have petilloned President Grant for the removal of the secretary of that territory, Gen. E. J., Lee, former-ly of Guilford, for intemperance and immorality: The Catholic, having stated that no Catholic wo-man was a supporter of "woman's richts." a lady writer form Dietroit that he is a good Catholic, and yet defends the movement of woman's suffrage. and yet defends the movement of woman's suffrage. Miss Adelaide Phillips sent her siter Matilda to Europe, last year, and the latter is now situry sig under the direction of Signor Garcia, in London. A correspondent writes that Miss Matilda has made wonderful progress, and promises to sitial great canience in the lyric world. Gov. Baidwin of Wisconein has appointed. Miss Julia Coffinherrya notary public in and for Kent County, and she has given her bond, taken the of finile oath, and entered upon the discharge of her duties.

Rhe has since received from the Governor the ap-nointment of complexioner of deeds. pointment of commissioner of deeds. The question whether women small be allowed to pray in public, is discussively of the pred-tion of the prediction of the prediction of the pred-tion of the prediction of the prediction of the pre-libre, that his experience authorizes him to say that there are more brethren, propositionally, than sisters whose. Inargunge in public workship is mal-spropos, and not to edification.

Miss EMMA WEIM ON THE dESTION OF THE NUCE. Miss Emma Webb is whiching golden opin-ions from the preis in California, on account of the war she is waging against "masculine women and feminine men," The following is a quotation from one of her lecture-j is taken from a San Prancisco paper: Women's Differ is qualter, and her whole or-ganization is finer that he is to depend on the stronger creature, fitted to endure the shocks of life. Denomherey does not imply yironay, else the mather may be abo a tyrant over her depen-dent children. There is far less of the swo-filed tyrangvol man than is reported, to be reduced with other is the strong would gepend upon her beauty and graces to persualle, instead of appealing to the sologic-hammer arguments of ter-bool.

appending to the stellar beamer arguments of the strong minded, or rather strong longed sus-ter tool. The strong longed sus-ter book in any be the greatest of autocrass if the will size he used for ity make her auto-crat of the beart, and its heart leads the brain captive ; affection is a laws) bound not thank her for crevaling how they are monaged when hery the week rather would be been to be the strong and the strong strong strong strong strong strong perings the genlur they are monaged when hery for crevaling how they are monaged when hery that size has ber humor most when also obeys. A single sweet rather would not thank her for crevaling how they are monaged when hery that size has ber humor most when also obeys. A single sweet rather would not the strong strong also are any where—even with a body of keyls lators—than sthousand blue stockings. A sift as period of every poet, ascent and moders. One of Ariscole's comedies as litizes a woman movement, not by inturnels or inference, but in a law, convention going mate. Other poets were cited ho support of the same position. The system stokes also here would be to be also do the signer was of also be to be prevention and the here to rothind man as the heat—to man is given wiselow, to woman a prace—en its o give abandon the spheres for which they are fitted. May without woman to love, is without here, and woman must be able to inspire low in man. Allow and Suskespear were quoted to show the necesary attributes of woman. The self-mon is thous and stoke and the solar do show the necesary attributes of woman surface and the size of the strong bases of soma, and that any obten the prevend sizes of anon, and that any obten the solar mas given them to wreld an influence over man.

m and Medical B We

Caroline H. Dal', in a letter to the Woman' Journal, recalls the following interesting histori cal facts :

dwife of Cather-

cal facts: "Mad.me Franco'se, the midwife of Cather-ine de Midici, lectured shiy to students of both scree James Guillemeau was a French surgeon of emineoce, who ol dl at 613; but no obstetri-cal observations which gave value to bis looker watter which gave value to bis looker watter and the second state of the second fluence which she used at every court in Europe, and Boally at the court of Rome, that the wolld owed the use of Peruvian bark, and consequen-ly of quantae. Its early mame, Jesuit's bark, showed one she of the process. See "Annelasi's Cetticis Peruvians, Sen Chium Defensis." Gra-os, 1661.

Corticus Peruviana, Sen Chium Defensia" Gra-oa, 1661. Maiame Briton patented a system of artificial nouri-imment for infants in use in France as hate so 1880. At the sgd or twenty-four, and in tose year 1736, Elizabeth Blackwell, or London, pub-lished a work on medical bottay. It was in three volumes follo, well illustrated, and was the first of its kind in any o-untry. Madame Du-coudray, born in Paris, 1712, was toe first lect-urer who used a noukin, which abe hered! In vepted and perfected. Physicians periot is ig-moring this fact, although it was publicly approv-ed by the Frauch Accusuty of Durgeoa, Dec. 1, 1738. Morandi, born in Bologna in 1716 and Pdt.

ed by the French Actourny of Surgeous, act at 1758. Morandi, born in Bologua in 1716, and Béher-on, born in Paris in 1730, invented and perfect d the use of wax preparit ins to represent dis-cases. Beheron's colocition was purchased by Catherina II. of Russia and went to Si. Peters-burg. Hunter acknowledged his obligations to her. Morandi s collection at Bologua was via. ed and purchased by Joseph II. She was Pro-lessor of Anatomy at the University: Lady

Mary Wortley M intigate introduced inoculation it to Earspecia 1721 and the intolegatic observa-tion of a farmer's with led D. Johner to his ex-periments with weekas matter.⁹⁹

Ir. Gough on the Woman Questi

Mr. Gough on the Woman Question. In common with other j surals (but, as it approximate the basis of meetric reports) we have been entertaining the tick that Mr. John B Gough pau publicly ecoresect hins it agains; womans ecitranchisement. But Mr. Gough personally assures us, in the most downright terms, that such an imp tailout on his good sense and accorrous nature is wholly unders reved. He beleves in giving to woman all the civiliant Jalical rights possessed by mea. M server, he feels indigmant at the low ways paid to female teachers, m comparison with the double and same times trible biller ways paid to female teachers, m comparison with the double and same times trible biller ways paid to female teachers, m comparison with the double and same times trible biller ways paid to female teachers, m comparison with the double and same times trible biller ways paid to female teachers, m comparison with the double and same times trible biller ways paid to female teachers, and constrained a sub-feedelmers and sage the double and same to see women's opportunities for earning and her suffrage queston (a r port which we are sorry we had the least samety in seco. ding you the suffrage queston (a r port which we form the fact that he fell valid on to make form the fact that he fell valid on to make some critics was been be extraving and the standard field of the reform he fact that he fell valid on to make found as the standard field of the reform her fact, and the standard field of the reform her fact, the good as the standard field of the reform her fact, the specific tributions and good the standard of double teachers, but her teacher to be under the standard field of the reform her fact that her fell valid. The research we had the least the temperator question to the the teacher of the standard of the reform her fact that her fell valid and the standard ther standard the st

Horrible Treatment of Women in China Line (1997) and the work of Hores. Herrible Treatment of Women in China Line (1997) and (1998) and and (1998)

freatment of Woman in Former Times and Now.

Big Now. IV CrantLES A. OHIMMER. From the subdivision of the Ryman Empire to the fourteenth or fiftcenth century, woman spent most of their lime alone, almost entirely strangers to line jysy of social life; they seldom went abroad but to be spectators of such diver-sions and anorements as the inabilitons of the times crantenanced. Francis I, was the first who intraduced women on public days at court —before his time nothing was to be seen in any of the courts of Larone, graybearded politicinas, plotting the destruction of the rights and liber-ity of annihied, and warriors deal in complete armor, result to the store sectory any crass-cated by extended women build down and In the thirteent and secredly any considered as haddhed. The use of himme was not y known; —the most delevate of the fair wore only woolen gamenin. In Paris they also must three times a wets. The better acrt of citzens used solitates of

garme week Tb

-ine most delicate of thermat wote only woolen garonent. In Paris they ate meat three times a work. The better sort of citizens used solinters of wood and rags dipped in oil for candles, which in those days were rarely to be met with. Wise was analy to be had at the spotheraries' abops, where it was sold as a couldal, atd to ride in a two wheeled car along the dirty, rugged stretts was teckond a graudeur of to envishe a nature that Philip the Fair prohibited the wives of cit-zens from ecologying it. In the time of Heary VIII, of Eogland, the peers of the resim farried their wives behind them on horseback when they went to London, and in the same maner took them back to their, country fasta, with boods of wared linen over. their heads, and wrapped in maniles of cloth, to secure them tom the cold. The treatment of the women of the humbler classes would scarcely be believed by those who rightfoly acknowledge woman's equality. They tonde of creation " paid them on-third as much as the "noole males" received. This appears shocking, even though the time was the fideenth country to the ta belies our civilization, women now have their rights! They have a right to be encared to keen ac-

males" received. cking, even though the time century; but let us bless our now have their rights!

This sp was the f civilization. They ha counts for spective dut racy than the day pictor alon, would not have the two soles out alon, would not have their rights? by have a right to the engaged to keep ac-is for our merchanis and perform their re-re duties with as much, often more, accu-han their brother cierks, and when Satur-ight couples round they have the giorious by know that they will receive nearly hall

loons. A tew short years ago, the humanitarian held up his hands in horror at the bundage under which the African groaned: it was then unpop-ular to sitvosate his freedom i, out at hergit puo-lic scutiment was aroused, the chains of alavery were subped asthder, and the black man was made fire. To day it is nearly as unpopular to demonst the rights of a s; but in a fe

The same proportionale rate as the male; her in-fluer c-will have no great an effect upon the questions which may actuate the country ar that of the other rest, and until this time comes, we descree not the name of a free and just peo-ple.-The Liberal. HOW AND WHY 3

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mind is dual, and both are necessary to the cre-ation and preservation of man. If the facts and arguments here addreds are true, then all the ianciul notions of pre existence: must dissolve to nothing, when the light of trut shall shine up-on them, and if there is any one who shall object-to them, it will devolve upon them to give us a greater light, by which we may be enabled to see to the contrary. A few words more and then the author of this article will have done with this mystical sabjee. of presentence. " The elimense of forgotten dreams

then the author of this article will have done with this mystical soly: c. of pre-artisence. "Like glimpses of forgotten dreams or something (i. If the something here Of something (i. If the something here." TENENDON. Tennyson. I have experienced the same, hun-dreds of times, and was much nuzled to under-stand it. But what is it? Nothing more nor less than the mental schon of the right mind, in a moment of excitement when the left mind is in a state of lassitude which flashes its throught upon the soul ; then the latter, parksking of that excitement, gathers them upon the influence of sympathy, reflects them upon the influence of orbin, -tab being my domain of conscious menial action, I in a moment of revery or stupp or anght sight of. In a moment of scious wakefulness, all I swy, vanished, leaving not a trace upon the mirror of my memory, Such Launcieve to be the cause from which dypes the erromeous notion of pre-existence of the soul of man. soul of man.

THE SOCIAL EVIL. en in New York City.

BY THE REV. ALFRED C. HOE. From the (New York) Christian Union

From the (New York) Christian Union. In addition to the general reasons, mentioned in our last number, which are lowering the moral lose of society, there are special tempta-tions in the way of woman. These must be clearly understood, if we would point out the principles which must underlie any successful work of reform. We have given the number of fallen women in New York at 18,000 or 20,000; and the is within the truth. This element of our danger-ous population may be divided into three classes, which are what they are. for very different rea-

which are what they are, for very different rea-

ous population may be divided into three classes, which are what they are, for very different prin-coll as a sum to be dealt with an different prin-coll as a sum of the second different prin-vise the transmitheouse system. Some familiar with the sum of the second different prin-vise the transmitheouse system. Some familiar with the sum of the second different prin-vise the sum of the second different prin-wise the sum of the second different prin-with the sum of the second different prin-wise the sum of the second different prin-wise the sum of the second different prin-tice second different the sum of the second different with the sum of the second different principle different the second different principle different principle different principle different different principle different the second different different different different for system of the second different different different for system of the second different different different for system and the second different different different for second different second different differe

woman has started thus on the overt, down-hill road to ruin, she addom stops short of its bitter end. These two classes are the result of a highly sufficial state of aodely ; and though increasing rapidly in our large cities, are not to be found in large numbers escyhere. The thrie class is by isr the most numerous, and is to be found everywhere. These sere in smoot cass more sinned against than sunning. They have been overcome by sudden tempta-tion, or been deitherstely trapped and adducted. They have been overcome by sudden tempta-tion, or been deitherstely trapped and adduct the idols of their bears very devis. They have been hanted down by utter want. They have been ones dependent upon them, or little cores wailing at home from cold and hunger. I know takes of the way in which these puor ones have been pulled down this should wring tears, it would each, from the very storts. Takes one: In the lower part of the city, in the First Ward, a coll case to the halter bears up to add found for the was absent, and did not receive the passes the way absent, and did not receive the passes the way absent, and did not receive the passes that be excluded and found the place. The family had evidenity even batter days, thongs how in a biget opercy. It was bitter days, thongs how in a biget opercy. It was bitter days, thongs how in a biget opercy. It was bitter days, thongs how in a biget opercy. It was bitter days, thongs how in a biget opercy. It was bitter days, thong the exampts of how and you of the sound and, to get some money. As the mission station, in a dyngs man i why didn's you come as hour ago? There, was how as the foot, "there is the price of my con the foot, "there is the price of my can if"

the second class? The valuable work of Dn Saxoars, to which I', are aiready alluded, shows that only about a juarter of the total number of the fallen stater pon the life deliberately. Nearly a third are inven into it by sont. To this some purport is be testimony of the mistres of one of the most urarious up-town houses of filded vice. From we of the best families of New York, a kind-earled woman, though runned and desured, add he keeper of a house of ill-fane, her hand iwer open to, any new firl who wounds to re-tine, and her information, has been of great hube to firs. all these cases be treated as a kin to those of

tion are, then, the principle to benefit.

