

.00. PER YEAR IN ADVANCE. JONES, PUBLISHER AND PROPERTOR

Eruth wears no mush, bows at no human shrine, seeks neither place nor applause; she only ashs a hearing,

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CHICAGO, JUNE 18, 1870-

For the Religio-Phil THOUGHT.

BY J. L. BUTHERLAND.

BY J. L. BUTHERLAND. TROUCUT I. Who knows what thought is r In train thity - a substance - or what is in its property of the set it is understood as the soul stack. "If it is, indeed, distinct from the set." We think I. Are set distinct from the set. "If it is, indeed, distinct from the set." The set of the set is the set is the set is set of the addit there is of us, that constitutes us self-con-scious beings, then are we being could be the universe of matter and split. "Our theoget, for the moment is us, is all there is of us, but is con passes away, and is us no more, for it is no longer thought. Thought is like a spark that there from a burning lamp; it glows for a while and then mingles with the stanosphere that surrounds it, and disappears; er it is like the rays of light that emanate from the sun, and, shooting through space, touch this planet and then that, glanning from globe to globe, lawing something of itself with every thing it touches, until it is entrely lost amongst the disting orbs that stud the starry firm-ment. The ray of light is lost - its individual character is no more; -but its properties, its like, continues. When next it is seen by human gres, it may be the the spacek drop, or it like, continues. gobe set itself with every neutrino of the set of the set of the set of the character is no more in-but its properties, its life continues. When next it is seen by human eves, it may be in the sparking dew drop, or in the falling rain, or in the hear-frost or giltering licele of some northern winter, or it may be looking out from the petals of some besuitful flower, or from the gorgeous plumage of some tropical bird. It is thue with thought. It is but a spark of intelligence from the organism that has garnered it up, and as it is struck from the train, it burns with brightness and beauty for a season, and as then lost to view. Thought is, therefore, con-scisionce is but concentrated life, the beat, the spark of organized matter, and they the state or, in

The store to view. Incought is, userfoore, con-scious existence—our existence. Conscious existence is but concentrated life, the best, the spark of organized matter and that beat or spark, to use a chemical pirase, in a mascent state or, in more common 'parlamete, in the state or in more common 'parlamete, in the state or loss in more common 'parlameter, in the state or in more common 'parlameter, in the state or in more common 'parlameter, in the state or interest the tought, the more intrase the feeling,—the existence. "We in the in the out and not in-heart-beat-. theat.

t and t of in ye

It case the feeling,— the existence. "We live in though and her in heart-hears. In deeds and not in years." Thought and life are alike in their natures, and yet disticct. Life is increarly through hearsely orbs: that more aliaselasty through or arental strategies and thunderstarms, —in servery phase and condition of matter on our earth,—in its tempests and thunderstarms, —in the resells and caines of oil occas.—in the showers and smiles of spring,—in the frost and cold of winter,—in the rocks, the mountains, the valleys, the plains : in the truitful fields and sendy descript.—in the forest trees that have bare rock, and the forest trees that have the four of the site of all thought, feeling and conscious existence. It is "all and in sit, —creything and everywhere. "It has neither beginning of days nor end of years." "In it is the grain, the down and valer, and in man also. This life is the cause of all motion, all actions all change, and of all thought, feeling and conscious existence. It is "all and in sit, —creything and everywhere. "It has neither beginning of days nor end of years." "In it is the grain the down and have our being." "It is the grain the down and have our being." "It is and Lord of lords. It only hash immortality, dwelling in the light, which no man can ap-proach unito, whom no man bash seen or can see." — the Alpha and Omega — the beginning and the end." This is list manifestation, or one of its man-ing, it is not us, or to peak more cor-rectly, it is thought, is us ; but we are not it. We are mere stoms as compared with it, Thought is its manifestation, or one of its man-ifestations, it works itself out through an or-panized form of thought in a conscious, individ-ualized existence, and we are, so to speak, the true string as second with a reart. This siew of thought makes it us,—makes it the true antimal second which is a more an ap-state."

panzeu torm of thought in a consciond individ-ualized existence, and we are, so to speak, sparka of intelligence from the Great Universal Life. This view of thought makes it us,--makes it the true spiritual essence, which has received its form and character from the mould of nature from which it is struck, and it may glow with the celestial beauty of goodness and purity, or be the loatismose image of moral deformity and vice, according to the mould in which it has been fashioned. Could we just see with a clair toy according to the mould in which it has been fashioned. Could we just see with a clair toy according to the mould in which it has been fashioned. Could be heads of some would be crowned with an auroral light and burn like Moses' bunk, and yet be not consumed, while others, like Mount .2tna's summit, would belch forth sparks of fire with clouds of blackset smoke. The light of the one will able of burn well passions and impure desires, have burned that fuel up, and then will stand forth, a form purided and, like the other, crowned with the clear light of pure and holy thoughts.

PORTLAND. MAINE J_W. Hatch

the MANITO, ILL.-S. Rake thanks for the continuatio paper. I heartily stated

DOST CROWD. Don't crowd: this work is brond course. For you as the source is brond course. The board of at an eopen wide-the board of at an eopen wide-that earth - planearts is fore the To choose the hert you can To choose the hert you can To crowd some other man.

What makes through you scatter mail. What makes through you scatter can be your piles of golden one: While he can hardly strive to keep thand fundle from his door. Of willing hands and honest heirt Alone should mail be proof. Then they him all the room he faced, Alone should mail be proof.

Don't crawd, prond Mass, your dainty Will glisten none the less, Because it comes in contact with Will gliaten none the less, Because et comes in contact with A becaust stattaned dress: This lorely world was never mad-F-r you and I alone: A jauper has a right to fread The pathway to a throne.

Don't crowd the good from out jour hear By fo-tering Ali that - bad: Ban give to every virtue room— The be-t that may be had: Be each day's promised and

Be each day's record such a one. That you may well he pront: Give each his right-give each his room, And never try to crowd.

GERRIT SAITH.

The honorable gentleman expresses his .idea of religion in the following pointed remarks; tions are not fit t

"Since, then, books and inditions are not fit be the foundation of religion, let us pass on inquire what is. And, first, let us assy, that, samuch as the remedies for even the great errors are generally found to be very simple a very near by, so we might, in advance, be pre-confident of not having to go far nor out plain paths to find the only foundation of one true religion. The wise and good had lo been studying how to dispose of alwery. length a worran (Elizabeth Heyrick) inform them how. If are, simply, to stop statefold wits to discover the issued good had long taxed the wits to discover the issued good had long taxed the wits to discover the issued good had long taxed the wits to discover the issued good had long taxed the wits to discover the issued your discussion them to worran (Elizabeth Heyrick) inform them to bight, and was as simple as 1 remedy in the other case ; if was but to a rem diriking. And now we find that the re edies for these gignatic vices, are no more ai ple, no more cerfain, and no nearer at ha than is the basis of relizion. This beiss is as to be Nature. Not, a book written by the bandoof G Not a human uncertainty, but the Creato certaloty. "" Incen hy Nature as well our own physic "Since, then, books a greatest

Not a human uncertainty, but the treator s certainty. "I mean by Nature as well our own physical, mental, moral, spiritual human nature, as also whatever else of Nature falls within our obser-vation and study. Nature, as well as Jesus, (who may also be called a part of Nature,) teacher that we are to love our fellow man as ourself and God supremely. For it teaches not on-ly that our fellow man's rights fand interests being cquait to our own, are to be respected a our own, but also that for the gitt of our being he and we over to the Giver all the gratitud and praise and love of which s) sublime a Being is descring. It needs no more than a very su-vertient acompinance with our being, to show he and we owe to the Giver as and praise and love of which so sublime a sid descript. It needs no more than a ve perficial acquaintance with our being, to us that we are made to be religious and no ligious; for the more religious we are, the benevolar the more benevolare, the happier we make ourselves, as others. On use other hand, the more benevolare, the narce selfish we are, and the selfsh we are, the more unhappy we make ourselves and others.

Spiritualism Among the Germans. Whoever undertakes to declare the religion: views of the Germans in this country must evi-dently speak with precision and not in general terms. The majority may possibly be rational-ists, but the minority is divided, sparsently, in-to as many acts as in the English-speaking population. The Maryland Sicatz Sciutors, its a recent article on German spiritualists in the Un-ited States, says that, although they lack con-gregations of their own, they are, nevertheless, more numerous than is connection. their own, they are to than is common be found in all th serican believers in , editor of the New grega more They They are to be along with Amer like Dr. Blode, a crat, whose v as a poetess i land," was s baum, of th the works of lated into G urally daunt stode, ed was a spiritualist. Mr. Hermi of this city, was instrumental orks of Mr. Andrew Jackson Di urally daunted the publish to take the risk of this ente have fallen through but for port of a Russian court or tersburg. Another matter sup Te time, by German-Ama Dr. Cyriax, of Cleveland averta Dr. Tiedente Pachelet ity, of Texap ng recent converts to bia, Dr. von Pachel Conn. of Brooklyn, among delphis Dr. Ge ted by spread of spirithalis i the sort of persons ey consist, says the oting, in large on ds, who differ from belief in a future acles and the while 87. d of de

Siterary Department For the Beligio-Philosoph SPIRIT MENISTRIES,

ding the rough, thorny pathway of life, with its burdens, and faint with its is in the twilight, when no one is 'near, net voices whispering, 'Be of good cheer.''

When weary with longing, and striving to gain The joys that I dream of, yet never attain,— A sweet, subtle perfame the car seems to fill, And wrapped in soft languor, my spirit is still. When most bitter the bondage that holds me in thrail, And the clouds in the distance my sud heart sp-pal.

wonderful music my spirit surrounds, prrow is hushed by the exquisite sounds.

se I love dearest have passed from my orld seems a wilderness, shrouded in

imes, the thin well rent apart, I can see spirits, still fait hfully watching o'er me.

alse friends forsake me, and love groweth ed,

w children of suffering, lift np your eyes !-syour weary complaining, your pillu sighs, y look ! close beaks you fair messenger stand, ng had comfort and aid from the bright Morn-ing Land.

ADDRESS BY THOMAS GALES FORSTER,

ON THE OCCASE

he Funeral, of Miss Jos Harmonia Hill, Philadelphi

the Funeral of Riss Josephine Heavy Harmonis IRN, Philadelphia, May 9, 1570. In my Father's house are many-mansions," aid the beautiful medium of Nazareth, nearly thousand years alide, -not wilastability thousand, years alide, -not wilastability thousand, years alide, not of the religions of the ent, would teach that this occasion aboutd use of gloom and sadness. But a newer and er light has shot athwart the horizon of d, and mankind is beginning to realize more more fully the goodness of the Divine Fath-The observed that in social about a bound of a show and schemes. But a newer and er light has shot altwart the horizon of a distantial is beginning to realize more more fully the goodness of the Divine Fath-not he practability of organic law to all the is of humanity,—consequently this philoso-is teaching that our sider, whose mortal re-ns are before you, is not dead,—that she has bound and the practability of organic law to all the is of the the womanity purity, out from golden day,—faded away in the night,—so it that the sider of the the womanity furth, so that the has both the womanity for the second of t be there myself upon this occas-be there myself upon this occas-here be anything that could be more y amid the relations and conditions of " Let me then as briefly as possible he benefit of those who remain in the nat are the consolations to which this rred? She finds that her Father is a She finds that it held rear all on family, that the isaw of being, the lasth so-called, as wall as the laws of art of the beneficence of God, and that as much a kipdness from Film as is ; that death to far has been but a kind at has opened the flower concided door and has introduced her into a newer that home - a home where she can

hat. pby ieaches us, as it taught her, ud all the conditions of time. It raing friends, for as yet, humanity when a beloved member of the taken. It sreaks in consolatory a belo I It sy Boloved member of the The speaks in consolstory is them that that friend is famt, is not dead, that this of his or her tent a day's minon Father's house but the close proximity to the and affectionate hearts, that i, that from their houses to say can return to bring to

Work out of the set of to the dealings of God and international and international states and the second states with those of the second states with those of the second states and the second states an

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The dear size is solid not check the series of a moment the tear of synapsity. I would not check the tear that maternal and sizeful to be not and the solid not check the tear that maternal and sizeful to be not and the solid not check the tear that maternal and sizeful to be not and the solid not check the tear that maternal and sizeful to be not and the solid of these of synapsity. I would not check the tear that maternal and sizeful to be not and the solid not check the tear the maternal body ob, let the spirit these to be natural body ob, let these tears be speed to be not check the tear these of sizeful and or the solid to the solid to the solid to the solid to be the solid to be the solid to be solid to the Lyceu Oh, it is a

hought for no death, now, and liated into monig the omiciliated humánity to reminent as this new philoso that beautiful aister the bright and, beau pure angels, whe til there in conkequence tal nature, ard you beautiful mansion to ing to be true to you is there not a lasse. for those that ary laf be makened from this

How to 1

In vice of our people in the United h town and country, in city and g old and young, rich and poor, is when the stomach, like a dark boi-ttempted to be filled with a finnel, overruns before one knows it. no fill effects from hasty feeding; when the the store block the incoment. hans, h by inc. nd lique iderably, bous of ang divided and liquefad, is not full when one coses enough is. a very few ag and liquefying process; is a person is called from i an if he could very easily but if detained a very few ack, feeing that he does not reparticle, and oftlines ex-patiently about his dinner in the truth is, his food has creased ry preparathus n eal is eat If am e with el like a go L M B nation'; ti food, to er time to e taste, and is a th

We live In des

JUNE 18, 1870

thwestern Speaker's Conver at Joliet, Ill, May 28th. liebed call, the conventions as at Joliet on Saturda on at Jol Ins

In session at Joins, III, may exceeding to the published call, the convention met in the Court House at Jolies on Saturday, May 28th, at 10½ A. M. On motion, Mr. M. Fuller, of Ohicsgo, wha elocied Precident; proc.tear, Mr. Hoac, Vice Precident; and Mr. Mary Millspangh, Bocretary, Committee of arrängements, D. H. Roese, Mr. M. Milipangh and Mr. Builth. M. J. Wilcoxson, Mr. Bearles and Mr. Walker. A conference on Nr. Bearles and Mr. Walker. A conference

commitsee on resolutions, Mrs. M. J. Wilcox-ord, Mr. Searches and Mr. Walker. A conference as voidd. In the absence of H. B. Brown, M. D., Obairman Commities, and by request, Mrs. Wilcoxon-enet the motion stallar the object of the fra-mity, which was the protections of apsakers and dimma against the difficulties and period a billions against the difficulties and period of their fast initial convection, held at Bi-re, Wis, closing the first of Oct, isat. Mrs. Addie L. Ballon followed in her unrul infi-sairs a style, relating constain her public ea-er, and the scion of a recent to multip in Mis-er, where the manicipal authority imposed a ary tax upon the philosphical and intellectual deriain must, but chardcuil his mas domein ediskely following her advent hierer and which the gospil of freedom again, in definance of e municipal act. Dr. Baley did not know that be understood the sec otracless a child of Od. Had Ivel a de-ited in measure, but could algor for every imase in the stall perint in mit, but

losophy. Balloa replied as meeting Dr. Balley's p)-Made a marked distinction between "im-" and "unforturates." Impostors were re golog the roanda deceiving all, unfort-were a different class, and should be cared

were to explain that in the insuguration protection society. The reason they had a private consoling committee," with powers, was to protect all parties. Many med constraints had project with the box s of the braveroleat, until a distrash had bit was an object in their movement to a repetition thereof, etc. to explain that in the l t, it was made a "frat

went a repetition thereof, etc. Here a repetition thereof, etc. Here a start a start and the start and the start musical instrument, etc. Ste continued in re-rise spon the length and breach of this giori-itruth. Let each stirte is his or her own way, bonfort and elevalo the needy, no multir what ers may think or eay of us, meeting all in the the Balter enterthere is the or the start and the start the Balter enterthere is the or the start and the start the Balter enterthere is the or the start and the start the Balter enterthere is the or the start and the start the Balter enterthere is the start and the start a

ay we can. Balley again replied in regar! to "protec-Said we were not only preyed upon as not mediums, but by boarding houss, Joes the doctor know how "half ice world" Uring? Keporter.j Sailta spoar of the generosity or liberality doct, p.ofessors and consequent expendi-

Treas. Treas. [Reporter. Is this true "generasity ?"]-Mrs. Bailon, over spicy, referred to the course of nany wealthy or well-to do Sphinalis at Mrs. Wilcox on pointedity contrasted this little ouncil with the Ecumenical Courcit at Nome,-making its laws for our American propiet. Ro-he great majorities of the work, and referred to be bistoric preof the past in support of the tri-mph of trub.

Dr. Balley, apparently laboring under some mpathetic influence, at this point made inter-ting declarations in isyor of every humans move-

5 When more than a prime to the prime that the test of the prime that the test of the prime test of the test of test of

herefn or Univalianty. This balumony not es-cidy endograph the Spiritualitatic chick, we was a mainy and heroic confusion. Dr., M. is widently fore tinker, "Maythe gold atticat him." It is impossible for the Sec. to do jusifice to Dr. M. in his candit and instenty crysteristics. Mrs. Ballon, ever devoted if sonl and symphity. The domain and the endographic state of the source theodor. Or Univalant sources of the source of the endographic state of the source of the source inde comparison to the source of the source of the made comparison to the source of the source of the made comparison to the source of the source of the made comparison to the source of the source of the made comparison to the source of the source of the made comparison to the source of the source of the made comparison to the source of the source of the made comparison to the source of the erred to Alabama Legislature. [See e's "History of American Spirituai-

Mrs. Ballou playfully adverted to "Alabami

arrs. Bailon playfally adverted to "Alabams linns." Mrs. W. cohiloued in admiration of recent North Arolina decisions. etc. Compared this liberality ith the action of Northern. Legislatures, prohib-na the use of cathol test, unless preacticed by he legislized M. D.'f' Made laughable allasions to smollents and plasters which must not new be ouched by non-graduates, under penalty of a fine of imprisonment. No more laying on of hands 1 this Obristian community, no more "healing of he sick" after the manner of Jews, for to day, in publican America, it is a misdemessor." Dr. Kayner followed in review of recent stata

for "merr the manner of detas, for to day, millican America, lits a middemator." Kayner followed in review of recent state stion to prevent the practice of healing, ex-by the M, D.*a. Law has now become in ad-or God and humanity! Sheep skin diplo-regrated to kill by law! Norice the hour tion, "its no tume for levity. Action, action be our watchword. God help those who can leip themagive! Let as work! I fleaty of and opportunity now to work for humahity, she of the is and question, of monopolies and sportnaity now to work sor numanity. Ine land question, of monopoles and etcm and not on the "setting" princi-posimes ill debrici toots for us f dod's name would be our heaven when se other shore? [Applause.] er made brief and interesting remarks block, and was followed by [block, and was followed by [block, and was followed by on Be adverted to Minesola, Wis-o, Penseyivanis, etc., making laws to ling, and relisted her own experience is a citc, where als had been advascionage

ever the tyranny logical te with

difference narks upon the worth pation and difference of opinion, to bring as strength of any cause. Abby Kelly Foster In. Loyd Garrison had to be pelted with rotnest words, and the

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the meet-relating in-t out upon "without s call to be

imith made rempopular mathing marally forced to pay ezorbil marally forced to pay ezorbil marally forced to pay exorbit marall experi

of character. He could look a

man in the eye and tell at once his true charac-ter. Any impostor can carry a certificate, but the true seer can look into the soul and know for him-self. self. Dr. Kayler spoke upon mediumistic character. They stool between two worlds, partaking of the influences of both, and if any mediums fail, let us by our sustaining strength t them with charity and con

A short conference preceded the regular lecture of the evening by Mrs. Addie Ballon, one of our most giftel speakers. The speech of the evening was a most masterly and logical production, which no long hand reporter could well do justice to. Bunday, A. M.-A. conference at the opening of the scalar, Mr. Roes apple of the mercasily mediums must leave their gifts and go to saving wood. This crashing out of the spirit of freedom is all wrong. Mon would starve on cold philoso-phy and materialistic policiem. We wast some optitual lood. Give us the high and holy aspira-ture that on the spirit of the spirit. Dr. Bingwith is could not give up the seligions medican. Would not icol to take the life of a fel-tow being in any cause but that of lifety-as se-curing to him his individual right to workip. BVENING SES

curing to him his individual right to worship. OUR PLATTORM. Whereas, The present organiz stion of ecclesiast-ical powers affirms its right and authority to de-cide all matters of religious opioion by the arbi-trary and compulsory insthods of degmails rais, always ending is the easily adversment of the people. *Memorelli, That* no may obtain clintens of these United States, of that incore it, mailtanable right of moral and religious froad an, which was planted in our views and secared to 2 us by our noble revo-intinary fathers in their Declaration of independ-inter.

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and mails the sense is all others, we connext der liberately protect against all right allier role and dictation in matters of religions belief, as subver-dive to the principles and alms of our American Charter. And Reselect. That we extend the most-harry hon-pitality of feeling to every traily humane all estimation prot the sourceign principles of humanity and trae believe in their requirements, than any dogmin or ereed which sets the subjugation of our reason, and detsaction of our itlerites. That to this end, we appeal to the logislative and protective spirit of this correction of support of our fraterahy of presention is and market and the subjugation of our its we appeal to the logislative and protective spirit of this correction is support of our fasterahy of the structure and mediums, and would raily around our standard, animaled by the struct covidion that thermal vigitance is the price of or liber.

ites." The above resolutions were un minusly pissed. Dr. Ksyner gave the lecture of the morning, roving clarvoyance as the logical outgrowth of physical vision, etc. He was littened to with pro-

ion, etc. its was in a short confer-

Dr. Balley gave the regalar discourse, followed by Mrs. Wilcox-on in a few remarks which were wrapped in a spirit of dee pentusiasm. Banday eve.—A short conference preceded the evening's speech or lecture by Mrs. W.,-a con-parison of theology with the spiritual philosoevening a spheroid with the spinness post-physics of theology with the spinness post-physics. Underwood crossed by the spinness post-sed with the spinness of mind by the spinluslatic movement, believed the movement highly signif-cant in this respect. The large audience listeed attentively, as some pleasant spinning wound up the last hours of the convention, is which our is a discuss which he steenage ML. Underwood to a discuss which he steenage ML. Underwood to a discuss which he steenage ML.

M. MILLSPAUGH.

"Mrs. Wilcoxson had aliudel to "charlatans and impostors," who had invaded our ranks and left their influences, etc.

Original Essays.

For the Religio- Phil

THE EARTH Theory in Regard to its

BY WILLIAM F. LYON.

DY WILLIAM F. LYON. I am not, and have never boen, a subscriber to your Jounsar, thougi I have admired the bold stand you have taken, in presening the most radical ideas, and have many times perused your columns with great interest. Buil have taken the Banner from its infancy, while it was strugging for an existence, and until now, when it rests upon a broader and more secure found-tion. It seems like an old and well-tried triend, and its milling face always brings a word of cheer. But somehow the idea has arisen in my mind whether its radicalism of twenty-one years ago has not become the conservatian of today, and whether its can be reliad upon as a vehicle for the transmission of ideas that would by damaging to those which it has here toring presented and endorsed. We with to present to the world a very brief

would be damaging to those which it has here-tofore presented and endorsed. We wish to present to the world a very brief synopsis of a theory we are receiving, concern-ing the physical formation of the globe, and we wish to do so now, that is, we wish to present our case to the world at this time. We expect to go beforf the bar of public opinion, within the year, and present a volume containing the evidences in support of our theory, as we have received it from our spiritual delegation or circle, and we think it well, firstly, to make up abow what we design to make the design to be about the design to be the finally be successful in pro-sting our theory, the our case, a for if we s for a we should nearly be successful in and demonstrating our theory, there are less, very many persons who will be r contend for the credit of an important di that would studiously avoid the oble-scorn that studenes to the advantage

scorn that attaches to the and opinions. Well, then, we propose to prove that this globe, like all other material forms, had an eter-globe, like all other material forms, had an eterglobe, like nal spiritus in itself all entity and form, possessing w forces and powers that are prough the material; that for which it could have h to give birth and sustemand th mity, th ting spiritual form, con-il the necessary forces i particles of this globe possible ire in its pace in the in ing an o of 790 , mai there is, to a way to this grand found within the and that the only mier that open sea through Behrins occanic e Rauso is t an expe

We propose to prove the Nebulm or La Place theory false in fact and unsound in philosophy, and, of course, we relieve the frightil "fire-orb" of a diameter of 7000 miles, and, in its stead, present a boutilu linner work, most ad-mirably adorned and fitted up, with a spleador never drasmod of by the denizens of this exte-rior surface, - all ready now to receive the surging its of ingriton that are already accumumber of the strain and the strain there aballs we go next. We propose to show that in the succession of human events which have all course of that Polar circle from hu-mands, and that the igh barrier that has kept the section of that the igh barrier that has kept the section of that Polar circle from hu-man view thus far, is now opening a pathway which in a few short years shall become a great commercial thoroughter, ca successible and as taily navigated as the one from Ban Francisco to Hong Kong, and upon which will float the commerce of untold millions of the human race. We expect to show that the for bar har and are inherent in itself, and that they and not "attraction, heat and moliture," as Cosmiology affirms, but forces entiefly superior to either, and that hold dominion and authority over at-traction, heat and moliture; and we expect as near as pissible, to give a clear ideo of the man-mer in which this expreser as ideo of the man-mer in which this expreser as ideo of the man-mer in which this expreser as ideo of the man-mer in which this expreser as ideo of the man-mer in which this expreser as ideo of the man-mer in which this expreser as ideo of the man-ther in the this expreser as ideo of the man-ther in the this expreser as ideo of the man-mer in which this expreser as ideo of the man-mer in which this expreser as ideo of the man-mer in which this expreser as ideo of the man-mer in which this expreser as ideo of the man-mer in which this expreser as ideo of the man-mer in which this expreser as ideo of the mancommon and authority over a t and moisture; and we expect a the, to give a clear ideo of the mar i these powers are applied to pre world, and also in shaking it u uring the carthquakes that so far rou his cosst. We expect to accour eruptions and the aurors borealis. traction, heat a near as pissible ner in which th pelling the wo somewhat durin

Justicely occur on time coast. We expect to account for volcanic eruptions and the aurors borealis. It is said that coming events cast their shad-ows b More, and there seems to be an unusual, agitation of the public mind upon the subject of the North Pole at the present time. Exploit-tions are being planned and filted out by differ-ent countries, and each one some segre to reach that goal and earry of the honor of exploring the charmed circle, and revealing its accret be-fore the other.

fore the other. We have been receiving tor a long time a series of tackhings upon this subject, from "a circle of intelligences who seem to be well quall-field to support what they teach by the mosi-substantial evidence, and they have corpresed an anxiety that we should now publish a brief synopsis of some of the central ideas constrained in the forthcoming work they propose to bring out through us, as they say we should be entit discover and as flags of the data as some-times presented to different minds simultaneous-te hence the uses they have the index as the sented to different minds simulane they urge us to send this communi-t will be some time yet bafore the l as it

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CHARLES H. REED

Latter from S. S. Walker.