RELIGIO-PHILOSOPHICAL JOURNAL

IFERS'ABOUT WOMEN. From the Wom m's Adv

Rend the Work of the leading Demo cratic paper of New Orleans. Mrs. Eman Malloy is editor of a Democratic pa-per in South Bend, Indiana The legislature of lowa, Kanasa, and Wiscon-an, have each elected a woman 'as engrossing elerk. The Miscolar engineering of the second second second Mrs. Ennum Legislature on Wedneaday, elected Miss Neillo Haymond of St. Louis, myrossing clerk. Mrs Martha West has been appointed a Justice of the Fease by the acling Governor of Wyroning. The lightest office in the order of Good Tem-gent of the fease by the acling Governor of Wyroning. The lightest office in the order of Good Tem-gent of the fease by the acling Governor of Wyroning. The lightest office in the order of Good Tem-gent of the fease of the second second second bis Louis Mostouri, is allowed by Miss Julia Drew, of Bis Louis Missouri, is allow York Thianse, protest against woman's rights as carrietly as some slaves used to protest agaloat, should this be iregalized, would it not materially reduce the number of male votes? Louis are allowing the negative uses for protest agaloat, should this be iregalized, would it not materially reduce the number of male votes? Louis are allowing the negative my elarkas formerly declared that they loved alavery and hated abolitoinsts.

slavery and baied abolitionists. Busan B. Anthony asys, "the women have had a surfick of men for the past six thousand years." And yet Susan has about as little cause to com-pisin of such surfeit, as any other woman on the cominent.

continent. The Pitsburgh Advocate reports two cases in which hadles were refused certificates of member-able by a United Pressiverian church sension, be-cause they song hym is and had knelt at a "mourners bench."

"mourners bench." Six buid-cel women of Wyoming Territory have petilloned President Grant for the removal of the secretary of that territory, Gen. E. J., Lee, former-ly of Guilford, for intemperance and immorality: The Catholic, having stated that no Catholic wo-man was a supporter of "woman's richts." a lady writer form Dietroit that he is a good Catholic, and yet defends the movement of woman's suffrage. and yet defends the movement of woman's suffrage. Miss Adelaide Phillips sent her siter Matilda to Europe, last year, and the latter is now situry sig under the direction of Signor Garcia, in London. A correspondent writes that Miss Matilda has made wonderful progress, and promises to sitial great canience in the lyric world. Gov. Baidwin of Wisconein has appointed. Miss Julia Coffinherrya notary public in and for Kent County, and she has given her bond, taken the of finile oath, and entered upon the discharge of her duties.

Rhe has since received from the Governor the ap-nointment of complexioner of deeds. pointment of commissioner of deeds. The question whether women small be allowed to pray in public, is discussively of the pred-tion of the prediction of the prediction of the pred-tion of the prediction of the prediction of the pre-libre, that his experience authorizes him to say that there are more brethren, propositionally, than sisters whose. Inargunge in public workship is mal-spropos, and not to edification.

Miss EMMA WEIM ON THE dESTION OF THE NUCE. Miss Emma Webb is whiching golden opin-ions from the preis in California, on account of the war she is waging against "masculine women and feminine men," The following is a quotation from one of her lecture-j is taken from a San Prancisco paper: Women's Differ is qualter, and her whole or-ganization is finer that he is to depend on the stronger creature, fitted to endure the shocks of life. Denomherey does not imply yironay, else the mather may be abo a tyrant over her depen-dent children. There is far less of the swo-filed tyrangvol man than is reported, to be reduced with other is the strong would gepend upon her beauty and graces to persualle, instead of appealing to the sologic-hammer arguments of ter-bool.

appending to the stellar beamer arguments of the strong minded, or rather strong longed sus-ter tool. The strong longed sus-ter book in any be the greatest of autocrass if the will size he used for ity make her auto-crat of the beart, and its heart leads the brain captive ; affection is a laws) bound not thank her for crevaling how they are monaged when hery the week rather would be been to be the strong and the strong strong strong strong strong strong perings the genlur they are monaged when hery for crevaling how they are monaged when hery that size has ber humor most when also obeys. A single sweet rather would not thank her for crevaling how they are monaged when hery that size has ber humor most when also obeys. A single sweet rather would not the strong strong also are any where—even with a body of keyls lators—than sthousand blue stockings. A sift as period of every poet, ascent and moders. One of Ariscole's comedies as litizes a woman movement, not by inturnels or inference, but in a law, convention going mate. Other poets were cited ho support of the same position. The system stokes also here would be to be also do the signer was of also be to be prevention and the here to rothind man as the heat—to man is given wiselow, to woman a prace—en its o give abandon the spheres for which they are fitted. May without woman to love, is without here, and woman must be able to inspire low in man. Allow and Suskespear were quoted to show the necesary attributes of woman. The self-mon is thous and stoke and the solar do show the necesary attributes of woman surface and the size of the strong bases of soma, and that any obten the prevend sizes of anon, and that any obten the solar mas given them to wreld an influence over man.

m and Medical B We

Caroline H. Dal', in a letter to the Woman' Journal, recalls the following interesting histori cal facts :

dwife of Cather-

cal facts: "Mad.me Franco'se, the midwife of Cather-ine de Midici, lectured shiy to students of both scree James Guillemeau was a French surgeon of emineoce, who ol dl at 613; but no obstetri-cal observations which gave value to bis looker watter which gave value to bis looker watter and the second state of the second fluence which she used at every court in Europe, and Boally at the court of Rome, that the wolld owed the use of Peruvian bark, and consequen-ly of quantae. Its early mame, Jesuit's bark, showed one she of the process. See "Annelasi's Cetticis Peruvians, Sen Chium Defensis." Gra-os, 1661.

Corticus Peruviana, Sen Chium Defensia" Gra-oa, 1661. Maiame Briton patented a system of artificial nouri-imment for infants in use in France as hate so 1880. At the sgd or twenty-four, and in tose year 1736, Elizabeth Blackwell, or London, pub-lished a work on medical bottay. It was in three volumes follo, well illustrated, and was the first of its kind in any o-untry. Madame Du-coudray, born in Paris, 1712, was toe first lect-urer who used a noukin, which abe hered! In vepted and perfected. Physicians periot is ig-moring this fact, although it was publicly approv-ed by the Frauch Accusuty of Durgeoa, Dec. 1, 1738. Morandi, born in Bologna in 1716 and Pdt.

ed by the French Actourny of Surgeous, act at 1758. Morandi, born in Bologua in 1716, and Béher-on, born in Paris in 1730, invented and perfect d the use of wax preparit ins to represent dis-cases. Beheron's colocition was purchased by Catherina II. of Russia and went to Si. Peters-burg. Hunter acknowledged his obligations to her. Morandi s collection at Bologua was via. ed and purchased by Joseph II. She was Pro-lessor of Anatomy at the University: Lady

Mary Wortley M intigate introduced inoculation it to Earspecia 1721 and the intolegatic observa-tion of a farmer's with led D. Johner to his ex-periments with weekas matter.⁹⁹

Ir. Gough on the Woman Questi

Mr. Gough on the Woman Question. In common with other j surals (but, as it approximate the basis of meetric reports) we have been entertaining the tick that Mr. John B Gough pau publicly ecoresect hins it agains; womans ecitranchisement. But Mr. Gough personally assures us, in the most downright terms, that such an imp tailout on his good sense and accorrous nature is wholly unders reved. He beleves in giving to woman all the civiliant Jalical rights possessed by mea. M server, he feels indigmant at the low ways paid to female teachers, m comparison with the double and same times trible biller ways paid to female teachers, m comparison with the double and same times trible biller ways paid to female teachers, m comparison with the double and same times trible biller ways paid to female teachers, m comparison with the double and same times trible biller ways paid to female teachers, m comparison with the double and same times trible biller ways paid to female teachers, and constrained a sub-feedelmers and sage the double and same to see women's opportunities for earning and her suffrage queston (a r port which we are sorry we had the least samety in seco. ding you the suffrage queston (a r port which we form the fact that he fell valid on to make form the fact that he fell valid on to make some critics was been be extraving and the standard field of the reform he fact that he fell valid on to make found as the standard field of the reform her fact, and the standard field of the reform her fact, the good as the standard field of the reform her fact, the specific tributions and good the standard of double teachers, but her teacher to be under the standard field of the reform her fact that her fell valid. The research we had the least the temperator question to the the teacher of the standard of the reform her fact that her fell valid and the standard ther standard the st

Horrible Treatment of Women in China Line (1997) and the work of Hores. Herrible Treatment of Women in China Line (1997) and (1998) and and (1998)

freatment of Woman in Former Times and Now.

Big Now. IV CrantLES A. OHIMMER. From the subdivision of the Ryman Empire to the fourteenth or fiftcenth century, woman spent most of their lime alone, almost entirely strangers to line jysy of social life; they seldom went abroad but to be spectators of such diver-sions and anorements as the inabilitons of the times crantenanced. Francis I, was the first who intraduced women on public days at court —before his time nothing was to be seen in any of the courts of Larone, graybearded politicinas, plotting the destruction of the rights and liber-ity of annihied, and warriors deal in complete armor, result to the store sectory any crass-cated by extended women build down and In the thirteent and secredly any considered as haddhed. The use of himme was not y known; —the most delevate of the fair wore only woolen gamenin. In Paris they also must three times a wets. The better acrt of citzens used solitates of

garme week Tb

-ine most delicate of thermat wote only woolen garonent. In Paris they ate meat three times a work. The better sort of citizens used solinters of wood and rags dipped in oil for candles, which in those days were rarely to be met with. Wise was analy to be had at the spotheraries' abops, where it was sold as a couldal, atd to ride in a two wheeled car along the dirty, rugged stretts was teckond a graudeur of to envishe a nature that Philip the Fair prohibited the wives of cit-zens from ecologying it. In the time of Heary VIII, of Eogland, the peers of the resim farried their wives behind them on horseback when they went to London, and in the same maner took them back to their, country fasta, with boods of wared linen over. their heads, and wrapped in maniles of cloth, to secure them tom the cold. The treatment of the women of the humbler classes would scarcely be believed by those who rightfoly acknowledge woman's equality. They tonde of creation " paid them on-third as much as the "noole males" received. This appears shocking, even though the time was the fideenth country to the ta belies our civilization, women now have their rights! They have a right to be encared to keen ac-

males" received. cking, even though the time century; but let us bless our now have their rights!