Latter from S. S. Walter. I wish to say to your residers, and to the citizens generally, that in the person of Charles H. Reed, the medium (who has just made us a dying visit), we have had presented to us, the very best opportunity to test the power of the departed to manifest themselves through shuman organism to mortals, that can at present be offered us. Mr. Reed gave three or four scances, at which the manifesta-tions were of the most interesting character, That there was no more interest taken by our people in this important subject, rather stageers my sensitive brain. Whon at Boston, Mr. Reed was to pupular that he remained for a year, and when he left, the citizens presented him with a cluster diamond pin, worth eleven hundred collars i and the Free Mascons also gave hundred collars is due the free Mascons also gave hundred collars is mort selephan dwashington. At New York, Phildelphia and Washington.

him a gold mins into the 2100 hardons are gave him a gold mins into the 2500. At New York, Philidelphis and Washington, he was equally appreciated. And what subject, I ask, can call for human investigation so deep, so broad and so bigh, as that of holding tangi-ble intercurse with those whom we have laid away in their graves, as that of holding tangi-ble intercurse with those whom we have laid away in their graves, and by the change called Dasth, have tome knowledge at least, of the after iff. This after iff has been the object to which all religious teachers have pointed, and upd intelligict more money, human sacrifics other is combined, we can spent, then upon all of change author, get, when by the lawa of change author, get, when by the law of change and and and the power or all other is a start of the power of the power of the he surrounding a demeet pard. As the power or chail religious teachers nave a the subject more money, human sacrif lintelligence have been spent, than upon ers combined,—aud yet, when by the la hange and/reflarment, we have really co in the time when the spirits have power o surrounding elements and do, in an unin element of forms, manifest the er over Joh in this was a set and do, in an unlimit-issistance, and variety of forms, manifest them-itres, and have done so for the past twenty-two ars, --why is it, I sak, that in some localities i unch listensness and indiference still exist? o I hear you say, "I don't believe a word of -it is all nontense?" Did you ever stop to lisk that your disbelief does not in the least same or all or the fact? It was a long time be-ent the relieven notion of community could be think that your disbellef does not in the least change or all or the fact I it was a long time be-fore the rollgious portion of community could be made to bulkive that the world was round, be-cause the ancients believed and tanght that it was flat. It is round to-day. The Bible history makes the earth to be only six thousand years old; but geology nores it to be quer six hun-drd thousand years old. What has our mor-ant belief to do with stubborn facts? If we know that we have seen, heard and felt depart above and beyond belief, for, by and through the senses, enlivened by intuition, we do know. It is all very easy (for 'tis education forms the

It is all very ea sy (for 'tis education forms the At a sai very easy (for the doutsing horms into world to believe (among many other things) what Noah took from two to seven in numbers, of all iving things upon the face of the whole sath, into has ark which was but a trifle larger than our largest scamers, and there kep; them legether with his family for over one year Has any one stopped to consider what he fod duen upon, and where he found from to store a world to together who stopp Has any one stopp them upon, and wh ther with her have be consider what he for a upon, and where he found from to store a s provisions for so here a fumber of hung-things or that Jonah lived three days and his in the whale's belly." after which he was wan out upon dry land' or that the sun and moon stood still, at the command of Major a John B. Johus, to allow him more time destroy innecent women and helpless chil-Gen. John B. Joshna, to allow him more to destroy innocent women and helpless dren, and lay the land of his enemy in gr waste? But to believe what you can act; witness with your own senses and what i believe ar own sense. can and does clearly te, requires a woral o oped. Why this lac "acture fro "otrine fro "otrine fro urage not of moral ily dem t fully ack of moral ost intelligent rom the prim-rits teach the in the spirit a of this; that an beings un-ate happiness. itive te AU s, all human tole towards persection and utilimate nappings. These revelutionizing teachings are so congen-ial to the human mind; and so fast pervading the entire thinking world, that the conserva-tive element in society, have from the start of the rubit movement, opposed it with the combined power of the church, and proceedidd-it metil nove it is fairly balon the reveat help. at high

of the thinkers of earth; and the with everywhere are testifying of what they do k I have no fear as to the ultimate verdict God is to need for the defense and the ver-will be "Not Guilty."

I have no least as to the ultimate verdici; for God is to blead for the defense and the verdici Will be "Not Guilty." All new revelations which conflict with pre-conceived opiolons have and will have to pase through the first furnace of opposition. All beautiful children are, born isto the world shrough maternal, size special beautiful to the the state of the state of the state contrast of the true Spiritualist is unlimited. Mr. Reed, I understand, is sepocial here again soon. Those who neglect to see his wonderful performances, may have cause to re-gret, and those who do wilness them, will learn a lesson which will make them the wiser for it. Tae Thunder Shower will come, whether your hay is out or in, whether you have umbrells or Bone-for God through nature rules. In due time, Mr. Hoed dd return, and held

The second secon

quickly resolves it to its mettle state again. I understand that Mr. Rosel will score go West, and to Chiago. I would bespeak for him a universal hearing, for no medium, in my judg-mitad, has the power to coavince the enquiring mind (at present) equal to Mr. Rysd. Pokepeisc, N. X.

For the Religio-Phil mophical Journal PHRENoLOGY

BY ROBERT SINNICKSON

When in New York City, some years ago, I heard a more than commonly intelligent hady remark, in connection with the subject of "For-eign missions," that in order to find *hearthens*, she deemed it unnecessary () go farther than 'over the river to Jersy," my own experience in the truth of her position ; but the following learned (fusion from the Philadelphia Press, of May 27, 1870, under the heading of "Notes Editorial," leads me to conclude that there are 'some of the same sort left, 'even in the enlightened Blates "Measchuck's and Penngiyanis; : ft,' even in th net's and Pen

of Massachurgt's and Pennsylvanis: "Phenology never succeeded in achieving a place among the sciences, and of late physiolo-gists, anatomists, and all scientists of recogniz of eminence, rarely ever waste time in combat-ing it. A writer in the June number of *Good Moult* makes the following references to this subject in an article on "Thought Chains:" "Since anatomy has shown that the form of the brain has no direct connection with that of the skull, and that it is isolated in its evity as the compass is is sited from them this no fibe ship. Phrenology may be regarded as no tonly an ex-ploded 1d sh, but as a playming to : cutulencear-istans, houlpiets and fools."

process to st. but as a playming of "childlengthat-latans, hobbyists and fools." Religiour soctatians, in the past, tried to throt-the the infant Goology-which may be termed "Mineral Physiology." -for interfering with their dogmatic tends; but when compelled, by Truth's resistless force, they acknowledged it as a child of Nature, and modified their dogmas to harmonize with it. So, in the present gener-ation, political soctarians would for like reason throtits the infant Phrenology, or "Menial Phys-lology," which will occupy a prominent place among the sciences when a scientific Nation-al Government shall be established, in which it will be used, with the satistence of "Animod Physiolagy," in placing men and women where they naturally bolong, in which case case will not be paid as public teach sta, in pulpit, press or forum.

As the space below the brain and the skull seem to turniah physical snakomists and their satellites with their strongest weapon in their opposition to Phrenology, I will endeavor to explain by National correspondence (to minds of sufficient calibre to precise such correspond-ence—I would advise the editor of the Press not to "waste time" in reading it, how the seeming inconsistencies may be harmonized. As I have elsewhere stied, the head of the Capitol of the National structure will corres-pond with the head of a man—sate 'organ' ence-tor waste un-tor in inconsistencies un-capitol of the National struct pond with the head of a map Council Chamber, constituting rescatsive Government of i practical operators in at foractical operators in at vill corres-orgin'or pecial repors in the Na represention class, in all ches, general bring special its own he ming const S cla in a corre spon & ed to e nga an AS r it n ip ot orga r organ or grunds of the con ns, tos classes, the outer works in order to leave similar before. Nature endures the con-orks would as-nilar spaces inter dures no useless mologists like m much for t ild also be exte ng M

specialists, ma is pet, and like fond time in bossting of its better employed in de They will now have correspondence, to exthe spend too much uties, that might be ing its latent powers. rtunity, by National their covervation ng of its bea ed in develor opp correspondence, to extend their observations in detail, to points which could never by reached through the individual man, and thus qualify themselves for leading positions in the New National organizing movement. Physical an-stomists, of National calibre, will ind their natural spheres of action is organizing the body of the New Nation to be: Menda anatomists, in organizing its regulating Mind, while an-atomists pychologically will find a still larger field of action, in organizing the all governing National Sud.

New idea, like Nature's physical germa, must work their way by force through darkness into light the manifest destiny of all thought-germa, despite the efforts of the forgers of 'thought-chains' to shackle then. Many self-impor-tant, and even heavy headed, learned (norm-mus, might yet, profilably learn their a. b. at is might yet pro

----m P. B. Jones

FRIND JONE - Not seeing anything in-your paper from this region, in a long time, I thought I would report you a few lines, and let you know that we still live, and, although of a stagmant thind of file-insanatch as we have, by far, too long-spells waiting for some lecturing pirit to more the wetters into activity, yet we have the wetter into activity, yet we line in the still form, over four years and is a live institution, and since its organiz-tion by Mis. H. P. M. Bfown, over four years ago, has keept up its workly seasions all through the Summer's heat, and Winter's irosts, with perfect success, till the present time. The an-uual May party of this Lyocum was held in Huil's new and magnificent Hail, well lighted and ventitated, last Thuraday evening. The Hail was very tastefully decorated with ever greens, and filed with an appreciative andience. evening. The ted with even Hull's new and magnin and ventilated, last 7 Hall was very tasteful greens, and filled with a Tae exercises consisted Q seen, together with se the whole ending with d received r the exerci the sudic-old-fashioned o-continued by the morning till 2 o'clock

the sublines. After the exercises, of course the old-fashioned dancing commenced, which was continued by the happy company till 2 of clock in the morning. Not having a Lyceum on our sile, the friznds in Davenport go over the first to the Lyceum in Ryck island, a number of whom went to the festival, and all had good time. We have not had any lectures in either city for a long time, with the exception of five gives in Aoril, by a Mr. Powell, of Exgland, in Hul's Hall, Ryck Island. But seeing that Mate. Emma Hardinge was to be in Chicago in June, she was to be in Chicago in June, a but seeing that Mate. Suma Hardinge was to be in Chicago in June, she was writen to, and upon asyntaising that she had only one week to spare, she was eugaged, and our fine Batt's Opera Hous, -accused only 5 your own Crosby's, in all the West, has been engaged for her to speak for the Fart Splittuil Sciety of Ryck Island, Wedneeday Taurshay and Friday evening, of June 2014, 30h and July 1st. All Splittuislist, therefore and all the thinking minds who live in this vicinity, who have eavy access Rick Island, Wedneedsy, Taurslay and Friday evenings, of Jane 20th, 30th and July 1st. All Spirituralists, therefore, and all the thinking minds who live in this vicinity, who have easy access to these two citias should avail themselves of this perhaps the last chance they may ever have, of seeing and bearing this celebrated; and now world wide champion of free thought and how man rights, as well as the most eloquent expo-nent of our much traducad, but silit dearly be loved Spirituralism. _____Davenport, Iowa, Msy'24, '70.

Voices from the Leople.

AINUSVILLE, MO.-W. J. Alkinson writes-Mrs. Ballon was at Holden, five rules from this piace, the 3(4,4), fith and 60th, holding a dobte with Mrs. N. M. Manadar the data proposition. I was not present only the first we oversings, owing to bad weather. Mrs. Ballou made the best impres-tion upon the addince, the is so mild and so moder. Mrs. Henry is very aristocratic, bigoted and self-concelled. KINGSVILLE, MO .- W. J. Atk m writer

DECENTED. FREMONT, OHIO.-O. P. Didge writes.-Broth-er Thomas Hardinz, of Burgis, Mich. made us a risk sabor turn shoce, and delivered our of the delivered type. Inspirational discourse lich bi-delivered type. Inspirational discourse in Tori Tormaho, which were well stiended and gave much satisfaction.

RICHMOND, INC. nearly in it concerning city, I am impr city, I am impr beard wit

DREST CITY, IOWA I write you the the cause is wo ing some, but a having almost we are growing Lake City and my family, a s In her present we have m

HANNA. ILI

ALDIANCE, OHIO piper has done reguli literature and reform stories I read in what spiritz and conversion

class of practical operator (Organ of 'Veneration,' n erning the worshiping cla branches and sub-branch

inventors, mochanics, & ing manner, organ of 'Tune,' &c.) The skull may be compar or entrenchments, for the prote comfort of any parti ply the de classes

Profe

Ricals, etc.

A COMPANION TO

Magdalena.

By the Author of "Media"-"The Mail Actress"-"The White Slare"-" The Spectre Rider"-The

CHAPTER IV.

CHAPTER IV. It was a mid, bright morning in early spring. Lady Somerville had long since recovered from her filness, which was more of a mental nature than otherwise,—hers was a temperament not je harmony with that of her husband,—a splrit frequently at astipodes with his, and greatly leaking that degree of fall congeniality so essen-tial to happy companionship. But the sweet sympathetic spirit of Marias, so chastened by social suffering, was well calculated in its gener-ous and pure communication to "mielster to a mind direased." And her benefactures rapidly improved and grew strong under her angel-like ministritons.

improved and grew strong under her angel-like ministrations. They were sitting in the parlor, which was mulcial with the sweet tones of a melodeon pre-rided over by Mins Lizzie Harkan-Marian's only child, now some thirteen years.of age, and glitted with a proficiency of muaical knowledge, and the possession of a sweet voice, well cui-tured, and of unsual compass for one so young. Born duing a temporary estrangement of her iather,—she had been the child of Marian's sor-rowe, but was rapidly Vereloping beneath her cure and culture, the source of much solace and io.

¹Who is the man, and who is the man, and who is the man, and who is the man, and the man is the point husband ?" queried Marian, in a time of patielic solicitation. "Is he your husband ?" queried Marian, in a tone of patielic solicitation. "Husband ! oh ! no, no, my dear lady, he is not "Husband ! oh ! no, no, my dear lady, he is not my husband," she answered, looking up through the man who is not the man who have jour."

my hudand," she answered, looking up through her tears "Foor unfortunate creature, what have you been coing, then, that he would, as you say, k ll you?"

A REMARKABLE CONFESSION

differen o covered w uckles, from w bom, the gent iteful, pleasin he flower-utif

trees in grateful rds us a grateful ter of the fic

ome orange trees in bloom, the gentie her wafted towards us agrateful, pleasing perhu-Reaching the center of the flowery walk, Low and I, we entered a beautiful formed summ nouse, in a happy train of thought "Each whored with the surrounding beauties of nat

RELIGIO-PHILOSOPHICAL JOURNAL.

Written for the Religio-Philosophical Journal ESTRANCEMENT.

help, and—"" "Come not to my assistance. But why this questioning, Leon? Come, let us within, f am sick." "Confide in me, Louisa, and you will never

regret it. "Leonells, do not tempt me so. I have one

¹⁶ The second seco

LOUISA'S STORY.

Cure shu curture, the source of mass called mo-mentarily to the street. Looking from the win-dow, she exclaimed: "Dear me, Marian, what can be the matter,— such a crowd of men—what confusion! And see, that poor woman seems trying to escape from them. Oh, dear, that burly fellow will kill her. She eludes bin and is coming directly for us. Oh, Marian, haste, open the door, let her in." LOUISA'S STORY. "Well, Leon, I am the youngest of three, and the only doughter. Born in Philadelphia, my lather, Sylvester Sommers, though during his earlier duys a sea, capitalin, -at the age of lorty, left my mother a wildow is circumstances of siliuance and temporal comfort. How was, sitas, one of the too many victims of what has been termed failed, *honor.* My mother, unlike my lather, had been educated in the discipline and observances of the mother clurch, -hence the culture of her children, more particularly my-self,--fors the doated on me, parakeling of her ba-lief and practice. My father, though carful to provide availy for his family, troubled him-self,-or stably for his family, troubled him-her form us frequently, months at stime. Lincoln Sheldon, s young merchant of the firm for whom my father often salied,-and a mem-ber of the church of St. M., was a frequent and welcome guest at our table. My lather scened to love the man, and they would often sit after the cloth had been removed, and chat and lange over their wine, as trigd familiar friends. But alay,-'How wain are all things here below, How fails and yet how fair.' from them. Ob, dear, that burly fellow will kill her. She eludes him and is coming directly for us. Ob, Marian, haste, open the door, let bor is." "Help i telp ! Save me, save me, "abrieked the pursued woman, as with garments all tate-d and torn, and her long unbound hair stream-ing in the sin-abe darted wildly like a dear. di-rect for the open door of the Somerville's house. Up the step into the hall.-abe fell against Ma-ran, earrying her nearly to the floor, shrieking. "The door closed with a side, and the stright-ed woman sake down exhaused. Ac couple offleers were now seen to emerge from the crowd with the brutai looking man that tat-teapted offleers were now seen to emerge from the crowd with the brutai looking man tast at-teapted to grasp the drying woman. They marched him down the street, and the scinous crowd atter gazing a while up at the house- it when the poor woman had taken sheller, dis-persed and sattered. "Oh, my angels, I am so gad you have let me in here. Oh, he would have killed me," she be can, her cyse filling with tears. "Who cu he man, and why did he so pursue year " Mas. Bomerville questioned the tree-ing woman." "Is be your husband ?" queried Marian, in a

How false and yet h

How false and yet how fair." This visitie our home, were not any the kes frequent during my parents sehence. In a mo-ment of weakness, my poor mother became en-thralicg with the charmer's sylvan volce, and fell. In an unhappy nomeut, all unsuspicious, father returned and came upon them under cir-cumstances which they could neither palligte or cyplain. Yet; strangely, provribilly impui-sive, as soliors are said to be, be did not rush up-on the destriver of his donnestic peace. It ac-ted not rushly at all. So keen and deep was the blow, that the shock seemed for a time tod-prive him of both action and of speech. But 'be suffering and mortification of my mother,--her distress and from the houte. The two men mei, and my poor father was brought heme a corpar-shot through the heatt. My brothers, Advisan and Goorge, paralyzed with grief, followed our parent in deep silence to the grave.

the grave. Months after, Lincoln Sheldon sgain made-his spearance in the city. My young brother, coming upon him auddenly one day after amply warning him, acd when he had drawn a huge knife in detense, shot him dead, and fied, none of us could tell whither.

<text><text><text><text><text><text> In the fin detense, shot him dead, and fied, none of us could tell whither. Mother being with the corpse, was arrested and cast into prison, where she usy for several months in bitter despair. Yet soon after, the burial of Soeklon, mother received much siten-tion from the church. Some believed her guilty, but many advecated her rethic innocence of the charge, and among the latter was the good Father B—, and mainly through bis efficient efforts mother was at length released from pris-on. But there was a pirvate contract entered into, that the control of her property would be placed in his hands. With a judicial use of a pottion of this, her final acquittal was purchased, and the remainder brequeshed to the church,— myself thrown in. Thus, Leon, you have briefly the cause of my leading a coverent life. My poor mother reduced from a position of a filuence to a dependiant on the charities of the church, and our family entirely broken up,—yes, it was Confessor B, whom you heard with me last night.

"A sad his tory, indeed, but I suppose I mus my promise and give you, Louiss,

"A sub history, indeed, but I suppose I must now redeem my promise and give gou, Louiss, THE STORY OF MY LIPS." It was in the Spanish town of Quillots that if nr. taw the light. In reference to my parents, Louiss, unfice it that, like yours, they were in goodly circumstances, and of considerable re-nown in the piace where I was born. They gave me an expensive oducation at a fashionable "bearding-school" connected with the convent at Quillot, where, as at the convent, I formed many acquaintances, who, I taink, prized my friendably up to its full value to them. Among the many who visited me, or rather the institu-tion, there was one more youthful that the rest, who would oft linger in my company after his companions had passed on. I loved the Monk Mendoza, and if his sparkling let syze apoke the truth, he, young as he was, had already, in heart, violated his monastic yow. Yes, Louisa, we loved, but dared not confess it. It was a beautiful evening that, wrapping a deep cloak about me, I wandered forth, in a mood of musing, over the garden grounds of the convent. Nearing the grow embankment of a delightful stream of water that meshadered romanically through the place, it as down on the soft graas, tost, sontwark, in a pleasing rev-ery. I gave high of the fairs way, brilling was all my word fait. Strange feelings gootmesha, in pleasing weekst, followed was, or divertion, and all my word fait. Strange feelings gootmesha, in pleasing weekst, followed was down on. O, I was all my word fait. Strange feelings is gootmesha, in pleasing weekst, followed is down of the soft and mingled with the watery ripples at wy feet. "I am happy, sister, to dod you sö will smith-iored with the commendania."

hard was felt by Marian, as also grapped her the tighter. AREMARIABLE CONFERSION. "To one who had passed several years in a convent in Spain," she said, in a confidential manner, turning her face to Marian, who re-mained in a listening attitude of wonder. "And thus become acquainted with the suffering and atrange devolton of the immates thereof,—to be thus disturbed at midnight by such sounds, was not uncommon. Yet, my first impolee was to arise and interpose mysel on behalt of the suf-fering one, whose abrick of distress and pain startied me from sleep on the first night of my stay at the seminary of Eminetuburg. But being a stranger here yet, I checked the im-puise of my better nature, and remaining quiet, soon heard the hunder voice of her confessor in persualive whisperings. Next day, the weather proving besue of my new home. And I am con-straited to say that since I left Havanne, I have not beheld a pot more breading to their regu-lated. The garden and walks of the institution were laid out in the most exquisite taster, choicest flowers slorning the garden in the beight of luminance, and heavity, and though artifully arranged,—cenned planted alone by ri-ture. Foundance, How and beavity, and though artifully arranged,—cenned planted alone by ri-ture. The garden walks cooled the perfumed air with perpetual inverse, throng which the clear rays of the set glasmed ten bousand little rainbow you the one set which when the made the surrout on the surrouting the same such the surrout of how my shade one with set of and the surrout one is a gradent beavity, and though article basits of matole, cooled the perfumed air with perpetual inverse, throng which the clear rays of the set glasmed ten bousand little rainbow the contex of the fortexy with. Lonies of mato the surrout on the fortexy with. Lonies of the basits or matole, before the with the same substant and the surrout of the fortexy with. Lonies of the surrout mode as a reaked by leasing perfume.

Reaching the center of the flowery walk, Louisa and I, we entered a bacuitiful formed summer-house, in a happy irain of thought. 'Each en-shored with the surrounding beauties of nature, grayaud heily our admiration of her glorisa. Grayaudy, I meared the subject of my solicita-iou: smoothy gliding into the confidence of my youthful companion. I enquired it has had beard the alarm laim midingst? " "The slarm !" the repeated with an air of erteren cn and the star, to find you so well's "I am happy, sister, to find you so well's ployed with the communities or your own ap it," spoke well-modulited, manical voce ne ma. I quickly rose to my feet, and turnis "I am happy, sister, to Bod you so well much the communities of your own spin-ployed with the communities of your own spin-tic, spoke well-modules, innaids work ovce near The I quickly rose to my feet, and turning. If thomas flaring, box 501, Sturgie, Mich. "Thanks, good mont, for though you have startied me there is no intrusion, and I shall the P. O. Mile, Wet Suxton, Maise."

he happier, I doubt not, with the acquisition of your company. Ab, how sweet is it thus to re-relife and commune with kind Mother Nature, --to read our Great Father's goodness in the flowers at our feet, and farw sermonator knowl-edge from the murnuring streamlet." "Well spoken, my daughter. It is delightful to think how the life of the rightcous is hise this brook, nassing on, known or noticed by but few, yet affording pleasure and happiness to all in its packen, and the clear bright moon cast-ing her tail form isto the calm water reflected us to each other as in a mitror. The instant glance I drank in of the happy incluent, and in the tother as the sufferent means and the clear bright of the stream, and the clear bright moon cast-ing her tail form isto the calm water reflected us to each other as in a mitror. The instant glance I drank in of the happy incluent, and in the other stream, and the clear bright moon cast-ing her tail form isto. The calm water reflected to but the according the end the stream, and in "O, Mendona! See, where a picture offer-et to mortale like this ?" "This a beautiful picture,--s most happy re-flection four real elver, any own Lonzhah." With his right hand he had cusped my left, and with the other circling my wais, he had drawn me gently to him, and -yee, the mook kiesed me. A power till now I had not known entranced me, and I knew no more until I swoke long after in his room. But I muit hate--and must not dwell here. I can enty give an outline, Louisia, of the principie vents which changed the current of my singular life.

life. Somerville entering somewhat brusquely at this juncture, and looking from one to the other with great amszement, said : "What is this, what have we here?" The controlling influence; not a little disturb-

The controlling inducnce; not a little disturb-ed, continued, "But I must go now. Maybe I'll come sgain for my story is not half told. Good byel " "Will the spirit controlling please give us her mano?" Miriam asked in a kiod tone. "You would, not know, it, Leonella Harijog-jen,-the rhame of the medium-She prefers not to tell her name. But I know to impart it to you will profe better for her. Her name is Chariton, Elsie Chariton." The medium conced her syste as if just awak

to tell her name. Hit I know to impart it to you will profe better for her. Her name is Charlton, Elsie Charlton." The medium opened are open as if just swak-ing from a very sound sleep, and seeing Somer-ville standing there and gazing at here so conde-ingly, statical and screamed ale, and sound in the states and seeing some sound in the states and seeing some sound in the spiritual actions and sound states and or the sound sound sound in the sound sound ing the reception of the force works are stend-ing the reception of the force works are stend-thear of the sound states are stated with the spiritual actions and sympathese tend-ing the reception of the force works are stend-ing the reception of the force works are stend-thear of the state of the source work and the state as a spirosched to where the hall towards theires. "" They are source in the best works of the source of the while of the source work of the source of the state attraction, bring her back, please," said (teorge. "Come we want you to feet while you are here no harm shall belal you." Though source are with fittends tow, and "The open-the source of this freed by for the source of the source of the bashed by the dimond red appearance; seeing which force of marks and series contained in the source of the state at a hard been longing to hear, and see wates farms had been longing to hear, and shall be there with the bewlinered woman up the state, and putting her in a way of refreshing hearing the with states and see of the states of the states and been longing to hear, and shall be the states and be states or the states of the states of the states, and putting her in a way of refreshing hearing the states or the states or the states of the states of

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SPIRIT AND MATTER.

The Undulutions Proceeding from Materia! and Spiritual Objects.

The Undustions Proceeding from Material and Spiritual Objects. Unlast scienced by a spirit of adventure, never faitored until he had discovered the New World. Franklin, impressed with the belief that electricity pervaded all nature, sent his kile heavenward, and when the electric spark spoke to him from the murky cloud, he knew that he hed established all nature, sent his will be avereaved and heaven with the speed of thought, persisted in his work, until now the magnetic telegraph girllet, the world. The ancient philosopheris, and indeed those of mod-crn times, have been compelled to search for that which they desired to obtain. The immor-tal Swedenbyrg, with his vision illuminated, and soui beaming with inspiration, in his work e-mystic vell, and expose to view the human soul field believe at one time that there was line of demarcation between the soul and body, just as a distinguishable as that which crists between oil and wher, or bitween tife than d' the ele-ment in which it flats; but finally he came to the conclusion that such was not the case. Whether he investigated this intricate question in his normal condition, or was inspired by his spirit guides, we are unable to say. If spirit is the soul of matter, as it were, it pervades all creat degree," as Swedenborg says, between the two,-knowing that spirit possesse none of the requisive of matter, as defined by us,-chas its crete degree," as Swedenborg says, between the two,-knowing that spirit possesses none of the requisites of matter, as defined by us,-that is does not possess extension, imponetrability, etc in the sense that we apply those attributes to the material universe. Now, if spirit is an ou-growth of matter, there must have been a time when there was no spirit, and if matter is an outgrowth of spirit, there certainly was a time when there was no matter. But if spirit pos-sesses none of the attributes of matter, how can the latter eigh birth to the formase". We will when there was no matter. But it spint per-senses none of the attributes of matter, how can take, for example, the first nucleosited cell of hu-man life. This cell, in its growth, exhibit sele-ments of life. It has also the attributes of mat-ter. Now, as this little cell increases in size, its bursts, as it were, and then we find three, four, or five cells, ormbined, resembling at first a gelat-tinous substance. In this nucleosited cell which is the first starting plat of human life, we find matter, and incorporated therewith we find split also. One possesses the attributes of matter; the other does not. One impregates the other. The steam is accompanied by force, develops it, or, in other words, furnishes a me-dium of communication through which it can act. Steam is matter, but force is not. Take the magnet, for example. Tit exhibits force by attracting the needle and compelling it to more act. Steam is matter, but force is not. Take the magnet for example. Ti exhibits force by attracting the needle and compelling it to more towards it; yet no one would say that force pos-sensed the attributes of matter, which com-pelled the needle to move. The water that moves the ponderous "over shot" wheel (where, the water fails on the top), is not the power, but the force of gravity tristing in some cen-tral point. In the first meleokted cell, there, is apfirit; and it exhibits its active qualities, for it; has found a 'medium of communication, as it ware, in that nucleosted cell. Matter, then, does not create spirit, but fur-nates a medium for the pocular malifestation. There is magnetism in the knife, and it becomes active when brought in contact with the lode-stone. There is spirit in all things, but it is in-tent in many cases, until matter is placed in such spissions that it can act upon it. There is, then, and dividing line between matter and spirit, or between is heat it and states of the universe. There is is not in a base of the universe.