This sp was the f civilization. They ha counts for spective dut racy than the day pictor alon, would not have the two soles out alon, would not have their rights? by have a right to the engaged to keep ac-is for our merchanis and perform their re-re duties with as much, often more, accu-han their brother cierks, and when Satur-ight couples round they have the giorious by know that they will receive nearly hall

loons. A tew short years ago, the humanitarian held up his hands in horror at the bundage under which the African groaned: it was then unpop-ular to sitvosate his freedom i, out at hergit puo-lic scutiment was aroused, the chains of alavery were subped asthder, and the black man was made fire. To day it is nearly as unpopular to demonst the rights of supers; but in a fe

The same proportionale rate as the male; her in-fluer c-will have as great an effect upon the questions which may actuate the country ar that of the other rest, and until this time comes, we descree not the name of a free and just peo-ple.-The Liberal. HOW AND WHY 3

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idosophy of Inspiration and how Dev nal Magnetism, and Etherial Magn For five successive numbers of the JOURNAL, re have traced the history and development

we have traced the history and dvelopment of Jews 'unesuthing some grand truths, and at the same time teaching a lesson that will be of some benefit to the world. At the present time, we find too little of the practical lessons of life in. these philosophical disqu'sitlozs which the inquiring mind is ever cecking tor. In the narra-tion of events this far, and in the incultuation of the truths therewith connected, we have endeay? ored to not only show the close relationship ex-isting between the murdane and supermun-dant spheres, but at the harme timedo send a gleam si subshine into the human' rout from that Supernal Sun of truth, whose bears are as free and pure as the water from the orystal fount. In our writings, the practical lessons of at. In our writings, the practical leasons of will be taught in a manuer, that all can un lers'and. A high toned morality will ever listinguish those ideas that flow on the stream of napiration from the Summer-land to us. On that ry cord, strong yet delicate, are strung the cest ideas of the wise sages of the Spirit siltery cord, strong yet delicate, are strung the choicest ideas of the wise sages of the Spirit World, and whenever they can connect it with a human mind on earth, they do so, and their ideas naturally drong upon it like the pa toing rain drops from the murky cloud. Inspiration is the grand connecting link between the mun-dans and supermundance sphere, and through the instrumentality of that, the world has been enabled to progress and improve in all things.— Between all things in the material world, there is a connecting link, so potent in its action that a blow with a hammer will cause, as it were, the whole universe of God to vibrate. The connection between mind and mind is no less intimate and grand, and the result of the coatinnal working thereof, is eminently well-calculated to improve the whole human family. In the development of Jesus, we find a beau-tiful current of inspiration flowing through his nature, bearing upon it the rips frings from the Spirit World, and it was through he in-strumentality of this inspira'ion that he exhib-ited so muck haswhidege, and was enabled to meet the inquiries of the Dectors in the Tem-ole. This inspiration flowed through his

d so much knowledge, and was enabled to eet the inquiries of the Doctors in the Tem-e. This inspiration flowed, through his or-niasm without meeting any obstruction, and e choicest tressures from the Spirit World ere transmitted to the children of earth, bear-gupon them the bright poilsh that distin-land them in the Supernal Spheres. In his abryotic condition, his development was com-seed, and that current of inspiration estab-hed, thas enabled him to give utterance to ch divine traths. As we raid in a previous tide, there was a curcle of spirits that had a embayotic mind in charge, and who main-through the instrumentality of "visions made the sensitive mind of the mother, gave a pency in his nature. While these beautive mind of the m on see monuture mitrat of the mother, gave a pe-culiar tendency is his nature. While these beau-tiful visions acted an important pait in his de-velopment, they were not the most important-action on the part of the circle of splrits who had him in charge. Now here is another grand truth. The human brain is a piculiar part of the system, and through the instrumentality of that, those glittering years of knowledge from the Spirit World have tynamitted. Within this beam is the ispiritual brains, as it were, an energy se glittering yours of knowledge from the trit World hre transmitted. Within this in is the spiritual brain, as it were, an exact interpart of it, and it is the spiritual brain

RELIGIC

The circle of spirits who had Christ in charge worked systematically and in accordance with the laws of nature, and their first effort was to lay the foundation for a perfect connection between their minds and bis, atd in order to do that, they were compelled to commence their work while he existed in the gorm, for them it is com-particular acts matter to charge the condition

while he existed in the gorm, for then is is com paratively are easy matter to change the condition of the brain or any other part of the system. Dur-ring has embryotic growth,—at certain hours of the day, the brain of the gystem. Dur-the infinence of spitchal magnetizes. Now here is a grand truth, which philosophers in the past have failed to recognize. They have failed to understand the grand work which <u>the Spit-</u> it. World have been enabled to accom-plish, and consequently have advanced ideas that have no foundation in fact. The hu-man system is impregnated with animal mag-netium—no better, name could be given it. The dense cloud. Now when a spirit cloue is devel-oping a medium, acting on the brain, they dis-place this animal mugnetism. With spiriton-time spiriton in one sense, it looks therein like a dense cloud. Now when a spirit cloue is devel-oping a medium, acting on the brain, they dis-place this animal mugnetism. With spiriton-time and the result is that the mind can cle condition, his brain was depleted of its ariant magnetism, and thoroughly charged with spiritual imguetism, and is ao doing they prepared him for that beautiful current of in-spiration which ever afterward characterized him. Inspiration is spiritual medium. Animal_imignetism is no gross that the beautiful current of in-spiration expiritual medium. Animal_imignetism in the current dow through it. The reader will uderstand our position. Here is a truth all the lourned hik brown which is equivalent there to) of the brain, and you induce a sound mag-nit of elsep. Displace the snimal magnetism of the arm and it beformes paralyzed, and can be amputated without inflicting pain. It is not, then, charging a perion with magnetism of the same anglite condition, or furnishes a supply requisite for the organs of the body to mean in a magnetic sleep, but rendering the same negative condition, a subject," actually extracts it from the system. or ren-ders the same negative, and when "he thorws it of," be furnishes an additional su

izing it, on account of its wonderful clearness, and the exceeding readiness with which the current of inepiration can be transmitted through it. The truthfulness of our position will more fully sepser in forth coming articles. This grand operation of displacing the sal-mal magnetism, (we mean in all cases rendering it negative, which in one sense is equivalent thereto) of the brin, is not an easy matter, ard in many presense can ever be accomplished. In

it negative, which in one serve is convision thereto) of the brin, is not an easy matter, and in many persons can never be secomplished, and proportion to its displacement, will the person be subject to aprit is livences. Indeed, the bran can be an fully charged with otherial magnetism, under certain circum-stances, that the current of inspiration flowing through it will sound to the subject like a person speaking in the distant part of the room, and he is alpear to listen, while the words are con-tinually dropped upon the mind. How grand is this theme. There is a grandeur in all things. How little the world understands this process of development. Within it is a vein of philosophy that sparkles beautifully, and that points heav-enward for its origin. In future numbers of the Journat, we will tell you, perhapp, how to in-duce the magnetic skep, and many other re-markable things connected with the human mind, of great value to all. The our history of the development of Jeaus, which has been important jesson-just that which has been important jesson just of jift. The tapization we highly prize, and has being given yair is the root in these unitly, or to impart an important less in of life. This tapization we highly prize, and has being spintent dy six year's sitention to i these limits that spirits pointed out to us, and which we have implicitly followed.

itly followed.

HOME. . THE ECUMENICAL COUNCIL,

DOGMATIC FORMULAS REPORTED BY THE PRELIMINARY COMMISSIONA.

From the Pall Mall Gazette

From the Pall Mall Gazerts. It will be remembered that among the proposition submitted to the council by the preliminary commissions was a series of dogmatic formwinks. The first 21 of these are issued, and have now reached us. The "Civilia Gattolica," the special organ of the Forp-, hardately pab-lished a series of article's phile have now considered as usly intended to prepa arance of these canon-THE CH CIL OF CHRIST.

wirk I. Whoseever says that the religion of the existing and expressed in any community est i by Christ himself, but that it can be rightly be sectised by each individual for himself, and with 4 to any community which constitutes the chu-rial, jet him be analows. and exercised by cars, tegard to any commun of Christ, let him be an CANON II. Whoseev Whosever says the church has not received et any positive and unchangeable organization, is, just its any other finance organization, transformable according. Carter any re-tike any one-and transformable according to the changes we have transformable according to the changes we are not an external and viable community, but a bit iff. Whosever args the charch of divine pre-sts not an external and viable community, but a bit is the constant of different and dispersed minations, and diffused throughout them all; or dispersed minations, and diffused throughout them all; dispersed minations of fails, and divided in their splitt CAN. Anin equal, Christ, Canox not an 1 rual the e anathema. souver asys that the church of Christ on ab-olutely necessary for reaching so, or that men can arrive at this bless-evenesse of any other kind of religion. You be anotherma) to so N.L. Whose-ver, says that, the authority with ich the Catholic charetic poweribes and condemns all ignors sects expanded from its communion. Is one pre-field by divine right: or that about religions truths y optimus, not vertainlive, can exist; and that there-all religions sects are to be tolerated, let him be an-

x VII. Whoseever says that this very chu is can fail into darkness or error, and so devi ac holy truth in faith and morals, and fail are sociated institutions into depravity and correfrom the original in-thuttons into negratory and variag-tion, let him be analyzen. Cavas VIII. Whosever age that the present church of Christ is not the last and highest interitution for lor regulting created happings, but that there is another to be expected through a new and more com-plete effortion of the Holy Spirit, let him be anotherma, place effortion of the Holy Spirit, let him be anotherma. There is a straight the second second second second with the second second second second second second video traviation, but is not extended to other trating which are necessary to the integral matter name of the revelation, let him be anotherma. ne necessary

t blog be anathema. Whosever says that the church is not a attion, but merely a corporation, so that it is are withergapt to civil society or the state cted to trapport power, let him be anothe-DBA. CANON XI. Whenever says that the church, divinely instituted, in like a society of squals, and that the bish-top, having offices and builts, passes no governmental prover bestowed upon it can be divine right, and which have an freque varieties to bish have a freque varieties. the state of the s mpel them by orders, by co-relation, and by external yer ts and statutory pund-inmenty, let bim be anathema, Ason XIII. Whosever says that the true church of rist, out of which there is no salvation, is any other in the boly Catholic and Roman prostolic church, let ever says that the holy Apostl d by Christ as the first of the spo-head of the whole church millions ad of the supremacy, but onorary supremacy, but a, let him be anathema. and that it is not according include permetant successor to be church, or that the Ro or of Peter, in this primacy authema secensor of recer, in n be anathems. ever says that the Roman pope has introdence and direction, not the introdence and direction, not the not direct and legitimate is churches, let him be anathen the woole of the wares extreme to the independent in XVIII Supported any fluit the independent ch authority, as established by the stabilic church between upon the by Christ, and the supperse civil er cannot exist together, so as to preserve the due is of both, let him be another and the support of the support of the support and the support of the s right CA at one is not bound by aryne aw to such power. Is repugnant to the natu-let him be anathema honoever say, that all piphis existing as from the political state, and that authority besides that so constituted, erty of there is no other automic service use the service of the service service of the service service of the service service

tion, let him be anathema. REMARKS. Here we have the first installment of fulmin loss from a large body of men of undoubled lisk gence, the most loyal of whom are the rep entailwas of the various discusses of the Rom

ligence, the most loyal of whom are the repre-sentatives of the various dioceses of the Roman Cabbild Charry in the United Bates—the bösted I ad of the free, and we trust, the home of the Unive. How such men as those how congregated in Rome as representatives of this.country, understanding the gening of Americans and their free institu-tions, could without previous agreement and con-cert of actions regarding none seeriet complexey against our Government and the hiberties of our people, boldly deciare such seatiments as are em-breed in the above cances, and anathematics

URNAL. the whole human family for refuiling to accede to them, we are numble to comprehend. There foliminations, if regarded at all, can not be regarded otherwise them as an innit to bar Government, and people. Is and of themselves, they are harmless, and the only effect they could produce, would be to extern a broad print for er-er of the representatives of a body of people which forms so great a portion of our population, to nameer, and in doing so, manifest auch a deter-mination to retire the papil power and re-insu-urate the rark and gibbet, we come to the con-clusion that these canoes are "sno ours," a lander and bet the world hasers are "sno ours," a lander and best the world hasers are "sno ours," and and be world hasers are "sno ours," and and best the world hasers are "sno ours," and and best the world hasers are "sno ours," and and best the world hasers are "sno ours," and and best the world hasers are "sno ours," and and best the world hasers are "sno ours," and and best the world hasers are "sno ours," and and best the world hasers are "sno ours," and and best the world hasers are "sno ours," and and best the world hasers are "sno ours," and and best the world hasers are "sno ours," and and best the world hasers are sno ours," and and best the world hasers are sno ours," and and best the world hasers are sno ours," and and best the world hasers are sno ours," and by which, we are led to lafer that the concest and best the pople mail mashind, or maters are no cationally. The from the transmot of the so called Christian in this country, and have called a World's concest and padging from emarks madest a meet-be "Konk City, and the Erasgelical Christians, termed the "Konk City, and the Erasgelical Christians, termed the "Konk City, and the sound and momination, and and pre-and periase theoremains of the sound at the store of all Erasgelical Allesse," which is to meet fan-moust the presentations of the sound at an er-and periase theoremains and for the s

for the sake of mean operation of the sake of the sake

As an indication of the snimus of these sell-rightcoas Pharisees, we see a plons (?) Supreme Coart Judge of Ohio, readering his decision in fa-tor of having the Bible Introduced as a reading book in our common schools, spring which all Catholics protest, very many Protestants protest, all literal minded persons protest, common scase, common decency, common bonesty and déelity to the best interests of our Government and people protest; and ore long, when these protest ashall have been canhodied, they will surely be beard and beeded.

protest; and ors long, when these protests shall have been embodied, they will surely be based and beeded. The next grand scheme of these would-be con-servators of the people is, to have the United States Cossiliation so amended as to acknowledge God as the Supreme Rules of the universe, and Je-sus Christ as mediator between God and man, so that all most who profession, may be sc-knowledged by the Government as successors of Jeaus Christ as delias profession, may be scatter makes a similar profession, may be sc-knowledged by the Government as successors of Jeaus Christ and his apostics. By this move, the Protestants are unwittingfy playing latio the hands of the Catholics, for in reality, if there b, or can be any such thing as apostolic succession, the Catholics alone can lay claim to it—inasmuch as the Protestants are successful the tharch-renegades and interlopers-split up into a thousand different accts, each trading upon their own hook, and each claiming to be "Excelsion," and they will only unite under the necessity of combining all their strongth to fight their batting all transpire at the forth coming meeting of the Evangeliest Alli-terest, in anticipation of wist abail transpire at the forth coming meeting of the Evangeliest Alli-the bitter, to the each that these whom the liberts of the poople of the United States, until all aball be forced to take aides. When this shall have been screenplished, and the press and the poople have fairly taken sides on this quasion, should the canons of the coherch prove to be only Quarker guas we shall have such a wer of words as must tere canons, nor do we care how tight they draw the coreal, the liber the bitter, to the each that this whole the bitter, to the each that this whole the source of the rolation of the Catholic and the press and the people have fairly taken sides on this quasion, should the canons of the coherch prove to be only Quarker guas we shall have should those whom the Gods would destrop by first makibre and on some the const the tradial an-

mbinistion of their dogmas ; and about their gues prove to be METALIC their authors and gunners will share the same fate. Bhould those whom the Gods would desiroy by first making mad, so arounds the country as to bring on a conflict of arms, we abalt have such a war as no country has ever been blossed with *we* asy bles-end, because all great progressive movements come through revolutions such as this country has just passed through—hence we would rather urgo the thum screw fraiterally to so gird up their holes and sirequipt—hence we would rather urgo the thum screw fraiterally to so gird up their holes and sirequipt—hence we would rather urgo the thum screw fraiterally to so gird up their holes and sirequipt—hence holding a council, and de-termined to simplister such a dose of blue mass as will most effectually clean out the body politic, and set the whole governmental and religious sys-tems at work in a healthy manner, on a harmo-nial plane ; a plane of common housesty, common decency and counton sense ; God speed the day -for which the cart waits-the boddes and souls of men wait, the angels walt, and these cannot wait in x-ain. of m en wait, the angels wait, and these canno in valo.