RELIGIO

sector to briest spint, ---- is only pixed in secho relations that it acts through it. Spirit and matter are eternal. They always existed. Spirit exists in matter, --in the tree, the flower, the golden grain, and everything the eye can see. In all conditions of matter, then, there is spirit, and while life and spirit united produce intelligent consciousness, matter, --curde matter, ----in its various changes, in the animal, vegeta-ble and mineral kingdoms, is producing a spirit-ual realm, adapted for the abude of the soul of man. That the latter is the outgrowth of the former, is true, --just as true as that the soul is the outgrowth of the physical body. We do not mean that it is created, bat that it erists, in a jatent state or otherwise, in matter, and by certain condicions is excited into action. The spiritual world is invisible to us, from

do not mean that it is created, but that if exists, in a jätent state or otherwise, in matter, and by cortain conditions is excited into action. The spiritual world is invisible to us, from the fact that the pulse-waves or undulation therefrom, impinging on the retins of the ope, are so delicate that they cannot excite it. But deplet the optic nerve and the retins of the ope - b'5th one, as the retins is only an expansion of the optic nerve - of their salmal magnetism, and then let a spirit supply its place with spirit-ual magnetism, and then those pulse-waves pro-opeding from spiritual objects, will be transmit-ted to the spirit world. Science has revealed many startling facts in relation to these little pulse-waves. They proc:cl from overy object. When it is too'gross to cause the n, the object is invisible, and when so exceedingly unbilmated, like the spirit world, these pulse-waves are so exceedingly delicate that they do not affect, in the least, the retins of the eye. Without these pulse-waves nothing could be seen or heard. What ja true in reference to the various objects that are presented to your vision, is also true in reference to 'sound. Thus little undulating waves that are 'sarted in molion, when a spirit speaks, are so delicate that the auditory nerve can not feel them at all, and, of course, the mind can not take cognizance of them. But let the nerve be depleted of its animal magnetisn, or rendered negative, which is toquival and theretos, and the charged thoroughly with apiritual mag-netism, and at that moment those little pulse waves, it is motion by a spirit voice, can be transmitted to the mind, and you boome at once clainaudient. Take the return of the eye. Science tells us hat four hundred and seventy-seven trillions of

transmitted to the mind, and you become at once clairaudient. Take the return of the eye. Science tells us hatt four hundred and seventy-seyen trillions of these pulss waves per scenal, inpluging upon the eye, causs the sensation of red. Bat how different the pulse-waves from the spirit scenes! Indeed, they so far exceed those from material objects, in rapidity, that the wisest mathemati-cian in the spirit world would hesitate before trying to compute them. A wheel may be run-ning so fast that you cannot distinguish the spikes; but let the room be darkened, and a flash of lighting will enable you to perceive overy spoke distinctly, and the wheel will ap-pear for the moment as if standing still. While four hundred and seventy-seven trillions of pulse waves are required to convey the ides of red, whe bundred and seventy-seven trillions of red aver an erequired to convey the ides of red, whe bundred and seventy-seven schoot our view the material world. Pelastions above them are too sitemusted to produce any semantion, and then heles them teness. various degrees, of undustions, produce to our view the material world. Pelastions above them are too attenuated to produce any sensation, and those below them, too gross. Here, then, if any-where, is the "discrete degree" between spirit and matter, --the pulsations that reveal to us the existence of matter. If is then a wise provision of nature; that when these pulsa waves proceed-ing from the unseen world, become so attenua-ied, so extoedingly delicate that they can make no impression on the crude optic nerve, that thate is a method whereby its condition can be readered more sensitive and subject to them. In the material world, the maximum of pul-istions to the eye, per second, is six hundred and ninety-nine trillions. "Here the pul-mations are above the immum, or below the minimum number, nothing can be seen. While we seer that there is no dividing line between spirit and matter, we clean that indi-

vidualized matter and spirit has its sphere of ac-Vulualized matter and spirit has its sphere of ac-tion in matter and spirit difficed, and that spir-it is the outgrowth of matter in the same sense that the mist overpreading the sea is an out-growth of the same; that is, spirit is incorpora-ted with matter the same as the mist is with the see -

H. W. Beecher's Views on Spiritual

"The Rev. George Haddock, of Appleton

"The Rev. George Haddock, of Appieton, Wisconsin, says in a letter, 'You cannot be ex-pected to follow up all the things, good, bad and indifferent, which are constantly being said about you, but from the fact that Splittualiss, very generally, claim you, I should be glad to receive inom you a denial of Ances etakements, it they are not correct." "We reply, categorically, that we are not be-lievers in Splittualism, neither in the books and papersisued to the interest of this new sect. "We have no reason to link that in the books and papersisued to the interest of this new sect. "We have no reason to link that intentional deception is practicely, and in the comparatively few cases in which we have beca apoctators of the tplittual plenomena, we are sure that there was incluter collusion nor deception. "The various explanations that are developed through medium have never at all stitud out. The charge plenomena that are developed through medium have never at all stitud us. The charge all satisfies the strang-there rokes of the book plenomena that are developed through medium have never at all stitud us. The charge all satisfies are strang-there rokes of the book plan satisfies are strang-there rokes of the book plan satisfies are strang-there rokes and have something more of the possibilities of the bums mind, but very little more, we supect of the great in visible realm beyond. We frankly admit that we long to be-lieve in Spiritualism – juit cannot. We do not only not resist evidence and conviction, but we rather solicit belief. Who does not wish, with all his soul that it might prove true that win-dows were objened into the other world, through whole we might commune with the disen-bodied? "But what shall one do' A flore seeing, listen-ing, nondering, belief does not convel, with all has out that it might prove true that win-dows were objened into the other world, through whole we might commune with the disent. "But would be humilisting to believe that dying ifve to the solue the other world. "It woul

truth of Spiritualism would at once flashupon his mitcd. Spirits is communicating are compelled to use the organism of another, which is, of course, exceedingly difficult, and it is not to be won-dered at that many blanders and mistakes are made. Yet we are prepared to show that the literature of Spiritualism is broader, more com-prehensive in its details, and embraces grander truths than all the sermons be has ever written, or the literature of all the religious denomina-tions combined. Denton sarpasses Hitchcock and Hugh Miller, in uncenthing geological truths. Andrew Jack

Denton surpasses Hitchcock and Hugh Miller, in uncerthing geological truths. Andrew Jack-sun Davis is far in advance of the German or French philosophers, in untolding the beauty and harmony of nature. Hudson Tutle, in his "Arcana of Nature," excells Hershel, Kepler, or any ol the German or French school of as-tronomers. Dr. P. B. Randolph adyance's views in regard to Fre-Adamite man that far surpass those of Agassiz. The teachings of Spiritual literature embrace within their ample folds the purest and foliest morality. They recognize no God who is contempible and mans enough to give expression to his anger, or who will en-courage a falsehood. Here we have a specimen of that literature which Beecher so much ad-mines. Whether it is a "hopeless waste of sen-timetalism, the most extraordinary effosion of reare folie histogenetic and man enough mires. Who timents? timentalism, the most extraordinary effusion of fancy, futile philosophy, and maudiin religious-ness," we leave the reader to jadge.

ness," we leave the reader to jadge. And he said, Hear thou, therefore, the word of the Lord; I naw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left. And the Lord waid, Who shall perwade Ahab that he may go up and fall at Bamoth Glieds I And out said, who shall perwade Ahab that he may go up and fall at Bamoth Glieds I and out and the Lord and said, I will permade him: And the Lord, and said, I will permade him with the solution that Wherewith-And he said, I will go forth 15 will be a ly-ling spic In the motive unto him, Wherewith-And he said, I will go forth 15 will be a ly-later in the motive permade him and to see have go forth and do so. -1 Kings, zril. 18-22. This is the character of the God that Heavy Ward Beckiet worships.

This is the character or use our Ward Bescher worships. Then there was David, "a man after God's own heart," who would not now be allowed to associate with the lowest rewdy. He robhed

Bathshelps of her inancenessad parity, and then, with his heart actuated by a malicious spirit, murdered her husband. In the thirty-eighth Paalm he avows himself afflicted with those disorders that often distinguish the lowest debauchte. In the one hundred and ninth Paalm he prayed that widowhood, orphanage and poverty might be the lot of women and children. In 1 Kings, 21 chap., 9th verse, he ava.

children. In 1 Kings, 21 chap, 9th verse, he says: "Now, therefore, hold him not guilties, for thou art s wise man, and knowski what thou ourpitest to do unto him; but his hoar head pring thou down to the grave with blood." In causing the death of old Shimle, he mani-fested the hardness of his heart and his mean, contamplible nature, for he was then lying at the point of death. Still, he was a "man after God's own heart." Whether the literature that Henry Ward Beecher founds his religion upon, and from which we have here taken the habove extracts, will compare favorably with the literature of Spiritualism, we leave the reader to judge.

LETTER FROM AUSTIN KENT.

TOTHER JONES? In view of your late sug petion that I send you as receipt per Jourana. of all money that I get through your patrons, I give the following, as near as I can get it since my general report in February. Much of it has been in the Jourana, honce as it came through been in the Jourana honce as it came through the method of the since when I had the full address you to

letter when I had the full address		
Mrs. J. H. Bradshaw,	81	00
Mrs. Addle L. Ballou		
L. M. & M. S. Severance	. 5	00
J. B. Ferguson		
Mrs. M. C. Young	2	00
J. M. Winslow	. 2	00
P. Haywood	. 1	00
Warren Chase	. 1	00
R. S. Pond	. 1	00
Phelix Shelling	. 1	00
Ettie Jessup, \$0 50; Kzra Sellen, \$2 50, }		
J. D. Jones, 82 50,	5	50

Total. The friends are giving me such temporal re-lief as I have not had for some years, which kindness and charity I can never forget. I hope in doing they may have their reward. I may never be able to personally reward them, though the source of the source of the source of so-called death. I have more and more failt that my radical friends will not permit me to suffer from temporal needs as I have, but will continue to remember me at time. Gratefully yours and theirs, Austra KENT.

THE JOURNAL.

This you's number will be found unusually interesting. The lecture of Mrs. Emma Har-dinge, on the sixth page, is replete with sound logic, and will be read with interest. The com-munication from George Lynn gives us an ink-ling of the discussion between Addie L Ballon and B. F. Underwood, at Joliet. On the first page, the address of Taomas, Gales Forzter, at the funeral of J suppline Bay-ly, robs death of its terror. It will be read with interest,—also other miscellaneous articles. On the sound page, the Report of the North-

b) not total the series in the result of a series which interest, -also other miscillaneous articles. On the second page, the Report of the North; western Speakers' Convention contains much that will interest mediums. The new theory in reference to the Structure of the Earth, and the probable discovery of a 'new world," will be read, with the winh artiging that it may prove true. Robert Sinchchoa's article on Phremolo-ogy, advances some new ideas. P. B. Jones' letter shows the status of Spiritualism in Davenport and Rock Island. On the third page, the thrilling story of "Extraggement," will be perseed with pleasure. On the eighth page, Brother Wilson's Department contains many valuable truths. In Brother Child's Department, is an interesting communication, showing the condition of Spirit Life.

In Solvier Control of Department, is an interest-ing communication, showing the condition of Spirit Life. The JournaL is rapidly increasing in circu-lation, and becoming a great favorite with the people.

MR AND MRS. J. M. GRANT, M. De

ME AND MES. J. M. GRANT, M. DS. Our Brother, Dr. Grant, late of San Francisco, Californis, who has performed some truly won-derful cures as a healing medium, during his so-journ in Chicago, has not been idle in other things, while not engaged as a healing medium, That he has great powers as a splritual medi-um, for healing the lame, by simply a laying on of hands, was fully verified by his curing a little girl who for years, could only hobble about on a crutch, by three treatments, so thas abe threw away her crutch, and has walked well ever since.

Among the clutch, and has walked well ever aince. Among the other things that the Dr. has done, is to attend the requisite terms of lectures at the Eelectic Medical Colleges of Chicago, and to graduate as a well-read physician. But more yet. The Doctor won the heart of another grad-uate, a lady of high attainments as an M. D., of the same school, unsted with her in matrimooy, in accordance with the rites of the REILONO-PHYLOPHICAL SOCHETY, and has taken her with him to California, where they intend to settle for life, combining her gifts with his sci-ence as a bealing medium, and a surgeon. May good angels be with them.

VALUABLE NEW BOOK

We are in receipt of a new invoice of "Taiks to My Patients" and "Health by Good Living," and have filed all orders on hand. We can hereafter supply off subscribers without delay. The two books contain a great amount of practical information. Bee advertisements.

sans, sawyhirs szawons. Mrz Sawyer continues to hold seance day in the week as heretofore, at the Re Rooms of this Publishing House. See thement. s'every e. See adver

MILA A. E. MONIMONT, MEALING, PSYCHO-METRIC AND THAT MEMOUR. Can be addressed or found at her residence, 149 Can be address Fourth Avanue ful in all of the a. Her powers are the -

We are now prepared to supply our sub-scribers with Prof. Prusson's great work, "Freah Eggs and Tellow Butter." Upon the receipt of "5,00 we will forward a copy, patenge paid.

JUNE 18, 1870

Mrs. Abbott, the Developing Medium, is yet be found at No. 148 Fourth Avenue. She a most excellent developing medium.

EXAMPLE OF COMPARISON EXAMPLE AN ADDENCE. This distinguished lady was again greeted with a large aud enthusiastic audience at Music Hall, on Sonday last. She ably sustains the reputation that preceded her. Having published a large number of her lectures, those who have read them will seem to be in the presence of an old frierd when they hear her speak.

Personal and Macal.

Dr. Kayner, Clairroyant Physician, of Erie, Pennsylvania, called at our office on Tuesday, on his way home, from the West, and gave us as er-ample of his Clairroyant powers. He is one of of the clearest Medical Boras in the field, and is doing an excellent work among the sufficied. We beepeak for him the confidence of the public

bespeak for bim the confidence of the public. Mrs. Addie L. Ballou is now fprepared to make arrangements for lecturing during the su numer and fall months. From the numerous commendations arn to us from the various fields where she has ishored, we jidge that the has been doing 3, grand work for the cause. Alls should be kept constantly employed. Mrs. Elizabeth Golden, of Reynoldwrille, Penn-sylvania, would be giad to entertain any speaker who may give her a call. Danlet W. Hull, the indefatigable worker, speaks at Renselser, indiana during this month. Dr. J. K. Baller took a promineri part in the

at Renseler, indians during this month. Dr. J. K. Balley took a prominent part in the Speaker Convention, at Joliet. He is a sharp writer,clear thinker, and the Spiritualists should actend to him a warm reception wherever the goes. He is now on his way to Minnesola. We hope to hear from him often. Dr. H. P. Fairchild speaks in Philadelphis, this month, and in Williamantic, Connecticut, during Jate.

Dr. Henry Honghton's ad iress, for June, is Ash-land, Massachusetts.

Dean Clark can be addressed at Salisbury, Ver-nont. He is a fine lecturer and a first-class me

The Springfield Republican -it ought to know says that there is a bar-room in Boston, owned a church.

says that there is a bar-room in Boston, owned by a church. Mrs. Wilcoxion is engaged to sprak to the Spir-itani Association in Lockport, on the 19-h of this month ; and Dr. Dugl. Kayser, Clairoyana Phy-sician, of Eric, Pennhylvania, is engaged to speak at Joliet, June 20-h and July 10-h, and at Lock-port July 31 and 17th. He will asswer calls to lecture in the vicinity week-day evenings and will attend to puttents. "Address, for the month, at Joliet, Illinois.

Joiner, illinous. Mrs. 8. M. Jorgensen has changed her residence, and may be found at No. 69 Cass street, between indians and Ohio. She is a Symbolic Seer and in-spirational adviser.

Indiana and Okio. Bue is a Symponic area and spirational adviser. Dr. H. S. Brown speaks of the Sparta. (Wi:-) State Convention, held on the 17th, as follows : "I have just here latormad that the Davapord Brothers have spired to be in Sparta, Wiscondin, at our State Convention, on the 17th of Jane. Their presence in the convention will add greasily to its interest, and their phesoncenal facts will be most convincing to all persons who are wavering in their options about spiril communics with mor-lake of earth. Now, it is well understood that we be a state of the state of the state of the state word of as the failwarks and 8. That Ball. Road will give half fare excursion tickets to all who what to attend -good from the estimetent to the twenticth of June, icclustry. It will be ore of the base to takes are the solared for searchers after spirinal truth to hearn is, and for Spiritualises to take as the failwarks.

"noos milwankee St." Mrs. Hardinge's appointments for August and beyrember, new as follows: Genera, O., Sanday, Ang. Th. Ashtabula, "Tuesday Ere., Aug. 9h. Jefferson, "Thursday " "11th. Painesville, "Saturday and Sanday, Aug. 13.b

d 14th

Grove Meeting, Saturday and Sanday, -

Aug. 17.h and 18 h. Farmington, Saturday and Sinday, Aug. 37.h and 28th. Cleveland (Lyceum Hall), during the Sandays of

Clerestanc (bycena arrows in the second seco

MRS. A. H. ROBINSON

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

148, Pearth Avanne.
Hst, Romstoot, while under spirit control, on receiv-ing a lock of hair of a sick peticat, will diagnose the an-inter of the disease most particult, and preactibe the prop-or remady. Yet, as the most particult, and preactibe the prop-or remady. Yet, as the most particult, and preactibe the prop-or remady. Yet, as the most particult, and preactibe the prop-and duration of the disease of the sick person, when also will without delay returns most posts preactified and remedy for eradicating the disease and permanently curing the patient in all carable cases.
Of hereal else claims no knowledge of the heating art, but when her spirit guides are brought "e an apport" with a sick person through her gwidiamsfup, they maves full to give immediate and permanent relating in curbic cases, through the accurate cases.
To share and in nature. This preactive is all rended in the society or applied precisely as di-rest to the society or application, it has all be it an internal remedy, or an external ap-lication, it has companying better of instructions, how-ever simple it may neem to be; presented it is sort the quantity of the compound, but the chemical effect that is produced, that science takes cognitance of.
Des preacription is swally sufficient, but is case the patient is on the outer and y science of.
De preactiption for a record, or more if required, should be made in about ten days direct the bar.
In the system of personal in the system of the outer of the disease. ren curia Of

te disease.) s. Roanxoor also, through her modiamship, diag-s the diseases of any onk who calls upon fibr a residence. The facility with which the splitts con-g her accomplish the same, is done as well whom pplication is by letter as whom the she patient is

nation. the application made in ab

.

Philadelphia Department.

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

THE QUESTION.

What is the Reason all Spirits do not return Im mediately after death and Communicate?

This question has been properly asked by many, and we shall attempt to hanswer it. We have known many perrons who have occupied prominent positions, some as Spiritualists, and some others who have been respected and es-teemed by their follow men, who have disap-peared behind the curtain of the other life, and no echoing note or sound has been heard from them.

peareu users of the second has been around the second property of the second plainly with this question, and let the spirit friends tell their own story. Many spirits on their entrance hut the integrar 1.6, find difficulty is recognizing other's there. Those who have not heard much in relation to spirit examinal on a have a strongly op obed and utterly diabelised it, find spirits who have no the or knowledge of spirit communion with entit's inhabilants. This class may not with carta's innanaue, they did, communicate with their friends on earth. There is mother class whose magnetic powers, which are so es-sential to inter communion with this world, are so repulsive to it that they can not com

so reprisive to it that they can rot communi-cate. If a man fully believes through his prejudices, that the telegraph here is an invention of the devil, he will not go near the office, nor send any message to any operator, and his friends will not hear from him. There may be a re-pugnance on the part of earth-friends to this in-tercourse that will interfere with it. It is very certain that the operators in the spirituil telegraph offices are very bars, and have no need to solicit custom. On the con-trary, spirits tell us that they have waited long and about the desired communications. In fin-ence, Control and Obsession, and stated that all mannind were subject to one or more of these forms. Intelligent, communications require that the curreling spirit, or more commoning the the during in the sends the despiti-tion always comes directly from their finds, when this seidem communications are sub-pointing that seidem here, that the in-quividial seidem communications are sub-form is a very general initiake, eren among spiritualisti, in supposing that the communica-tion always comes directly from their finds, when this seidem communications acts as the operator. The more classet and the set is the in-gividial seidem communications acts as the operator.

porator. The moral character and standing of the in-lridual is not the test of the power to send, be-ause undeveloped spirits on this side and on he other, go to the offices and send. their mea-

divident in not the test of the norms, bit will be cause underwolped spitial on this side and on the other, go to the offices and send their mes-extent. "Our object in this article was to present the corperience's a personal rited, who has usen in spiti-life fifteen years, and itom whom we have parer had the faitest echo until this time. Our friend was tighty years old when he died ; we were intimately acquisited with him during the last five years of his life here. All became, deeply interested in Spitislasian,"read many of the books and papers; had 'frequent yisis from modums, received very (xcellent tests from his friends on the other side, and was ex ceedingly: happy in the prospect of meeting them. He promised to report from the other sidore, just secons as he could, and we hoped for muchia this direction. Friteen years esemed ominous, and now he comestotell us his experience. 'We did not recognize that af firt; the haggard and be his form modium at firth? the haggard and be his form the stores was changed so that we do not recognize it. Yei, something seem-ed to say, you wilk know and can belp him. The wild blood store sportured in a horri-ble mannee from a will and firth conte-nance. The volce was changed so that we do not recognize it. Yei, something revealed to us to taken to bim and he seemed over whelm-ad long time before he could here could bing narra-sing time before he could be one willicently composed to speak to us. During a very pla-fil interview, we gathered the following narra-tice the series of spiritolik, that there could by found any where in it, such a hell sakins which I have been in. It is each to hell sakins which I have been in. It is each to the towne so will found any where in it, such a hell sakins which I have been in. It is each to the towne so would fue at the second a bey one to be on earth set, and I have been told by a guide that second as I were able the solution to whom I have spoken or whom I have seen. So I must be misclaken as to the time as you seen to be one ea

Lits except as more of my friends. Soon, however, he panorams of my earth hie passed before me, prictures that I had hoped were buried lorevor in obliving dark vale, stool out with glassify hem, i looked sound and saw I was show. In hat picture were irring realities. You know had lived in a slave country, and been a slave master. The victims whom I had hourd is various ways, were all there in the picture sa-verious ways, were all there in the picture sa-vering details, it will give you the worst. I had the think syoung famales servant to be tied up on and that is so that as must stand on verifient me condition, not been all fulled up of the worst. account of this condition. He did the Mar this crucity was indicided upon her, iffared wary much on earth, though I had realising among as I have had here of it. I attempted to get away from her. I at have given works if I had them, for the b hild may welf from those hiddons looks. a, that is the jedgment, to go and a coher and child, and no alway igoon a provide induction of the set in the set is a set of the set is a set of the tipon a p

as I was. For them there came moments of bleased respite, which I had not. Toiling and grinding, groaning and suffering all the weary way, moselly without hope. I retained ever my memory of you. You formed a beautiful picture in the panorame of my life. The les-sons on Spiritualism you had given me, were ever as a beacon light to my soil, amit all the motid anguish, and way, mostly without hope, I reliance ever my memory of you. You formed a beautiful picture is the panoram of my life. The less non-completion is a life of my life. The less non-completion is a life of my life. The less non-completion is a life of my life. The less non-completion is life. The less non-completion is life. Our life. The life of my life. The life of life. I my life my life. The life of life. The lif

. "FRESH EGGS AND YELLOW BUTTER."

outter, as and origination They others, are wholly new and original, and are pow, for the first time, given to the public through is pages. It is beleved that these dis-coveries will inaugurate 's complete revolution in the art of preserving aggs and butter. The in-formation regarding the preservation of wood, mictals, stone and mests, tanning, manufacturing ink, wines, cider, etc., are also reliable, and con-sidered the best for all practical spurposes. (See advertisement is prother column.)

Statistical Bepartment.

In this depart that shall be sore of local to be understood that we expect to sanbject to supplemental report invertections shall be discovered, status of the spiritual philosophy of light and knowledge, Walch is a ung old theological systems. me, as 83. Be careful and gve the correct Pos Office Address of all persons reported.

QUESTIONS. any avowed Spiritualists are there in the county of _____ and state of _____ and what are their names ! 2. How many lectures have you had within the last m, what pb hip and what

----What churches are the most prosperses the bility of preachers? What is the apparent status of the old theological thes, and the more liberal in the estimation of the of minds in your town? ches are the most prospe

PEROPTS

LEFORTS. Canden, Illishiele Co., Ind., Reported by Thomas Hardles. Bindbor of Builtmains: Explity call Bociety, of Hildshie Co., Mr. Chugie Philosophi-call Bociety, of Hildshie Co., Mr. Comer, Mr. Longt, Mr. Tower, Mr. Consy, Ian., Mr. Burvell, Mr. Borrell, C. Barwell, Mr., Ferr, Mr. Perr, Mr. Peter Longt, Mr. Fowler, Mr., Fory, Mr., Perr, Mr., Ben-ter, Mr. Fowler, Mr., Fory, Mr., Perr, Mr., Ben-ter, Mr. Fowler, Mr., Fory, Mr., Perr, Mr., Ben-ter, Mr., Borghes, Mr., Sons, Mr., Star, Mr., S. Baryama, Mr. Jongs, Mr., Blaches, Mr., K., Haoghes, Mr., Haughes and Annily, Mr., I Baches and family, Mr. C. Hagnes, Mr., Broghes, W. J., Lichgin, Morrangh, Mr., A. Throog, Mr., Throog, Mr., S. Harris, Mr., E. Wijer, IR. Cortes, Mr. M., Barger Mr., E. Wijer, IR. Cortes, Mr. M., Margan Mr., Barger, J., Corgen, Mr., S. Taylor, Mr., S. Harris, Mr., L. Torytor, Mr. I., Torjor, Mr., S. Maris, J. Mr., M. Margan and other. Mr., M. Morgan and other. Textures.-Hilteen, basides the regular yearly marked Ing wylich lasis two wichs.

or are, i. 13/07.24.4. Weiton, Mrs. J. Margan, Mrs. A Korgan, K. M. Morgan, "Hitsen, besides the regular yearly meet-ais two whole day. "Was Lord, Mrs. Morrough, Mrs. Cook, Al-Thole Theory-all healing modelins. Mrs. Cook, inspirational speakers. E. Thylor, seeing mediums, and Mr. Weiton who has medium for over forty years. Beding for over forty years. Beding for over forty years. ing wh Falie Coo wer forty years. ats and United Brethren ate d the ability of their preachin strength, and the ability be about an average. ht and Spiritualism is gain

SPECIAL NOTICES.