Key to Honest Wealth.

Key to Hennet Wealth. We have received from the New York Pub-lishing Co., 21 Courtiandi Street, New York, a new work of positive merit and great practical ui i'y, entitled "Tax Key to Hoxner Waarra; or How yoo Gar Ruca," price only 50 cts, (post paid). This work contains much reliable and practical information, never before published, adapted to all classes, trades and professions, and needs but be seen and perused to be appre-ciated. As an invafuable aid to "Success ars Buarsman," it should be in the hands of all; its high moral tone is also a commendable feature. Agents would do well in selling it. For age at this effor

H. TOWNSEND,

Of West Liberty, lows, finds the JOURNAL too much mean for his digestion, verifying that milk is designed for babes. He thinks we are "too liberal." We have to say in ruply, God and angels fort id, that we should ever be a nar-

Poor Timid Souls-How we pity them-We have been there.

There are many men and wemen who have liberal realiments, but dars not express them, for fear of what their neighbors will say, or think about it. We experimentally know but little about such feelings, yet we confees that in our younger days we did venerate the Holv Bible with a blind idolatrous devotion, worthy of a Hin-doo.

truth. That all authors are inspired, we doubt not-some through their ideality, some through their causality, some through their veneration and organs of justice, and others among the ancient of days, who are esteemed very good, through their amative ness. For further part/culars up-on the latter subject, see Solomon's Songs. It is not for us to say that the revelations made from the above named obases of inspire-

their amality ness. For further particulars up-on the latter subject, esc Solomon's Songs. It is not for us to say that the revelations made from the above named phases of inspira-tion, which are tound in the so called ascred writings, are not good in their place, and suffect to certain classes of minds. What we do desire to be understood as saying is, thaf these devo-tees and idolatrous workhippers of the Holy Bible, should be willing to allow their geigh-bors to read and believe aithors, who, confine themselves to well, established facts, sound res-son, and common sense, to say nothing of act-ence, philosophy, and chaste language, without being traduced and willed for so doing. The timid think if better to put up with theo-logical bosh, plous derision, and cruel persecu-tion, for a while longer, hoping for a good time coming. Precisely so was it with the timid in the days of the American Revolution. Then the days of the Marchan Revolution. Then the days of the American Revolution. Then the days of the American Revolution. Then the days of the bodd, and so called desperate men, who tosed the tes is no Bobon harbor, and others like them, who days might have been but the degendants of the Brinches of old theology— Catholic and Protestant, ser holding workfar to appress and Protestant, ser holding workfar to all and protestant, ser holding workfar using the secantral disc. Then dividing workfar to all shelps charers of old theology. Great God anglood angles, guard them in this their trying hour! But we pray that our bands may be strong to do thy work nobly and faithfully; and that millions of our follow men and women be inspired to lead, sid, and comfort to thy noble workers in the field of mental emancipation.

CLOSE OF VOLUME SEVEN

This number closes volume seven of the RE-LIGIO PHILOSOPHICAL JOURNAL.

We shall commence volu DE EIGHT with TWO THOUSAND extra copies, so as to be able to nish subscribers with that volume complete, complete, for some weeks to come.

some weeks to come. The promises of our spirit friends, duing the darkest hours of the JOCRNAL, and While it was surrounded by enemies, who by speeches and resolutions, in private and public, were doing their utmoit to weaken the confidence of those who had been its friends, is more than realized. In the darkest hours of the JOCLNAL's hit ory, among the more encouraging symbolic represent-ations given, the following was potent with meaning:

among the more showraging symuchtopy and stions given, the following was potent with meaning: Bister Morrell in a trance saw for us a tower-ing pine,-anow bound, which reared its ever-green head, far above the other timber of the forest, and the birds of the air glocially fod their of green took its place, and its congenial shade become the resting place of the weary and a carpet of green took its place, and its congenial shade become the resting place of the weary and are-worn travelers. New life and vigor was visible every where in and about it. Bo the congenial rays of light from our beloved Joursax (an-gelic inspirations), have dispelled all doubt and uncertainty of its success in the minds of the people. Its ample columns furthal acceptable, mental and moral nourishment for the bungry and thirsting soul. Its selfah opponents have disappeared, while the simply honest, but prej-udiced opposers, have becomes its true friends. Thus the promises of angel friends, with whom we are in daily communion, are fulfilled. To be faithful in duty when required, is a guar antee of success.

of success.

Cerre arfuliy R

Every person sending money to this office for the JOURNAL, should look carefully to the little the Jo yellow w slip posted on to the margin of the paper yellow allo posted on to the margin of the paper or on the wrapper, and mes that the time for which payment is made, is correctly stated. If any mistakes are made, we cheerfully correct them. It usually takes about three weeks to get the mail list changed. If changes are not made by that time, after modey is runnited, ad-vine us of the fact and we will at once look to the matter and make corrections, if the fault be at this office. office. I fail to write all proper names re post office address, including a plainly

R4 . "A Peop Into Sacred Trad

We have on our shered Tradition.' We have on our sheres a new review entarged edition of the above valuable work.

MARCH 19, 1870

Мавсн 19, 1870.

RELIGIO-PHILOSOPHICAL JOURNAL.

Philadelphia Department.

BT H. T. CHILD, M. D Subscription will be received, and papers may be obtain at wholesale or retail, at 634 Race street, Philadelphia,

tory of Spiritualism, and the l of Spiritual Ideas-Number Ei

CHAPTER SECOND :- SECTION THIRD.

In the last section, we spoke of the primitive family relations, aproposed this. We have just reported a lecture by Brother E. S. Wheeler, a portion of which elucidates our subject so well that our guides who are presenting these essays, request us to give it here. After speaking of the condition of the earth prior to the evolution of man, he says, "by and by commissioned from heaven, the burning fire of an immortal spirit swept to earth, and a son of God, the first immortal soul of earth, the true Adam had his existence and race. When, where and how, who can tail? The whole earth was diright into a partments, as it were. The con-thology of the world tells the story, and in each of these departments, developed according with conditions, a primal pair made their appears and, what an appearance. Why, they would not be received in polits and christian orrate building, when they got far enough along to have any, were a brown. Their applications to stuck that the grown. They roke brave they the the grown. Their applications to stuck that they got far enough along to have any, were a brown. Their applications to stuck that during roke the stuck tho the grown. Their applications to stuck the the during the sa-torist bound they could lift and throw or noil upon their estemise. They were not vag-stariana, -they did not be growned, and if they had not, the estell word, we may not row they during a star and daubed themsives in blood while they stood thus genileman and lady at their researts. So they began in the they when they lift during the growned, and if they had not, the earth wore asonple pairs. How they lift during application of mature's laws, and that without all condent, scarced, and if they had not, the searth wore asonple pairs. How they lift during for hundred there. So we began away down they begin to the sa-ther, and that without all condent, scarced, and if they that down is the during the have and the without all condent, scarced, and if they the during of the store that data, or theo anot have and the

'Tis glancing in the twinkling star, 'Tis glowing in the sun, 'Tis winter on the storm cloud, Where the crinkling lightning's run.

Benesth the strats dark and deep, 'Mid subterrancan fire, 'Tis written is those powers that lesp And ever more aspire.

Progression in the mighty past, Rolls on forever more, And God around the universe, Sweeps like occan round its shor

Deep currents play, and mighty sides, And whelming billows roll, And over all triumphant rides, The world'a great over-soul.

Whirled in the tide of being, We live our mighty day, And towards the sun of life and light, Like plants and flowers we pray.

Our souls their petals open wide, To drink the blessed air, Wheezers life expands a leaf The love of God is there.

He builds the archways of the sky, And which the glowing sun, Iterality gives no reply, When His great work is done.

Forever and forever still, His living heart must beat, and ever from His life to our Oh, God! The Father, Mighty One, In star, In planet and in sun : In Atoms small, In rain's that fail. In 'unbeams inaking glorious all, Upon Thy sacred name we call.-

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NEW BOOKS.

Bevond the Breakera. A Story of the Prerent Day. By Robert Dale Owen. Philadelphia. J. B. Lippincott & Co., Chicago Westera

Day. By Itohert Dale Owen. Pailadelphin. J. B. Lippincott & Co., Chicago Western News Co. Wejhave received a copy of the above work by that well known and 'popular author, the simple announcement of which is of itself a suf-ficient recommendation to our readers. With volume is well bound in muslin, contains nea-ly three hundred pages, with double columns, pilat-ed upon fine i nted paper, and 'has several wood cut engravings, illus rating a few of the isoding characters in the drams. The plot of the story is laid in a village jin the good Quiker state of Ponnsylvanis, jand car-fies the reader through a series of social and po-litical revolutions and modifications of thought and religious faith, the results of which are now crowling upon us. The style is clear and forci-ble racy stid facilitating, showing a velio of wit and humor, and then a thread of good 'sense, serious thought, and bitter experience. Romance and novelty, comedy and tragety, are interworen in such a manner that the groat phaorams of ille is picturel before you. It is a living book, one of those dear books, which when once com-menced, gives on no peace of mind until it has been thoroughly real and digested. The two-per-rual, you are lost to the world around you. Every chapter coatains a moral, and every sentence a thought.

rusal, you are lost to the world around you, Every chapter contains a moral, and every sentence a thought. It illustrates the fallibility of human judgment, and the strength of human character. It is im-possible to give a just conception of the care and tact evinced in portraying the various charac-tiers. They are true to life. Although a story of jove and romance, valor and shame, in which a few personages figure more prominently than the others, still those old cocentric and otherwise peculiar class of people to be found in nearly every sillage of the land, are faithfully repeant-ed, and receive their due share of attention. There is Mrs. Grundy, and the old woman who is forever hatcing gossip, finding fault and the school teacher. There is the orphan girl and the school teacher. The country parson, and the family physician. You have the humorous Lishman with his good wife, and the Dathe accent of the Germara. You have the care of the honest and dishonest lawyer; the happy and prosporous life of the formerfaul the bal and of the yield the formerfaul due halt a solicity. The laws governing marriage and the rights of maried women, arcitediently referred to and critilied. This book will be especially interesting to

reformatory sciences marriage and the right of married women, are incidently referred to and critti ised. The laws governing marriage and the result of married women, are incidently interesting to Spiritualists from the fact that there are several most intresting and thrilling incidents, illus-trating, the power of classiveroyance, and the fact and influence of spirit examunion. No with has more truly and Trivilly portray-ed human character than Mr. O wen has done in the work before us. We regard it as one of his best efforts, and such a book, so nive to the spirit of the sec, containing fact and faction, mix-ed up with so much good sense and moral phi-losophy, ought to be fourd in every household of the land. "From seeming evil atill educing good, And better yet again and better still In infinite progression."