MELLA. R. BORINSON AS & MEALING MEDIUM

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LECTURE NO. XVIII.

By Mrs. Emma Hardinge, on the Amuse-ments of the People, -Belivered before the First Association of Spiritualists of Philadophia, on Priday, Evening, Nov. 19th, 1860.

[Reported expressly for the RELIGIO-PHILOSOPHICAL STRAL, and Secured by Law, by Henry T. Child, M. D.]

Jorasar, and secured by Law, by Henry T. Child, M. D.] The subject of this evening's address will be The Amusements of the People, and I ask your attention to these three propositions:--first, that summement or recreasion in some form is as absolutely essential to the well-being of man as education; next, that amusement in the home circle should be promoted as carefully by the parent as education; issly, that amusements for the people should be legislated for with just or the people should be legislated for with just action by the government of the country. It may seem to you that the word "amuse-ment" signifies a subject tearcoly worthy of a methodical speaker. Nevertheless, if I can de-iend these propositions, I shall show you that off amusements are of just as much importance as any other branch of interest that belongs to man.

methodical spaker. Nevertheres, is a case of ient these propositions, I shall show you that off amusements are of just as much importance as any other branch of interest that belongs to man. In the first-place, I invite your attention to a defense of my first proposition, inamely: that amusement is absoluted event that belongs to the second of the same of the sense, each of which is associated with avenue by which the soul is informed and the intellect in-structed or the mind emlightend. Every one-of these five senses is an absolute demand which our structure makes upon its Crestor for a sup-ply. Demands and upply have been given lib-enally. The even demands objects calculated to inform the mind, through the sight. The sense of hasting requires such action as produces sound. The sense of feeling conveys a variety of information to the mind by touch. The sense of tasting requires such action. If, for fir-stance, our eye meets on the structure, by any poses of life which we call action. If, for fir-stance, our eye meets on the convey of instruc-objects as simply instruct on, -how wearisome would the world become to tas. Deprive us of the backity which realizes beauty, and which, it the healty which realizes beauty, and which, it has absolute demand to intorm the instillect of the quality of the form the signal induces of all the glorious forms auch objects as simply instruct us, -how wearisome would the world become to tas. Deprive us of the backity which realizes beauty, and which, it the healty which the sign. We can make-mate and apprecisite of orce, demands emi-mides of all the glorious forms of a sing-induced, other machines are only instruc-tore, beauty is and the singer of mand-induced, other machines are only instruc-tion and and the origing and admiration is the foundation of the backity. Te, beauty is not absolutely necessary for its. We can make-tand dive, color, shap, form and dimarkion is the foundation of the lower of the sinstruct inder of

the place in which they shall be given. I have observed that I require of parents and teachers to provide as cardially for shausements in the home, as for edication. First, then, I call your stitution to the fact of home answements. In shall presently peak of those larger and wider spheres of amusements for which I demand the scient of the legislature and the government. All nations, it all limes, have seemed to de-is the evening, then the business of the day is done,—when the various demands upon the in-tellect, by the various compations of life,—arts all performed, and the sun,—the great, banef-lent got disy has within the works, and all the busy streates in solven allens, and have been averaged of life, and the sock-new commerce home life; we now call upon the home work, and give an ombet these nation is the evening the cite is noten allens, and all the busy streates of life, and the sock-new commerce home life; we now call upon recessarily cit off by the busy available are necessarily cit of by the busy available are necessarily cit of by the busy available are necessarily cit off by the busy available are necessarily cit of by the busy available are necessarily cit off by the busy available, are necessarily cit off by the busy available are necessarily cit off by the busy available are necessarily cit off by the busy available, reguling and the busy available are not call nume.

mont. There are four methods of home amusements which should be as carefully cultured as any form of learning that we can inspire our chil-dren with.

dren with. The first of there is music. The second dan-cing—yes, dancing — even in the Gluy of Broth-erly Love, I dare to proncusce the word. The next, a word of quai laport and evil in Puri-tanic days.—the dram. The last, and still more produce, the novel.

table days,-the dram. The last, and still more profame, the novel. Let us require what functions these mission-aries of amusement are expected to perform. Supposing, for a brief peried, we were trans-planted to the hand of Germany. Supposing that instead of being in this quiet, peccella, well-ordered, excessively rousre city, we were trans-few brief hours, transplanted into one of those strange, queer, old Flemish or German towns, with their old Catholic Cathodras, strange little attreets, wonderful old buildings with overhang-ing caves, and aff the remains of antiquity so strangely mixed up with modern improvements; we should see ther torowd so floople, and would naturally sak what these people are going to do with shouts and laughter. The places of business are all closed, and the busy bustle of city life is suspended.

we about see greet crowds of people, and would naturally sek what these people see composition of a set of the sequence of the second set of the sequence o

probenied what dancing means: If any of you have ever paid a visit to that strange poole the Shakers, you would ind this two entered in the conception of our orthordox brethren, who protest against dancing the Holy Spirit, and their come means at culturing the body and training the physical system as well as the intellect should be carefully considered by parents? It may be asserted that the body is the tample of thurs, the body is the tample of the Holy Spirit, and their come means at culturing the body and training the physical system as well as the intellect should be carefully considered by parents? It may be asserted that the come services that our chifdren are required to raise in the sort of the sound of rythmical music. Under these circumstances, many persons find themes well as that performe the sound of rythmical music. Under these circumstances, many persons find themes peak from practical observation, that some form of exercise which combines symmeters, but I can peak from practical observation, that so of estimating the sound of rythmical music. Under the office of an end speak from experience, but I can peak from practical observation, that some of estimation of earticles which cardit the formed in the office of an end speak from experience, but I can peak from practical observation, that some of earticles which cardit the formed in an end the Holewas and all networks of factory, or entancement. Measurably, then the Greeks and the Holewas and all networks of factory, or entancement. Measurably, then the fore the field so the scale is to the scale speak from the speak from a part of religious working. These who and an anot, because there are realing from the real dual thise scale atom sense is a speak from the speak fr

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In your own land you have had a Cooper, a Washington Irving and a host of others, and also many able magazine-writers and sketch-writers, who have duce good service in these directions.

We must look this great question of amuse-ments in the face. We shall find as we sit, do-ring the long winter evenings, around the social board, when the family is gathered together. If you can have music and cancing and reading aloud, you will find it for better means of gathering the members into the sweet relation-ships of home, than to see our young lads going out on the streets to find anusement, and daughters waiting until some one comes to take then out.

out on the streets to find sausement, and daughters witting until some one comes to take them out. Make home the most attractive place, and they will not seek to go out after annaement. At the same time I would have refining and in-structive public anneement, and, at suitable sea-sons also into. I commend them all when they are used properly; they add to each other. I reprehend them all when they are abused. Healthful exercise, mutual intercourse and asso-ciation with each other, -these should be en-couraged everywhere, their abuses we can all readily understand. We do not know the value of interesting each other. We pursue the mo-motory of like. We do not know the value of tri-flet; we do not know the suite of the studied as carefully a midlement as we do aci-mot, and art and ethics, and would give them their appropriate places, at means of instruc-tion, we shall all enjoy like much more. He had much to be sorry for, much to regret, but he might have fibe mach worse. He said, "They is a cigrain memory which has remain-ed through the, that has been a very bad man. He had much to be sorry for, much to regret, "They is a cigrain memory which has remain-ed thouse the besthe in a courded." That words and forwis, and meany a worse dead that these for bas head had is a courded. That is then bade for which la and courded." That is then bade for which la and ourded. That is then bade for which la and ourded. That is then then then the school. I was one of the outh means to be short of non the gui-ters and the stresser of London, where I had lir."

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dersood, Materialist, Disputants. LETTER FROM GEORGE LYNN. INTER JONES .- You have doubtless been made acquainted dre this with the proceedings of the Convention at Joliet. It was my good luck to be able to stiend the scood day, at the close of which our sister, Addie L. Ballou, gave a challenge to Mr. Underwood, for a joint di-case of the Convention at Joliet. It was my good luck to be able to stiend the scood day, at the close of which our sister, Addie L. Ballou, gave a challenge to Mr. Underwood, for a joint di-case of the Convention at Joliet. It was my good like to be able to stiend the scood the state and intelligent, immortal spirit or scout, that lives and thous stimmed and Mr. Underwood de-ming of ume its Mayor Mann presidention. "Mr. Ballou stimmed and Mr. Underwood de-med. The discussion took place on the even-ing of ume its Mayor Mann presidention. "Mr. The Bolen state and Mr. Underwood de-med. The discussion took place on the score and throughout the debate the addience we very orderly." "Mr. Horsewood is connected with the Boston pericor genuteman. Mrs Ballou was very pless-ant during the debate, though abe regretted that they were confined to one evening, as it was to short a time to do justice to the question. The spekeri were allowed twenty minutes at three tunes each, making the whole time its have ever stateded. Our cause is allo inter-tion that our counting mass and indi-tion to the solience of the question, in fairs if have ever stateded. Our cause is allo inter-and reached the core of the question, in its most of the sublence of the question, in the stat speech of Mrs. Ballou was very fless and reached the core of the question, in its inded in the positive eridence she add added in star of continued. If was a faily for the sublence of the question, in its inded the core of the question, in its inded the sublence of the question, in its inded the sublence of the question in think inded the sublence of the owner, thile, sim-sto the su

the riplied in the most positive and convincing manner. "You fool, there is nocks all the way down?" At the close of Mr. Underwood's isst speech, he paid Mrs. B. shi triends quite a complianent by declaring that Spiritualism is for allowed of orthodaxy, and advised all (who had not al-ready)to subscribe for the Rarmood-Parkaneyer, ical Journa, and acquaint themselves with our principles. This discussion will do good, for H will call the sitenito of come that abe at present mac-quainted with Spiritualism to investigate it claim. Lockport, III., Jane 34, 1870.

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and coming strong emongs to successing re-substables ("one solved to try one hear of or-ations and it has effected an immediate and ure. I have induced my wife to try one hear melletoly cared. Each one of us has guided firet pounds in weight since we guit the use and our health is greatly improved. I do not wy that one box of droin y Preparation, used directions, will permanently destroy the ap-metro in any one, so matter how iong they

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BA of in Je lity.

Botter in Immedriality. No. 2-May ith, at Bonaparte, in a full home, we turned to a stranger, and said, "We see by you a man," fully desribution him. "He holds out to you the leit hand, and on the index finger there is an irritation, angry and wrollen. The hand and arm are immense. We now see him on his bod, you and five others are around the bed. He is tertily servise. It is a feartui sight, and at his desth and some time before, be is a living bundle of pus-putied matter. He is dead, and dled wenty-six years ago this summer, and I get the name of Webster. What do you know of this statement?. The sing the summer, and I get the name of Webster. What do you know of this statement?. He specifies in South-ern filmols, and was called to see just such a man, and in every particular it is wonderfully correct. His name was Webster, a relative of Daulel Web-ster, the cause of his dest was maligned brief fore figure the list head?" We asked, "Is there any collusion in this mat-re, between at ?" He answered, somewhat tartly, "I am Dr. Georgo, and never saw this mate, who die inside and out, whistie, origer domor ?"

Will some of our Advent fr lends who die inside and out, whi tle, or cry de n 7

and out, whistle, or; cry demon ? No. 3. ...May 9th, at Ottumwa, when lecturing the spirit man or form of the last Mayor Fullow the spirit man or form of the last Mayor Fullow ially identified. This good Methodist passed on not loog sgo, and at the time of his departure for the Summer Land, was surrounded by a great many immortals, many of whom he fully recog-nized as relatives, friends and old accusitances, uesides many be did not know. We here appond an article in favor of Spiritual-ismulaind at Eddy ville, My 5th, 1570. We can for-formed that John Wilcox, the editor, is a Meth-olist. If he has believes just what we know,-that the communication of Amicus, as it appeared in the HELION-PRINCOMPICAL JOURNAL, not long ago, is strictly true :

ago, is strictly true: "Be always ready to give an answer to every man list skich you a reason of the hope that's in "Do you believe the estiment of 'Amleus,' is his delineation of the remarkable dealt of Naj. C. E. Fulton, add if so, was it not a mere phantom hallucination of the diseased brain " This and similar questions have been asked use since our publication of the "Amleus,' no shift itel. We sawer that we do believe emphatically, *Cartioneral*, and give as a reason for our belief, the fact that is truin it you chose for your belief, the fact that is truin it you chose for you belief, the fact that is truin it you chose of the same size our publication of the "Amleus" courts and the fact that is truin it you chose for by the new-size our publications of the same the sact that is truin it you chose for by the new-sone strange phenomenon. To admit the facts, as stated by "Amleus," and doubt the reality of the manifestions upon a Syng bed, and virtu-ally despance the fible, with all history, written, dot and fraditional, to asy neithing of the test-mony of millions of good and truthful men and statily recurring indication for the hope with all development then was the case in question. In furtherance of the "reson for the meny to the men-development than was the case in question. In furtherance of the "reson for the hope with", "we need not addret to the world of corrobaritive testimoory outled by fible, but a few of the meny quotations than my the outle, but a few of the meny passages. If a fible, who always the same of the meny same the same the outle for the meny to hem any passing the fibre. The for the meny the same of the same for the outle for the meny testimoory outle the for for how same of the meny for the many same of the same of bood form its escred passes. If a same of the same of the outle for the many same of the same of the outle for the meny testimory outle the for the same of the outle for the many same of the same of the outle for the meny sa

gres, will suffice. See the following Scriptical sages: "And there came two angels to Bodom at seven, m, 29 1. "And be lifted up his eyes and tooked; and to f ree men stood beside him."-Gen., 18 1, 2 "And he lifted up his eyes and tooked; and to f "and he suffed in the wilderness" a fountain of water in the wilderness "This Masses whom they refined "This Masses whom they refined the angel which appuared to him in the bush" Acts, 7 : 33. "And as he (Eighb) has and sleptrunder a juniper

he saw the angel of the Lorg standing in a province of the Lorg standing in the a province of the lorg standing in the schedy theory is a standard in the vision is the be-chaning '* touched me about the time is the version of the stooped me about the time overed with a manite. And Saul prevents that " "And she said, as old man cometh up, and he is covered with a manite. And Saul prevents that it was shamed, and he stooped with his face to the covered with a manite. And Saul prevents that " Feer came upon me and trembling, whilen made all my bones to shate. Then a spirit passed before my ince. * It stood still, but is before my ince. * It stood still, but is before my ince. * It stood still, but is before by ince. * It stood still, but is before by ince. * It stood still, but is before by ince. * It stood still, but is before by ince. * It stood still, but is before by ince. * It stood still, but is before by ince. * It is counte-sheard the forther of the source may the stoop and the realing of Christ, Matthew say. * The sagel of the Lord described from havers and rolled back the stone from the door. * His counte-neares was like the the toning, and his raiment white as Loke says, "The stone was rolled awar. *

ke says, "The stone was rolled away. " entering into the sepulchre, they saw a young aiting on the right side, clothed in a long a comment."

entering into the sepulchre, they aw a young stitup on the right side, cloited in a long a garment." "A says, "they entered into the sepulchre "mach perplexed theroabout, behold two men by them in shining garments." A and said unto them, why seek ye the living gue the dead "-Matt., 35:3, 3; Mark, 16.4, use, 3; 3, 4, und behold, there taiked with him two men, h were Moses and Elias."-Luke, 9:30. Ind gaps access a great cry, and the scribes re service, we find no evil in this man; but if and in boards and the service and in baser, but if a spins food -Acts. 32:3, is him, let us no there this I looked, and behold a door was a sais were of a trompet taiking with me, head (one philter."-Ree, I fall down to hip before the feet of the anged which aboved here this I wore of a trompet taiking with me, head there here of the anged which aboved have there the feet of the anged which aboved here this I wore on the service. The set of the service in the service of a trompet taiking with me, had be thing. Then saith be two the act of the service in the service of a trompet taiking with above the thing the set of the anged which aboved here thing the set of the anged which aboved here the forophete; """" worship "the shore gapdations, the terms, "angela."""""