In infinite progression." ARTIFICIAL SONNAMECLISM BY W.M. BAKER FARMETORK, M. D. The is a complete review of arildial mag-matism, will a full and accurate description of the various phenomena belooging to the state of artificial somnambulism, including its division ito two distinct crouditions, viz: the wak-new to the state of the state of which be transhown of the state of the various supporters. He claims that the embject of which be transhown on the state of the state and awake from either. Dr. shi-met sciencious supporters. He claims that the embject of which be transhown on the state of the state of the system have willfully magnifed these mit takes and misrepresent. Ho, but with-out annihilating what they can not explain by as imperfect philosophy. The ionists that a want of knowledge of its true nature has caused it to or breaked and predicts that the time is near at hand of medicine and surgery. Dr. Fahmestock the somnambulic condition. The secounts which he gives of some of these cases hor-character of the sation predicts ho desagerou obsteri-tin obtainets in singer result. He have near of the satisfies of the state the time is near at had descriptions of the source of these scases hor-der on the marvelous, but the well known character of the sation frequence to ide source of the applied it ancessfully in various diseases. The book is a remarkable one. Dr. Fahmestock is applied it in obtainets forms of the satisforms the object of a source of the satisforms of the satisform the object of the satisform and a man of the marked including of philosits, and a man of the marked including of physician, and a man of the marked including of physician, and a man of the marked including of physician, and a man of the marked including of physician, and a man of the marked including of physician.

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We would d: cct the attention of our readers to the article under the head of "" Original Empys" by Argragging Survey, of Philadelpha, Pa; the Apostle Paul's Medium, and author, of that remarkable book entitled the "True Life of Jesss of Nazareth." We doem this article to bo one of extraordinary merit, and one of the most profitable that has appeared in print for some time next

- Statistical Department.

department we purpose to publish all reports be torwarded to us by in lividous or committee occience, in reply to qurations h reunto appended, eaders are requested to aid in furnishing reports, n regard to their own towns, but in regard to ad-rise or locallies, where our paper may not be cir-ne or locallies, where our paper may not be cirrown towns, where our paper ma to remain a permain in the value for futu and that we expect to maismental report wared, s paper b s perma for future rect that rta I will be or interaction that we expect to be subject to supplemental report a fine creations shall be discovered, he status of the spir tual philosophy m of light and knowledge, which is p sting old theological systems. OUESTIONS

nany avowed Spiritualists are there in the county of _____ and state of _____and what heir names? How many lectures heve you had within the last

Now many lectures have you had within the last for many mediums, what phase (fundiumship a d what their names "What churches are the most prosperous is numbers ability of preseners?" What is the apparent status of the old; theological robes, and the more liberal in the estimation of the is of midds in your town? BEPORTS.

HETORTS. HETORT

Three Churchar and bearing and hearing and - Mories die - A. Wright, oderoopset, writing, spesking aud er phasses. Mrs. Worf, clairroyset auf healing von phrosonigt. Mrs. Harg--out, phrosonigt. Mrs. Harg--soni phrosonigt. Mrs. Harg--out, phrosonigt. Mrs. Harg--sen and east here. Taikefile had the action attrat Julity, but Gogged persiveracor. Harger Mathematics. Both Budity, satesded and

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Maria N. T. Names of Spiritualists reported by R. B. Collins :--4. W. Jaiosa, wife ard son, M. R. Jainer, wife, woo cone and daughter, H. Ferewan, wife, and shafe, woo cone and King and wife, A. Taylor, wife, and their cone, J. Morn Simmons and wife, G. Barrama, P. Suiller, F. Coldworth, wife, and daughter, JR. Perce and wife, M. Simmons, and daughter, T. Ficht, C. Coldworth, wife, and daughter, Mr. Hal, wife, and daughter, Mrs. Tillertou, son, and daughter, C. Tailor, nos and daughter, Dave, packets in the field here, and no regular meetings DTE Catholics are the streament

No speakers is its its speak art, and ar regard The Catholics are the stongert party. Earlier, America Distance, and an article Manue of Spiritualitie record of J. J. Binshany. L. Binshany, and win, J. Ableman, B. P. Binshany a dist. D. Wash. W. Watte and winfe. Hirod regards is the shape of christians. Methodisa Direct actions. In the shape of christians. In the shape is the shape of the state of the state of the state of the state. Direct actions is the shape of christians. Methodisa

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ia Winnane, James Winnane, Carolina Winnane cidiums, two, Mary Holmes, epeaking, and James nuars, speaking. In Methodists most prosperous in numbers and ity of predictors.

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Elfen Rossel, Dilla Rinsel, Z. Rinsel, Z. Rinsel, W. Hadlock, Malliss and Baldock,
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 Names of Spiritikalists - A. Bound, Jennes Smith, Catherine ter, John Hull, "A seven service, J. Voter, Angelins Network, Jenker Malliss, and Spiritikalists, and Spiritikalists,

øbituaru.

Johathan C. Church died on Feb. 23th, aged 58 cars.

Johashan C. Church died on Fob. 33;b, aged 55 years. For our latitude, Mr. Church was a remarkable man, one of our first settlers and a prominent member of the First Geological Society of Wiscou-ain. He was a self made man, well informed is the sciences-equily at home in discussing chemistry, geology, philosophy, ontology or psychology. He was a radical thinker, yet there were things he could not understand, one of which was in the language of Burns, why God should "Sond are to heaven and ten to hell

"Send ane to be aven and ten to hell A' for Tay glor, And no for any guid or ill They're done afors The."

A for thy giory, And no for any guid or ill They've done sfort The.'' He concluded that the true impiration and au-perasturalism of all sign, as recorded in and out of the Bible, is identical with modern Spiritgalism, that those phenomeno noce demonstrated must be produced through natural law, which law is permanent. As to whether the Aposlie Faults conclusions were always correct, he first wanted to know what Faul stid. Jodging by rational laws of compensition, we can truly any of our de-parted friend, that he was "The friend of max, the first of truth ; The friend of sign, the guide of youth ; Few hearts, like his, with virtue warmed, Few heads with knowledge so in formed. If there's another world, he lives in bibs; if there is hone, he made the best of tals.'

Mirs H., consort of A. A. Avery, took her de-parture for the Summer Land on the morning of the 18th ot Teb.

the 18th of Teb. Bie was well posted in the gierious truths of the Harmonial Philosophy, and she weht with a full sammings of life beyond the river of death. Myra was an angel here, and death can make her no less A PRIEND.

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weak and dibilitated of her ear-as well as all disassess of colliders. Bits gives no moticios in her treatment, but the vital bore which is imparted through her medicanably, and performs the curse, is given to her by suminous hybriclass is spirit-life with show mhe is is daily communics. But routs puttients at a distance, as well as those who visit her is person, or receipt of a latter written by the invalids hair, with a settlement of the spn, any, leading symptoms and about the time that the priorit has here dot, in which case the proper reasely will be imparted through magnetized paper, or such other means as the controlling instiguence hail dictation and the. Tanks-Personal treatment at her rooms, \$2, attacking culls in the Cit \$3. Treatment by letter \$1.40. Vol 7, No. 20-if

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Communications from The Inner Tife.

For the Beligio-Philosophie FRANK'S JOURNAL.

RANCIS H. SMITH, OF BALTI Charles, Duke of Kent.

I am lost in astonishment at the new dispen tion allowing mortals to commune with spirits could not have believed such thing possible have believed such thing pos witnessed so many wonders sin that I am prepared to believe

left earth that I am prepared to believe any-thing. I lived in England in the reign of Charles I, and took an solve nart in the stirring events of that age. Can you conceive how I managed to keep in favor with the usurper, and yet hold my position at court. I knew well that Charles was a doomed may, and that there was no hope of aving the country, but by pretending political affility with the Roundheads, while theyrirom I secretly advised with the King, now with hus formation to the rebels, but all in value; fortune proved fickle—now with the King, now with hus foce. If def from England, knowing I had done took up my, residence at Westphalia. I was then engaged to a daughter of the Earl of Susser. Filed with love, and carreatly de-slring fulfillment of my hopes, I set out with anxious heart, having made arrangement for my nuptials to take place at Rotterdam, but I had scarce left home before a storm arose, which-drove the ship on the coast of England. I was seen, recognized, made prisoner, and 'odged in the Tower.

Tower. are you ever been on the eve of some great are you ever been on the eve of some great and then suddenly cast into despair. Such my condition. I soped for no leniency, be-is I knew that my duplicity had all been is known. Waiting, for death which I be-de inevitable, I began looking over my past I was then about twenty five years old, red with a bandoome person, and gifted with y advantages of education, I had therefore to to live for.

lieved inevitable, I began looking over my past life. I was then about twenty five years old, favored with a handsome person, and gilled with inany advantages of education, I had therefore much to live for. I nægard to religion I had formed no opinion. I had seen nothing in its professions to attract me. All win were members of the Church assemed to be actuated by motives of worldly gain. Some aimed at high places in the Church, others by distinction among men; some thought their position in society could be advanced, and few were influenced by motives of piety. I could see but little difference in the lives of those who professed religion, and these who did not. I was willing to believe but could not, and yet. I was mot altogether inscensible of my duty to God, in whom I firmly believed. What must be my condition in another world was the question which now agitated my troubled mind. With no one of his property, had. looked after the wel-fare of any people, allowed no one to suffer on my estate, gave to the poor when opportunity differed; and yet I felt not allogether as I could desire in view of the coming judgment ; there were many life i would gladly for yet. Thard is the way of the transgressor-mem-ory brings up all past errors. Thre was syong man in my cell who had fought with Cromwell i feart due had lost favor by keeping company with a girl he warth love with. She was the daugher of a loyalist, and Cromwell feared be had leagued with that party. I drew from him his whole his/fry, and determined, if ium y power, to save him. He seemed very grateting to my sympa-thy, and said he would do any tiding to isyor my

mined, if in my power, to save i very gratefui for my sympa-would do anything to favor my

once ordered his release site. We joined a company going to London, and tered a tawrin where we got reireshments. ow very graveful this man was for my tanking him, when I had but just escaped death my-

him, when a had but just encaped death my-fit. My first thought now was to leave England, ut i knew that I was closely watched. For a hile I moved about as if indificrent to every-ing, taking speed care, however, not to associate ith those who had been staunch loyalist. At ray fellow priscoser, took him in private, and onferred about my econe. If entered promp-onferred about my econe. If entered promp-y into the relience, such that in private, and onferred about my econe. If we need promp-inside the colject. It was a vessel bound tor some need. In a week he returned having accom-lished the colject. It was a vessel bound tor otwery, and he had engaged my passage as ne of the scamen. Disguised as a sailor I went to hoard just as he was about to weigh anchor, ad belore another week had elapsed, I was ide.

nd beinge abolier week had einpeel, i was id. Mrybeloved was then in Rotterdam. You of Jurseckneet me to ay that I flew on the wings (love. What a jythi reception was mine, and less than a week we were trarned. Hard was it for me to get money, for all my sources were in England, and nothing could got from there. I had but little when I came d that was soon gone. At length I determined gain my support by gving lessons in English ds non found a class that gave me what I re-ured.

and soon found a class that gave me what 1 re-quired. Heavily wore the time until Charles electri-fed the world by the news of his return. What renzy seized upon us, and how lingered the isys until I trod sailt me news of his return. I found my estate in the possession of a Roundhead, and you may be sure is was not long sefore I hustled him out. Daily did my people some congratulating me upon 'my return ; and selore a mouth had passed, every thing was as had enjoyed it in my youthful days. I never caref for the gysteise of Court. I pre-lered the quiet of my own home and my wife ind I may add, dever was there a happier ouple we lived but for each other. I cared but for one thing - to see my people impo, and where how there devoted attach-neat to me and mine. One day I was told that a man wished to see

sent to me and mine. One day I was told that a man wished to see a. I called him in, and what was my delight one my felow prisoner. He had been turned at of ucors because of his adherence to Crom-ell, and now begged me for a home. I setab-sheet him at oncerin a comfortable house, with mitchent ground for his suport. He had mar-ed the object of has choice and they came and also their home with me. Their descend-its are now in possession of the latid I gave me. a lax the morality that spread over Eng-

well had drawn the cords so tight, that when change came, there proved to be no limit to the rebound. A frazy seemed to pervade all classes; purity among women, morality among men was almost un known as well on the set of things continued a nonter reige. England would have been a Pandemonium; but a check was given when James came, and although there was much uffering among aspirable for office, and those holding high stations; yet among the people at large, a better state of freing prevaled, and more treard was patie to more its galt the comforts of my people; but on James' accession I was induced to visit court. Its commanded me to take clarge of the King's Library, which exectly utited me, for I had ever cultivated a taste for literature. I found all in confusion, for my predecessor carted for nothing but pleasure, and suffered everything to go to run.