The preceding Scriptional passages, with numer-ous others, deuker in the most positive manner possible that an "sage" instead 2014. The second possible that an "sage" instead of the second prophet Devis (that Same I as pririt jac. under a passed before Job's face, and he based a volce; that a spirit or avail for the second a volce; that a spirit or avail of the second a volce; that a spirit or avail of the second a volce; that a spirit or avail of the second a volce; that a spirit or avail of the second a volce; that a spirit or avail of the second a volce; that a spirit or avail of the second a volce; that a spirit or avail of the second a volce; that a spirit or avail of the second a volce; that a spirit or avail of the second a volce; that a spirit or avail of the second a volce; the second and the second a volce of the second and talked with John on Patmon, that proved to be his "allow artist" and that the two men. Moses and Ellas, long is spirit-life, appeared and talked with John on Patmon, that preserve of Forter, James hes often. Now, then, if these things drives have changed 'Done a blade of grase graw different now from what it did in Moses' and he favoror these full nod as alkall and as acid units now, and by the same law as in the Biole areas apochole ages, cover them now 1. Admitting the unchangestilly of God and Bis law, nothing can be more evident if how them provents. "The dot fun with you alway, even unto the add of the world." The ve believe that the Grast Captain, with his as in enfranchied apirit was ambended duit the voiris immoniality, and the weight disor of the world to believe, help thon mine unbelie!" No.4-Nay 12th, at Ottamay, lows, we held a weighted much along the weighted indeed. Yee, "How A milling the time of their death. The who hellow, help thon mine unbelie!" No.4-Nay 12th, at Ottamay, Jowa, we held a weighted much and giving the time of their death. The man was not suffic the size of and many the second diden with you, two boys and a girl," describ-ing them, and giving the Three Bays' Meeting in Sturgis. The Spiritualist friends of progress and free thought, will hold their elevant anniversary meeting at Singis on Friday, Saturday, and Sanday, the Trh, A 18th days of Jane. Rainent speakers from abroad will be in attend-ance to address the people. Ample provision will be made to entertain entrangers from abroad. By order of the Committee.

man was Mr. Millisach, and in every the statement was true and confirmed. Below was append the critician of Editor Wilcox, on "Modeatus" it is good and full of point. Way, Brother Arillow, don't you know that Modeatus is Frother Arillow, don't you know that Modeatus is true to his nature and only waits an opportantly to enter his own kingdom and bray through He.

tree to his nature and only waits an opportunity in the total and the second second second second second "Modesta," coicably 5 address, in adverting to the "Amicus" article in the Ottunwa Cowier, signs to think Major Futton a great dupe, issier or deceiver in the hour of desth. His cophistry, if adhered to, would unformise the shift of nine-tonths of all believers and destroy their tangible hopes of immortality; resving masking to group in darkness, withouts ray of heavan's samlight, its world as sophistry, by haces the Unstor in the ategory with His creatures, who, when com-pared to the infinite, would not beat the relation of a mote to acontinent, and quotes. "No main that sees God at any time," a size which though in and of itself is undisputed by all, yet in the ab-diract has not sever are 16 alout at issue. The fact that no mas ever are God, is no evidence that no mas vers are this low at its escond argor well for a believer in immortality.

Spiritual Meetings, Conbentious &c.

All persons sitending the Convention at Farm-logtor, June 3th, 35th fad 30th, 1570, will state to the ticket agent when purchasting tickets, as round-accursion tickets are promised on the 8t. Paul and Milwsukee R. R., Minnesots Valley R. R. and St. Paul and Pacific R. R. HARRIET E. POPZ.

MAINE.

MAINE. The Spiritualists and friends of progress and free thought, will hold a two days' meeting in Elis-worth, Hancock Connty, Saturday an Sanday, the 32th and 30th days of June next, commercing Sat-urday at ten o'cloak A. M. A. cordial infitiation is extended to all. Tae Spiritualist and friends in Elisworth will entertain all free that they can. Per order of the Committee, M. Hingman, Chair main.

Manersville, May 25th, 1870.

GROVE MEETING.

CHOVE MEETING. The First Society of Spiritualists, of Farming-ton, Mich., will hold their second annual meeting a grove near the village of Farmington, Satur-ay, the 24th, and following Sanday in June, 1570. Mrs. Frank Knowles, of Breedsville, Mich., an G. O. Stebbias, of Detroit, have been engaged as speakers for the occasion. Come one, come all; let us have a good time. Friends from a distance will be provided with homos.

homes. The Quarterly Meeting of the Oakland County Circle will be held in connection with the yearly meeting. We have a church in case of bad weath-

N. LAPBAM.

NOTICE.

Norrez The Quarterly Meeting of Spiritualists of Nunics, Ottawa County, Mich., will be held at the Barthol-omew School House the third Saturday and Sun-day, the 18th and 19th day of June, commencing at two o'clock, P. M. Mrs. L. A. Pearsall and Mrs. Sarab Graves are engaged as speakers. A cordial invitation is extended to all. A. Rawmorowaw

A. BARTHOLONEW. Nunica, May 34th, 1870.

MEETINGS IN HOBART.

OUTRERN WINCONSIN SPIRITUAL CONVEN-

Will hold its third Quarterly session on the 17th, 18th and 19th of June, at Sparta, Monroe Connty, in conjunction with the State Convention, which State Convention shall be substituted for this

State Convention and Convention. The Spiritualists of Southern Wisconsin, are urgently solicited to attend, as subjects of great importance are to be considered. Half-fare excursion tickets case be had at all sta-tions on the Milwankes and St. Faul R. R., good the south of June inclusive. W. Stephens. uons on the subsentee and St. Parl R. R., good from the 15th to the 20th of June inclusive. By order of the Committee. Z. W. Stephens, Secretary, Southern Wisconsin Spiritual A socia-

anylvania State Society of Spirit

fata. The Fourth Annual Hecting of this society will be held on fuseday, the filts of Jone, 1970, at 5 and 6 p.m., at Harmonfal Hall, blth, and Wood Streets, in the city of Fulladelphis. The fuends of the cause we earnestly invited to attead this myeting.

the argencing. Our missionancies also at work, but we need you's heart o-optitation in order to prosecute the work with greate success. There are hundreds of flowsands throughou our sate who are accious to hearthy copied of plottaal jam. Those who cannot come will confy a favor by sendin

hose who cannot come will confor a favor by sendin way of the condition of the cause in their section their omnibutions to the secretary. Carolina A. Grimer, 305 Wainst et, or so enry 7. Childs, M. D., 694 Race et., Philadophia.

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Densets on the perpose. AC-HOW 10 render sour and rancid Butter work; and how to give white and streaked butter a uniform and natural color; and the best methods of mixing and re-packing butter for market. NO,-HOW to prevent milk form couring. NO,-How to prevent milk form couring. NO,-How to prevent milk form couring.

- to arrast formentation in cider, and keep it

- main. Son-How to seriest formulation in cider, and keep it reset. Son-How to make No. 1 Visegar at 7 cents per gallon in 48 hours without scil-wholesome and pure, and warmanid good for picking purpose. Sao,-How to Mantheture Capite, Jaka, Genesia, Painta, Van-How to Mantheture Capite, Jaka, Genesia, Painta, Vanishes, Hard and Soft Sosay, Washing Composed, Baking Youghes, do, Ac. Son-How to Stantheture Capite, Jaka, Chemesia, Painta, Vanishes, Hard and Soft Sosay, Washing Composed, Baking Youghes, do, Ac. Son-How to Stantheture Capite, Jaka, Chemesia, Painta, Vanishes, Hard and Soft Sosay, Washing Composed, Baking Youghes, do, Ac. Son-How to Soft, Son and Soft Son and Soft space. Son-How to Bake sev and functationeous Hair-Dyna,--Hair-Olin, Hair-Grassing Composed, Ac. Soo,-How to Deise Mesala without a battery gring full Instructions, on that every one can reading Paise with Gold, Silver, Copper, Eace, and Tim. Son-How to Deise Carbolic Acid for basiling Wonnde, Barras, Borew, Otta, and curing Bolin, Brussen, Fiscan, Pore Hiles, Jayweid To-Eaking, Bernatha, Neyni-righ, Bargworm, Sait Babean, Chaore, Berchin, So, Ar Saho,-How to prevent Thaber from Doray, and meder is Dirayond.

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8100.00, IN GOLD. 5360.00, IN GOLD. 5460.00 IN GOLD. 5600.00, IN GOLD. 5600.00, IN GOLD. 5700.00, IN GOLD. 5700.00, IN GOLD. 5400.00, IN GOLD. 5400.00, IN GOLD. 51,000.00 IN GOLD. MAGNIFICENT! The shore premiums are offered to agents of the Post-tive and INegative Powdare. Such imments Premiums in addition to the, very large and Ibersi com-missions which are given to agents of the Postive and Mogative Powdare, make such as a spacing more profitable than any other that, can be under shan. For the terms and conditions on which the Abere Promiums will be given and for all other infimation, edgess PHOP, PAYTON STERKEL, M. BOX ont, NEW YORK CITV, Also read the rest of this column.

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JUNE 18, 1870

, THE CELEBRATED CASE

OF

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Skilful Physicians fail to cure it. Burgery and Hydropathy give only partial relief. Patient prostrated, reduced to a skeleton, and his life despaired of.

HE FINALLY TAKES THE. POSITIVE POWDERS.

IS CURED,

AND GAINS FIFTY FIVE POUNDS IN FLESH

Brownerfile, Nebresha, Dec. 22, 1860. This is to certify that 1, Huston Russell, was taken on the 28th day of September, 1867, with a pain in my aye and back, and it was osvere that I thought 1 would rather dis than live. I called on Dr. Hoover, and he attended me for zonet 'would' day: at it imme I was easy, when under this influence of medicine, but confined to my bed. I called on another doctor, by theadvite of Dr. Hoover. Under a new system of transment callinghy, be gave mas no medicines at farek, but periods with instrumints and put on com-thing to bilterin that its outfort treatment for soveral noother who had new under their treatment for soveral mouths without any period of the state of the defendence of the state of the state

thing to blutter; but it had no effect. Then I call other doctors, who had me under that freement months without any permanent reliad. On the Beytember, 1868, I called on *Dr. Arrold*, and b under his treatment tutil April, **2009**. I used it bath every morting during the treatment of Arrold er his treatment i may rough comes of the pein n me nutil I commenced taking the Forwater called Positive and Regarity Powers. Alst boxas of the have cured me of the pein. And I had the 1d plaint for everal years, and the Diabeter, and new I commenced taking the Action the 5 of d AG. I commenced taking for solve Positise Powers. Notes that I commenced taking Space's Positise Powers.

mmenced taking Spence's Peritive Powders. My a was 123 pounds; now it is 187, and I know the Positive Powders that sured me.

Beal of HUBBON RUBBEL Bebreho Lossey Bebreho. Consty Clerk of Behavior Consty.

WILLIAM POLLOCE.

JEROME HOOVER.

WM. ABNOLD.

JAMES M.HAOKER. County Clerk

er information about the Positive

I also certify that I have been acquainted with Host Inseel for twelve years, and that he was seriously affic or a long time, and I Yegard his as one of the wonder

Formatier at Brownville, Nebrai On the Sidth day for the formation Institute to me with a pain in his left or which it rested for Neurafiles, and treated him several times aflewards for Neurafiles, and treated him several instea aflewards for him, but the complaint several adaption of the treated He was under treatment by several physicians aflewar bat got but little raised. I have used Speno, " Positive Regative Powers in Societe Forward ad Neurose, found them to be good for these complaints.

On the fifteenth of September, 1868, Haston Eased ame to me with a farious Tic-Douloursex, Neuralgia. I ad him under treatment until last April, 1869, at which ime be was dismissed improved.

Thereby certify that I are acquatated with Hoston Reset, and that I have him to have bees atch, and I also certify that I an acquatated with Prove Win. Arroid and Jerdiffer Hoerer, and know them to be precticing physicians. Witness my hand, and seal of mid Mark and a first the second seco

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