Confusion, for my prevencessor carrel dor nothing but pleasure, and soff-red everything to go to run.
 My first care was to make a catalogue, and in such manner that any book might be found instantly. I had shelves prepared for each branch of knowledge, and all could see the function.
 The stantistic sector of the found instantly. I had shelves prepared for each branch of knowledge, and all could see the improvement 1 had made. When all was complete 1 bagged the actinowledgment of his appreciation.
 This gained me his favor, and it was not long before he committed to my charge his private intra-transmitted in the stant.
 This gained me his favor, and it was not long before he committed to my charge his private intra-transmitted in the stant.
 This gained me his favor, and it was not long before he committed to my charge his private intra-transmitted in the stant of the stant is to him all beautifully arranged. He made me a handsome present in testimony of the stant in the stant present in the stant prevent the stant in the stant prevent in the stant of the stant in the stant prevent in the stant of the stant in the stant prevent in the stant of the stant in the stant prevent in the stant in the stant in the stant is constant in the stant in the stant in the stant is constant will be stant in the stant is constant in the stant in the stant is constant will be stant and the stant in the stant in the stant is the stant is stant of the stant in the stant is the stant in the stant is the stant in the stant in the stant is the stant is stant.

bight, and wire winnan came i retriet of my estate. How happily i lived surrounded hy those who loved me and would do anything for my connect. At an advanced age, I paid Nature's debt, and ventured into a different istate of existence. At this second to a different istate of existence. At this second so exactly like what I had died, every-thing second so exactly like what I had always been accustomed i. The ground was as firm as any I had 1rod upon; the trees waved their branches : the flowery field ready to receive my steps; the grass as grees it, he streams as spark-ing, nature everywhere the same. I looked at my hands, fielt my arms- no difference whatever. I heard my name called and another stood be-ford me. She had passed away when I was child; but I knew her instantly. "You have done with earth, my son," and she. "Here is now your home, follow me." I was waited to a spot more bequilful than mortal can conceive of and it was vain for me to stiempt a descrip-tion. And such has been my home ever since, delighting in the nociety of those who only attrive to make each other happy. Every one here is acfued by one and the same motive,-iove, which includes all of good. Mou have aff-fred me much pleasure my friend, for which I thank you. Dally have been here for some time, witnessing the strange cones that are enached here. You are stierd of by avast number of spirits all anxious to give their history. Farewell.

Spiritualism of the Bible-Mind Shad Body Marks,

LETTER FROM N. J. ATKINSON.

BRO JONES: I feel that I must at times annoy you by sending you my words of approval and evidences of the joy I experience in reading the JOURNAL, especially the editorials. Now do not esteem my words as mere outward expressions, meant only to flatter you, but receive them as the literings of my most inmost soul, that your edi-torials are, in my judgement, the productions of a wind rich in knowledge, concerning the great Spiritual Philosophy. I wish every man, woman and citild in the land could receive and read the ecitorials or "Spiritual Brills" and the "litering" and the BRO JONES: I feel that I must at times an Spiritual raisoppy. I was very man, woman and cubit in the land could receive and read the ecitorials on "Spiritualiam of the Bible," and es-pecially, on the early history and development of Jesus Christ. The two last JoursALS have con-tained articles upon that subject which shows the channel in which it is running, and that of itself is well worin the subscription price of the paper. O, that every woman could read them and learn a lesson therefrom. Yoor notions of the "mind shades" and "body marks" are un-doubiedly correct. I was forced to accept that conclusion some time ago, and think it a great inflatorume to the race of men, that those con-templating to become mothers, do not under-stand the philosophy of that thing, and so strange it is that fastes have so much deliceory as doubledly cointext. I was note that a great misfortune to the race of men, that show con-templating to become mothers, do not under-stand the philosophy of that thing, and so strange its last latic have so much delicacy as to prevent them from informing themselves up-on the subject. But when we take into condi-eration the fact that public opinion held woman as a toy or plaything for man, who must yield to any and all of his base designs, and that he must not be excluded nor informed, we can readily account for the fact of woman being del-icate upon this subject. The great hue and cry is, that if you mform them upon the subject, that they will all become prostitutes. Shame up-on asy man who would think so. He is not worthy to be called a man, and should not be permitted to associate with people of refinement. I will warrant the assertion that such a man's worthy to be called a weap and should not be workby to be called a man, and workby to be called a man, and permitted to associate with people of refinemen-l will warmant the associate with people can be any would treat a prostituit. I will farther sy, that, in my opnion, there is more itomitonesses car-ried on under the name of marriage, than any other way. A great portion of mean marry to have a mistres iswfully, not because they love the woman is they should love a with a they should love a site. other way. A gre have a mistress lat the woman is they quel plainly abow. I hope you will for I am in favor o cally so, by the fire are other other above

excuse this short digre of woman's rights, emp reside and at the ballot be he wishes to make hernell cally so, by the same any other place she wishes to an-ful. It is too hate now to continue the old or "able is not intellectual enough" to cope man in the affairs of the nation. There is mach living evidence among as to the cont Bat I will close this, and not wary you tence longer, by saying I am looking for to the time when the poole will be relev-ted the winter and ackness that overpredes so, by the ox, or old cry of tope will here is to to the tin this supers Kungsvi

ROSSVILLE, JOWA .- M. H. Baldwin writes. got several to take the paper for three mont and sent it to others at a distance, and hope it them good. If it has done them the tenth p -1 a goo

The Coming Revolution -No. 2. BT'P. C. MILLS. As I stated in the article preceeding this, we, as

MTP. C. MILLS. As I stated in the article preceding this, we, as sipiritualists, have been acting on the defensive. We have had to meet the concentrated power of all other isomer,-have hid to withstated the fire from pulpit, press and college, since the "young babe" took its modern form. All the wemon and spite that could be spit forth from corrupt hearts, has been houried at us from every direction. The serpent of superstition has colled its filthy body around it, and wreathed and whisted with all its bard, four the first tipy rap to the present day. All this we have had to meet, and hard, indeed, has been hours to fing our goape to its present day. All this we have had to meet, and hard, indeed, has been the struggie, and progd may those hearts feel who have tolled as findly with all ting efforts, to bring our goape to its present day. Tom Maise to California, and screas the Atlantic, null it has penetrated all allows every portion of the labbile globe. I affirm that to days, we have not only arisen above the vise sharders of the past, but we have secommisted power.sed strength enough to say

Is a have so controlling, not adverted a channel. If it has ponetrated, almost every portion of inhabited globe. at mirm that to day, we have not only arisen we the vile shanders of the past, but we have roundated power.sed strength enough to sec-fully take the aggressive, and move on the en-

The ready en when our and meet us; i them to hold addrs of our fi their sanctuary clations aga is their last b is a fearful the verge of d beneath th most bitter denunce truth. But this is thus stand, there are slipping on the and beaving beneath the forced their integration by its power. Instance, and while they hard, heir-hearts know that they are laise. No them by crying devil (for well do know the volce of her child has rese the otherwise; well do its that will her lowed one, the partners of herebook be still watches over her with low the threats and scotfs and accessitions unisiters can cot break the magne binds those souls together, nor can hearts believe that their friends are of the cours for t is trem hining shore ; that loving care. All llons of a thousand magnetic cord that

What, then, is the drst thing to be done? The restest barrier in the way of advancement is "in-illible suthority." Men dare not use their rea-m. Truth may mean that at, then, is the first turn, est barrier in the way of advancement a method of the saturation of the saturation of the Trath may present itself in ever so glowing , but they dare not even look toward it, so as authority (to them inskillble), stands be-n them. Just as long as the clergy can hold o them. Just as long as the clergy can hold o them. Just as long as the clergy can hold o them. Just as long as the clergy can hold the saturation of the saturation. But of truth will be impeded. But is broken, they will find them-e. They can no.longer wield orance and superstition over, for they will use their own or themselves. The first thing, a buse our uplted strength to urier to the onward march of the sceptre of their congregat reason, and this then, for as to strike down this Igr are not thing, strike down this barrier to the onward march of all progress, and demonstrate to the masses that there is no such thing as indefility, except in truth, set of the strike of the set of the strike of the strike of the strike the strike of for the strike of the strike of the Mornmons is 1.6 below p is fast dying out-s helow par. One ip," or authority, re, and

way. Let us, then, make it a busine book authority; all supersition o by prisetraft. But while we o present semething better. We n world houseless, but as we den world houseless, but as we den business to criticise all dition of the past, taught is we do this, we must We must not leave the we demolish the old, we beautiful and attractive il shelter them from the beating waves of ignor-of theolory. ves. ville bit autor fibe aow is the unit, who are willing i ad advancing columns fearing nothing, carlog i uph of truith The angeis a. th miads as they deem wo. who for the the the own aggres-v be kpiritualists or or "weighed in the by" ve day for selish y iddr, then ited pas' wildr, then ited pas' wildr, then ited pas' theology. e united strength of the lilling to searcifice all for upregnable band. Who columns in the coming caring for nothing but e angels are already see deem worthy, for the are toose narrow-mind ose narrow-mind d sel

Let all Spiri take a more el cualisis, then, sirive to stand higher, they can commany they can commany thether they wish or not. We t the world, whether that in the past th spect know petty wi bild We Ined t broken. widuality. at the weak of is the u

powe icas that keeps ok well, then, at once, or as will take it in ul only the most gross selfish aunion as exists to day. Lo use conditions are improved

the name over you, the way d. Have rerywi the heavenly host wake up to these the new era abo the garments of bridegroom as he and gladness, i and the wor

BES APP

I de

ON L. G. THURAL. ----to state a remarkable instan

of spirit which occurred as related by a is believe, had hith very re the elation to the masses and in that they, her hashead and it been sflicted in the loss by est child. About three weeks morping, and upon ascertainin stairs had gone out during

ft ba-be was co-who approaches a though to en the appearance a fright on the the the form below him. The survey caused such a strange farvey, caused such a the boy, that to avoid contact ful over the banisters, to 'th mother, alarmed by the noise forw, to him, when, a libourg jared by the fail, he frantical had seen. She ran up the staj ber where her young daught The hereby, daughter was in i g up in the farther T

the room, the figure of a woman entered, who with outsiretched arms moved toward her, causing her to spring up and retrast close to the wall against which the bed was standing and in which position her mother found her. The little girl added that the figure disappeared just as the moth-the sign of the figure disappeared just as the moth-the appartition revealed liseli, related bis entraof-dinary incident to the members of a family of my sequalitance. It same that has the hole.

Philadelphia, Pa.

For the Religio-Philosophical Journal. THIRD EPISTLE OF A. P BOWMAN.

the Church and its Method of Manage-

In our last, we found the Church would turn members out of her field for obsying Jesus; and ahe would also deliver sincers over to the Devil, instead of asving them from the Devil, evil or ignorance, as the case may be termed. Now we sak why turn any one out ? I hear from a dorzen, "Because we must keep the Church pure, and without turning out sinners, we can't do it." We answer, O yest you keep the Church pure when you cannot even hock through a man't

Church pure, and without urrating out summers, we can't do it." We answer, O yes' you keep the Church pure when you cannot even look through a man's clothes and discern the itch your brother may have let along—the still more clairroyant saze necessary to see the soil through clothes, body and all its surroundings to estimate its guilt or purity. You keep the Church paire? Won't you have about all you can do to keep yourself pure ; to get the devis, beams and motes out of your own eyer, so that you may see others as they are? Indeed, when you see a devil in your neighbor, are you not lisble to be mistaken as the Jawa were when ther beheld one in Jesus 7 If "to to get the same of the set of the trim off branches from his vine; but whoever beard of one branch of a vine trimming off other branches. It is not common for branches to act the part of husbandman to their own vines, unless it be in some of our modern churches, where the branches even pull up the vice and cast it over the fence as a devil. You keep the church pure! Hold on, sir, are you anything more than "good seed?" "The good seed are the children of the kingdom " in the great field of wheat (the world) sown by the son of man. Behold that wheat springs out of the ground and goes to pulling up tares and throwing them over the isnee out of the world, to keep the fields (the church) pure. Why, Jenus would not let his servants do so much as pull up tares, lest hug root up the wheat. Bat world Why uch sa tares, lest they root up these men of the church cau They, the wheat, will ro to the son of pull up tare then, these thing. The tanythese, these menor the clutter can do annet any-thing. They, the whest, will root up the field and turn the son of man out of it. Aye, out of the world, had they ouly the power they pre-tend to have. You keep the church pure by turning mean out of it. Who are you? Anything more than a follower of Jesus? If Jesus would not even turn out a Judas from amoog his twelve coosen ones, although he knew he was a thiel, and finally 'would beiray him as he did, who are you claiming authority to cast over-bard? Are you greater than Jesus? If he culd stay with a Judas, might not you getalong with similsr indners." Jets will be that is without is cast the first stone." Jesus well knew that a man without sin, stoning his neighbor could with similar sinners?. "Let him that is withou sin cast the first stone." Jess well knew that man without sin, stoning his neighbor could never be found. For "to the pure all things ar pure." They would not be able to see a sinner but sinners always see sioners, and are alway ready to stone one another. Foor fellows.

WESTERN NEW YORK.

Report of. Medium's Quarterly Meeting at Byron Centre, N. Y.

In accordance with the call in the BANNER or LIGHT, the medium's and speaker's convention was held in Batavia, the 19:h and 20th of Februa-ry, -the largest gathering of the kind, perhaps, yet hild.

was held in Batavia, the 19th and 20th of Februi-ry-the largest gathering of the kind, perhaps, set held. . It is the desire and aim to have these meetings as free as possible from all conventionalities, as-suming the form of a conventionalities, as-suming the set of the analysis of a state of the period to any particular subject to fuscassion, the utmost harmony sirveys pervailing, a baptienal inflaence seems to rest uplow all who attend them. The Spiritualists of Batavia have engaged Cec-tronic and the set of the state of the state of the utmost harmony sirveys pervailing, a baptienal inflaence seems to rest uplow at in the state of them. The Spiritualists of Batavia have engaged Cec-tronic and the state of the state of the set of the vector method the state field the dint day to con-tored of the weather. Seven counties were rep-resented. Many unclumes and spatiers were in attendence, among them, Dean films, Mrs. Wood-rut, Mrs. My strong, and our utiling and zealous yeve many tests, giving names to persons in the sublement of the weather. Dean films, Mrs. Wood-rut, Mrs. My strong, and our utiling and zealous yeve many tests, giving names to persons in the sublement of the weather the pisnon was occa-sionally rendered by Mrs. Throop, of Batavia, Mias wildo, of altaxindia, and Mrs Netit Tomp-lins, of Hyron, a young, upretending girl, shout an anstrument. Her parents not having one, be-ng in hinted circumisnees, they were told by the controling influence to take her where there was a plaso, and they would give them besuition touched at the result, as the does not know one one form another.

a humts so trouling he is pisso, so the ic, which being com-ished at the result, as the the the result, as the the ather training the set the ather training the set atile, of Byron Centre, to procers for he. sat site may have greater advantages for ontrolled to piss. A collection was taken a, or that purpose, in the convention, and a request made theit if any of the irlends were disposed to controlled to piss. A collection was taken a, or that purpose, in the convention, and a request made theit if any of the irlends were disposed to controlled to piss. A collection was taken a, or the int day of the collection, and a request made theit if any of the irlends were disposed to controlled to piss. A collection was taken a, or the int day of the collection, and a request made theit if the other the disposed to of Mirs. Taypan, thereign the 'of here who had lated is made theit if idelity and 'age lier pioneers of n Gates, whose th trials, pers persite la

Aerest therein. Considerable Missionary labor has b windd, the last quarter, by Mr. Clark, a nd Mrs. Weodruff, bat the cause drags roum spathy and indifference, in not m spathy and indifference, in not m aud Mr from spathy south from spathy south the aid that should need work to much need we the few in West workait work aid s work to much ne save the low in W this important, we fained as it should But the median the prayers of au they may live au bactize all into a ve Lo work, and even hald be. hum's meetings are a such hundreds who attend the and floarnal, to blees, in o a more united brother a brotons cause for which

SARAH A. BURTIS, Sec'y. March 17th Roch

Correspondence in Brief.

DES MOINES, IOWA.-Through the JOURNAL ou will please present to your readers the report Sister Lois Walsbrocker, who has been laboring our State Missionery since Oct. The facts there has Th ability to p

different phases of medic ceived the first cent, nor yet do, having freely der of Spiritualism, without ace I have not I have grown addition. I ha These are some of my experiences, to com in my more than 70 years of 116. Any e of kingerafi, lawyererafi, or priesterafi, the Jourant Jor any other source, i conside send for humanity. They have had and will have their uses, but the new dispens thick, will bury them all io one common and so far sai am concerned. I have epitat

1. For th of public terial pa quite a Thou rathered with thankiultess. A good who loves the reques, might accom-work in this vicing. Any test, mic-to leave the more profitable fields of briel sojourn in Expyt, may write me what terms his or her services may be 1 will see what can be done. a go

such a g e last thr

KERHUNKSON, N. Y.-John Whitaker writes.-J want a few copies of the JOENAL, of Pebruary 19th, to distribute among my friends. The was smoont of warde and excellent reading matter in the paper gives it a general favor, while its numervise few ideas give its a tremendous power to awaken though.-T occasionally send copies to my friends to keep them waked up.

my friends to scep them waked up. LEAVEN WORTH CITY, KANSAS-phate writes.-The paper has been with an than money, for it has enabled us to the phenomena of spirit manifestation has been a Methodist, but now is one heriting mediums i ever saw. I have theorem were critical stack of ium J. M. OU My with of the be writing medium through a very c we were enabled my father.

CLEVELAND, OHIO -T. Lees ndeavor to be more prompt in i mprovement (in that respect), is mprovement in your paper has rust, (both) be better satisfied.

PONTIAC, MICH.—John Southard any one wishes my efficience by spirit they can seed their requests to me, as acressic on say name, message, poer igram, epitaph, panegyric or mensen parted, for one cent a line, and im-postage stamps for return letter. athard write

LOUISVILLE, KY.-George Enclosed please find six dollars paper, three dollars of which is scription up to Jan. 21st, 1870.

SMYRNA, IND.-Mrs. James Layton We have been readers of your paper sin came out, and also the BANNER or Loss that every one could see, feel, and apprec truths as they contain.

trains as they contain. SHELLSBUEGH: ILL.--S. W. G. Rathbu --The paper is winning friends up and do Codar Valley. We cryocate, wide appear chanced to hear a serve subscriber say be the difference of the serve subscriber and the it had too much heading. Our reply will be added to be a serve subscriber of the we thought its body subscriber of the serve it, head, body and all.

STOCK HOLM, N. Y.-Anstin Kent writ Mrs, E. M. graves sent me to collect Leon, and asked me to have it receipted it JOURNAL in the following manner: "Mee the money from Leon," through E. M. Gr Thauks.

She is a traveling modims and gave me po or way-io address by which I could write direct If you have room and think best, you will p he two lines as she desired. She saked me nor name the amount.

name the amount. TOULOS, ILL.-R. 6. Orr. writes.-I wish you to send the report to married a more than the to write the first of the amount of the send horsed. It is the most philosophical paper I are work by the day to pay for it. I amo young in the cases, but I hove the philosophy.

Мавсн 19, 1870

J. P. Dayls, S. Skinner, Iowa Spiritualist President. Tressurer. J. H.N

Connelly. Marsh, Kinyon, A. F. Patt President. Vice President. Cor. Secre Tressurer, Associatio P.J.B.M.D. POMONA, TENN.-N. B. Luird, writ the JOUNNAL is second to no other spir bat I am old and infirm, have scarcel at down or set in from my chale.

CASEY, ILL.

HANNIBAL, N. Y. y subscription for the Your paper has been companion to me for the can not do without its c so thoroughly disserts NAL

NAL. RIVER STYX, OHIO.-D. W. Was Aiter reading the paper over one year have finally aread for dollars, which I split on my sobscription. It was unlee in out paying you more promptl is a fault to be poor in purse and poor to asy that we like the paper would r express our estimate of its value. It is welcome friend, once a week, to our fir the first year of its birth.

W. G. writes.—I would like to ask some ques-tions, to be answered by some of your correspond ents. From what did the Negro spring? What is his ethnological states? Is he the progary of Ham, or is be a descendant of Adam and Ferb Has he a soul, or is he a busch is did nonencia-ture? What is his states, as fixed by God is crea-tion? What is his states, as fixed by God is crea-tion? What is his relation to the white race?

WEST CHESTER, PENN.-J. L. writes.-I must compliment you on the usd sublimity, in my humble opinion, torials. I consider them of incalculable he tunking mind.

MARCH 19,187C.

RELIGIO-PHILOSOPHICAL JOURNAL.

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f Bister F. N. Boves, we held genial cover-under the inference of good spirits in the of out of the form. and body interested in the deucation of the and body interested in the deucation of the Aired Gridge and lady are doing sgood tere. Brother Wolf, of Colorado, is ner-restly working for bunnelity. John Harrin, Milwanker, now Schnitt Ford and the Foreign Ministers, as a class, are a fine look-foreign Ministers, as a class, are a fine look-of men. We were well pleased with the Foreign Ministers, as a class, are a fine look-of for the finite mention of the state of the Aired Gridge and lady and the state Englishman, with nothing Indicative of bhilty in his appearance, and we know o this British prince is a cull in tray native . That be in intelligent is patch. We be not be with the weath and intelligence the finite is of our elevation. In finite boy-soverings, and then ask who is the incre's Ball was great affair. The weath enty, of Washington were present in full Millions were represented in Sparel and y. Such a scene of spleador and gyacty is of the extreme of the finite Casalis. It and more than one faulty will be compelled to the weather of the finite Casalis. It and more than one faulty will be compelled ented in our 'republican Capital. It express han one fawlly will be compelled tr fars for a quarier to come, on the express of the Prince Arthur's ball. a steady stream of mera and women, r, shoet to Masonic Hall, to see the women caried away' from the sail r, spring of everyreen, laufel leaver, leave frances on, and hundreds of the Prince's leave the sail r, spring of everyreen, laufel leaver, leave france's leave the said on verything else, the Prince's ball is shift. When will Amricana Harm reds the scions: of nobility with ro-rest shoen of the one-legged solder of Ninth street and Ps. Avenue, is a these are more than workly, for live on

Well, like e merica, than pro-orthy, but that the re not they the liv stood in life, lifer II. Prince; you are, no doubt, a rust you will make a better man the Prince of Wales. Try and

b's good boy. From the kenate and Halls'of Corgress, we went to the United States Court Room. A cosy little place, but all day ever before the mojesty of the isw. The judges all looked as though they lived well. We did not stay long. The Rotunds, the folding room and heating rooms are all places of coms are all places of ne or space to write in but we ha

them. risted the Arwaral ground, and walked cks of balls and abells, and scores of musketa, and thought of the days when leath to thousands We aw the place arraits were executed, where Boota was we believe his body was handed over

his friends. We next went to the Navy Yard, and saw the policer, their tarrets and all that was worth see-c. And we thought of the millions expended to I our race and the thousands to educate man-

ad. Next we visited the Past Office. It is grand to Next is the massive pile of stone and morter and it that you are in the centre of the photographed longhtu of the nation. Letters on every hand eighted with love, hats, scorn, threats, duns; the loy, sorrow, orime, twarke and sin. All hat history could be written from the records the Post office. Here From the Post office to the Patent Office. Here

at a history could be written from the records from the Post Office to the Patent Office. Here were asd, for we stood in the mids of burled pes and based such expressions as these, from and heard such expressions as these, from with ave a home, and willine shall have a poory. I Nellie a doil, and' you, darilag, a new dress, will have a home, and willine shall have a poory. I Nellie a doil, and' you, darilag, a new dress, i Nellie a doil, and' you, darilag, a new dress, I Nellie a doil, and you, darilag, a new dress, I Nellie a doil, and you, darilag, a new dress, I Nellie a doil have new dress whe he wo will throw her arms around the neck of hus i halture and the weeping. Ahi this place of I halture and the weeping. Ahi this place to the doraja, of materialized thought-we left is

e's Reply to Sel. Mil

Dr. Crame's Heply to Sel. Miller. "Dr. F. L. Crame, of Topeks, has deeded prop-erty to the value of \$2000 to its Spiritualitas as a free gift. After hadesta, we should think his heirs could recover the property, on the ground that the maker of the deed was imanne-for any-person is insame, who is afflicted so badly with the Spiritual humbur. If we were none of the heirs, sud the property was anything of an ob-ject, we think we should try it a which, any how.- While Gloud Chief. The "maker of the deed " is willing to accept he range; and as Mr. Sol. Miller is upon the witness stand, I will ask it ma few questions: Tat's is an evidence of anences to get all on can and keepall you get, and be a misert

If so, then I will concede that you have gained one point. 2d. Is it an evidence of insanity for moto

If io, then I will concede that you have gained one point.
3d. Is it an evidence of insanity, for me to pive to a Soci xy, to which I have the honor to belong? expectally as I had given to all the churches, and to LaFaveite College, in Easton, Pa, before I came to Kanasa, filteen years ago: and in Topeka, have sais tod somewhat in build-ing churches and institut in so I learning.
3d. Is it an evidence of insanity to consider the present life a probationary state, in which ivery set, good or bad, will have a correspond-ing effect upon the condition of the life heref-ter, and to endeavor to "lay up treasures in Heaven" by doing, acting and Iving with strict reference to that state of facts?
4th. Do you think that the stale and exploded bug bear cry of "Spiritual humbug" is likely to frighten people as much as it may have done at the commencement of the Christian era, when Jesus adi to Ptter "that he must co to Jerus-lem and suffer many things of the Elders, Chief Priests, and Berbes, and be killed, and when Ptter denied his master?" It was then asid "there is a natural body and there is a spiritual body," and the materialism that denied it then denies it to day.
For proof, vile the Boston Investigator as well as the berown chief!
8th. How musy of the denied to man were boom the borown chiefly usedenite and were such investigation know better!
8th. How musy of the learned professions?
8th. How musy of the learned profession? Haif a century so even the reienst. and for such investigation know better!
8th. How musy of the learned profession?
8th. How maker of he learned profession?
8th. How musy of the learned profession?
8th. How maker of he learned profession?
8th. Bord you think "his heirs" had betting
8th. Bord yo think "his he

R. L. CRANE. We copy the above from the Kansas Daily Commonwealth of January 5th, 1570. Served him tight, Dr. Crane. Sol has comparatively no feelings. We know Sol Miller of the White Cloud cheif and there is no danger of his giving anything away or his becoming insane.

Deres

oh Eggs and Yollow Butter." 4 F1

Several hundred letters have been received from all parts of the United States, requesting the descriptive circular of the new book, entitled "Fresh Eggs and Yellow Butter," as advertised is another column.

"Frenh Eggs and Yeilow Buiter," as advertised in another column. V In reply to the same, the publishers request us to state that the delay in issuing the circular was caused by waling for the report of the following distinguished chemists. Dr. Bianey, 'Professor of chemistry, Rush Medical College; Dr. Garrison, Professor of chemistry, Bennett Medical College; Dr. Whee-ler, 'Professor of chemistry, University of Chicago,--to whom the advance sheets of this book were submitted for a critical examination, and test of processes. The circular is now is-sued, which includes the chemist's reports, com-mending the book as the only exhaustive treat-ise on Eggs and Buiter ever published, and the ise on Eggs and Butter ever published, and the processes set forth in this work have their en-tire approval. See their report published in desthe approval. See their report phonished in des-criptive circular, sent free to all who order it. This important work must prove a valuable auxiliary to the arts and sciences, and to the pro-duce dealer, grocer, farmer, dairy man, manufac-turer, drugg'st and all interested in the impor-tant discoveries of the age.

MANY THANKS

MANY THANKS Are due to hose who have already obtained sub-scribers, and a se still at work to get us the one thousand new subscriters predicted, to take the place of Bro. Hogobooms, discontinued on account of, and our abundance of back bone. The good words of cheer come up from every quarter. This is decidedly an age of back bone, with very alight exceptions.

FORT CALHOUN, MICH.--Mrs. M. E. Livay, says the Spiritualists at the above named place would be pleased with a good test medium. Test mediums are in demand everywhere. Abua-dance of them can be developed to scipply the demand, if the proper effort is made by our friends. friends.

Underhill on Mesmerism, or Fahnestöcks Ar-ficial Somnambulism will give the necessary tificial Son netrotions

Significant.

The benefit concert by the Williams Family, under the anspices of the Chicago Lyceum, con-nected with the Young Men's Christian Asso-ciation, was a success. The attendance was large, and the music was excellent, eliciting fro-quent and hearty applause. After the concert, the outstion:

Agent and hearty applause. After the control the question: Reolecci, "That Spiritualism is productive of more evil than good," was discussed by mem-bers of the Loceum for some time. The Pres-ident decided that the preponderance of argu-ment was with the negative. The audience, in voting upon the metils of the question, also de-cided in layor of the negative, by a vote of 40 to 26. No business was transacted.

GONE TO SPIRIT LIFE

We are informed by Mrs. Ferree, now in Cal-ornia, that Mrs. Abby Lafflie Ferree passed to be Squamerizand, on Feb. 17th. Mrs. F. was a ne medium. As a psychometrist, she could not e excelled. She was very much respected, d leaves behind her a large circle of iriends. the Sut

SEWING MACHINES.

Don't fail to address this office, you who was swing machines. We will farnish the best ten dolars less than they can be had elsewhen Send for circulars. Address S. S. Jone Chicago, Ill.

Beyond the Breakers," is for sale at this office we advertisement

What is your P. O. address?

"How and why'I became a Spiritualist.

lowa State Association of Spiritualists. Missionary reports for four Months, coming Oct 8tb, 1869.

Ing Oct out, 1000. FOINTS VISITED, AND NUMBER OF LECTURES AT EACH: Des Moines 8; Moingoos 3; Nevads 2; Siate Centre 1; Marhalitowa 1; Brookiyn 3; Cones Schoolhouse 3; Animes 2; Worthington 1; Elksden 3; WGregor 8; Volney 4; Smith's Schoolhouse 2; Portville 1; near Lytle City 4; near Dayton 1; near Richmond 4; at Prairie City 4. Total 35. SUMS HECHVED.

SUMS RECEIVED.

City 4. Total 35. SUMS HECEIVED. On last years subscriptions, S. D. Come, 83.76; C. E. Come, 810.00; A. Ostrum, 85.00; L. M. Oatram, 82.00; J. H. Ostrum, 85.00; Total 831.75; Revolved of the friends in Des Moines 551.20; at Viley, 820.00; at McGregor, 841.50; near Lytle City, 828.50; near Dayton, 85.00; pear Richmond, 823.35; at Prairie City, 823.00; at Worthington, 85.00. Individual donations: G. W. Miller, 87.00; Mr. Bowen, 85.00; John Davia, 85.00; Rubues Smith, 810.00; In smaller donations and collections, 833.04. Per cent. on sale of books, 833.30. Total, 827.44; traveling expenses, 89.40; Eslance, 847.04. The four months which should have ended Feb. 7th, was extended to the 26th, from the fact that bad roads and poor health prevented my traveling a portion of the time, I therefore rested from speaking nearly three weeks and employed my time in writing, and, of course, could not charge that time to the Association. Respectfully submitted, LOIS WAIBERGOKER.

NEW ADVERTISEMENTS.

HOMES!

EMPLOYMENT! D BE OUT OF EMPLOYMENT OR V E.-- TO THE LABORING MILLION

A SOME.-TO THE LABORING MILLION! Those ont of comployment, and these which is to change of present business, we are prepared to formally, as then sorrable business. Forcess of cliese say, can business is any of cellus from the 18 Bis per say. The business is any of cellus from the 18 Bis per say. The business is any of cellus from the 18 Bis per say. The business is any of cellus from the 18 Bis per say. The business is any of cellus from the 18 Bis per say. The business is any of cellus from the table business. In the business and information instructing every can have sports the avery of a house. f the budiess and information surfaces are will send obcome the owner of a hone. If you prefer, apper sceipt of Own Dottax we will send out a maple and full instructions how to carry on the schness, and you can begin making money stores. No apiled of much amount required. If you wast a home, if you want to make montry if you want profitable schroor

Vol. 7, No 21.-4times.

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ins hox of Orton's preparation is warranted to user-appetite for Tobacco is ray person, so matter how strong refunded. It is perfectly sale and harmless in all cases is almost impossible to treat of the use of Tobacco by nere exercise of the will. Something is nerdes to as in ature in overcoming a habit to firmly rooted. With a being of the Preparation, there is not the issue treather andred have used is who are will ing to have writese it andred have used is who are will not how writese it andred have not it would be period and writese it orton's relative compilety dentroys how the preparation compilety dentroys how the preparation of the preparatio by of the Preparation, there is not the least troo ofs have need it who are willing to bear witnes it that Orton's Proparation completely destroys to for tobarco, and leaves the person as free from for 1 as before be commenced its use. The Prep upo aing phacco asset many reacted. 1 to aliay all desire for the use of tobacco may target alightly in different persons, the grabout fire days. Some have no desire ver after using the Preparation two days purse of every tobacco user in the country don the use of t bacco.

RECOMMENDATIONS.

The following also a few selected ecommendations in our possession : We, the undersigned, hereby cert ritou's Preparation for the purpose sells for tobacco, and can assure the multi habit that Ortou's Preparat selected from the second on : tify that we have used of destroying the ape appetite for tobacco quickly and permanently out any bad effect upon the health, and withou an appetite either for the Preparation or any sub creating an approximation of the state of th

From & amuel Cassiday, Editor Journal & Argus

Famuel Cassidar, Prantes, Cal, Dec.... thost twenty years Thad caed tolaccols wartons forms, the part offs transh ab forms an in workers in a strate provide the strate of the same transform of the part of the habit. Having of forms parts for destroying the appells for tobaco, I and through the said on the Title of Norember A. Anoth of a strate or the medicine has effectually re-ated of ever caring or destroying the medicine is an effective of the medicine has effectually re-ated of ever caring or destroying to have the ated of ever caring or destroying the medicine has be properation with have the promised and caring the the properations where it is given a site trait. Upon the law is a strate and the or the appellar for the the same the start appears and the same the same the start of the same For abo eve the proparation will h ct in every instance when not belief, and from an hu ay wish to break away in acco, I offer this testimore

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THE GREAT BOOK OF THE AGE! ENTITLED

"FRESH EGGS AND YELLOW BUTTER."

MARCH 19, 1870

LITTLE

GRACE C. TREADWELL

GRACE C. TREADWELL "I ROBING YOR LEFTER DESIGNTS TO . MON the periodises about up also. Her mans is Grace C. Twadwell, and also is four years of app. One ails of her face was avoided for a long time, to that it do do one sys-estimaty and she had an igirry under the other con-ditions of the second system of the second and sec-was fricteded across them. For two days the could not see that we way the second and the second and sec-anything. We commenced giving hat the Foddire Powders anything. We commenced giving hat the Foddire Powders wavell. Here the hes takes the hot takes const here these "avvell. Here the hes takes the boat to the constrained with the could see at well as the boat takes constrained be approximated the set of the set of the set of the set of the second and the set of the set of the set of the set of the second and the set of the set of the set of the set of the second is the set of the set of the set of the set of the second set of the second set of the second set of the second set of the second set of the second set of the se

Mrs. Mary M. Newcomb, Bern Mrs. Mary M. Newcomb, Bern seor Speace.

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THE STOMACH

OSTRICH.

The stomach of an ostrick will digest grass, fints, iron-coole stoms, and sincet arything their may be put into the stome, and sincet arything their may be quite gets a wonderful stomach. The nearest human approximation 'o such rigorous digencion is tybe founds in those persous who have used Bonaco's Positive Forders. Pyrapsyline of ten, trendy, and eren thirty yeary is south the fills and that the Positive Poolers cure that Pyrapsyla, to that theff fills again and digest anything and everything that anybody .else can

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

ENOUGH

FOR THIS TIME

FUELTRISTIME. (*) Torokally post-resember my letter to you of Jeans let-ing your advise. I was torokied with Ealargessest of the Liver, Overfore of Gall, Ostarch, Brochkits, Bardiaks, and in fact, about as complicated accondition of diseases as your will ever find in the human system, and was unable to do any work. After taking at to toking of the postime. The system of the Negatives, I am able to do a good mart day's work at awaying and splitting spoods. I might also speak of the case of my wife, who has used the For-ders with equal ascess) tot I think I have and enough for this time." II.7. Leonart. Tennion. Man.

AGENTS WANTED EVERYWHERE FOR TH POSITIVE AND NEGATIVE POWDERS.

THREE DOCTORS

A WIZZARD.

A W IZZAR D. "And trying three M. D's, and one bottle of Winard-Off, and case other pescription, my refer blacem, tiam kept growing worse all the size, wall dealogd folding pescol? Foldine's Powder which couse har analogd folding and now de is well and hearty. We also gave the Forditiv Powders to car little grandscatter at the age of two Wesk, old de This, and it has been the smartest little thing you ever saw up to pescendar, when it was taken with the Sack, ret Ferer, for which we gave if the Folditive Powders, and this morning it is quette well." Mores Ilaritand, Penn Yann, N. Y. To Professor Specto.

GENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

WHO TO ASK

WHAT TO ASK.

WHATTUASS. SKMr. 5 mith, of Greenbull, P.a.-ask Mrs. L. Boow. Manag, of Castins, Ss.-ask R. J. Weeks, of Instriem, N. Y. - ask J. J. Mohrsy, of Stochkor, Minn.-ask Mrs. L. P Worden, of Cakhesh, Win.-ask the thousands who hay tried them, if Mrs. Bysacc's Pastire Fowdres do not care the Dyrspesia, and issues not a trace of it behind.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

A WONDER

C. H. Hodgson, 10 Saliabury street, Strand, Lo To professor Spence.

IN LONDON. (1] HAVE witnessed lately a very woods?fiftcure of 1 raligis from the administration of your Powders Spence's Positive Powders, " which 1 could not certa have believed possible had it not taken place under my

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and ready cale for the Physician second and the second sec

of Letter. 1756, Mant's Fram, Roy Yo MOF. PATTON OF Ente on Shi7, Row York City of hast't its Pottern, an EOF. OF ENCE, an above of

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chap memory emitable for the preservation or each , purpose. o... How to bender sour and rancid Butter sweet; and how to give white and stranked butter a uniform and materal color; and the best methods of mixing and ra-paching butter for marked. so, -morrowness is Obseen making. so, -morrowness is Obseen making. so, -Mow to preveal milk from souring. so, -Boperior methods for curing Beef, Hans, and other

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- At hours without acid-wholenous and pure, and warranted good for picking purposes. --How to test and reflex Ecrosem 0(1). --How to Maunteture Guedlen, Take, Genesata, Palate, Varniabes, Hard and Boft Bong, Washing Compounds, Paking-Forders, Ac., Ac. --How to Tan the Bikas of animals, either with ary without the Hair, Wool, or Pure on these, in al the bours, and how to color furg so as to imitate these of anyerior grades.

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