,00 PER YEAR IN ADVANCE

th wenry no much, howe at no human shrine, seeks neither place nor applance; she only usks a hearing.

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B. JOHNS, PUBLISHER AND PROPE

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# Titerary Department

A LECTURE,

Oromby's Munic Ball, June 19 ation of the Life and Services of Charles Dickens,

BY MRS. EMMA HARDINGE.

propels of Stenographic report by Josephine F. Smith)
Our Master and our God, we approach Thee
is night in prayer and inmentation. We sak
'Thee, where has that bright and beautiful
ulfied? That form we loved is still, but our
rother is not dead! On, tell us whither he
st flown? Oh, teach us what is life, and what is
sath, and in solving this question, oh, Spirit!
h, Life! may it bring, as bearer to Thee.
We do not speak this night of Charles Dicksalo eslogize the name that needs no eslogize
display from us, but from the innermost
pths of our being our spirit goes out to seek
a narwer to the question, "Where has our
other field?"
What has Saiding!

other field? We have heard the voice of the pres-souts? We have heard the voice of the press-roughout the land, the immentations and the logics. His name has become a household ord in all nations, and as immortal as his ex-tence; forever immortal in the history of the ord, hungry, obscurs boy, who coared to a lu-inous manhood that the world ignemit; who came a member of every household and a sizen of every greet nation; who arcose from whites and poverty, to stand a bright and inling light among men.

cas and poverty, to stand a bugar glight among men. , add a good Christian brother to me, as Dickeps was not a Christian; he was member of any Christian organization; a not a historian; he was not an escayist;

was not a historian; he was not an essayist; was not a historian; he was not an essayist; ur good God has demanded that every ago il have its gigastic minds; that every phase if must have first its private, then its Capa, and then its mighty Generals. Only a sellat he? Chaples Dickens not a Christian; but remember Charles Dickens wrote livelectures of living men and women, Picures didy portrayed by his pen, of bright and dark nees in human life; deptered life-like and card, cound on the stage of human life, but not, recly ever, found in the page of fiether, You I can find out pictures there, and the picces of living men, women and children that meet'in every-day life, there, standing out the pages of those volumes, brought forth the portraying and delineating pen of that the pages of the did not write gilded nees, of gilded homes and pided lives, he did act; he wrote the scriptures of every-try life, to our minds his characters are real, Langilliving men and women that we are conganisations. deneral in deneral in don was his i on healy? For if he mole? For if he mole? for if he mole? for if he mole he wrote the ecriptures of ever, our minds his characters are real, ag men and women that we are conganizating in our daily walks of life.

In not read of the Yorkshire school, of healy healy of the mer-helpes children let to the me

orid, newertheless they find existence in d. World.

It would be bright scenes of life as a suggrate. He has p'cured the little world.

It would be bright scenes of life as a suggrate. He has p'cured the little world be bright on the little world.

It would be bright gat on the holocome guide to others on the rough, billion presented to the suggrate of the suggrate. Who no one cares for, can become latering angel to the feeble and needly, her angel like nature and untiting of pain unoping love, and grow to feal on her existence is necessary, and that the man and the suggestion of the suggrate of the suggrate of the suggrate. He has better for her coming, He night and she littered the homeless widow and it he has brought comfort and sunshine it chamber, and the lowly oot; has all old age with hope and plenty, the reof homes endesory; he has lighted the home with the light of clear consciences the of righteous dealing and pure motives; be seeked the brow of youth with the fifthal love; he has made and happy to the virtuous and truly no-

novelist? See the little child stealthi and succoring the poor court that is and succoring the poor court that is to in the lonely church yard! Poor, lost with no bright spot in dark life of crime rice. But the hounds of Justiceare on k, and again he is taken, and made to human cruelty, miscalled human paniand justice. Through all the weary toll and unfering there was one bright into hitherto, dark heart, it was love he child friend. It was the God within, yed his hadd from darker crimes: it m the desire to depart from his life

of sin, and be a true man. It stayed the m derer's hand. It held him back from many crie that his crue! life, and dark surroundings wo otherwise have prompted him to commit. I him kindness; he source securation of him if securation and all at his feet, to make a gentleman of him if wealth could do it. He finds him a man grown; he pours forth his wealth of love upon him, and at last, lays down his life for him. In-this not a vivid picture of human methods of punishment for sin, and its effect? Kindness awakens love and gratitude in the lost convict; heart, and gives him a desire to live a botter life; kindness causes the nurderer to drop the bloody knife, and stays his hand from crime. Human methods of treating the violator of him has maken no reformation, maken the laws makes no reformation, maken the laws makes no reformation, maken the laws makes no reformation, maken the laws maken the

heart, and gives him a desire to live a better life; kindness causes the nurderer to drop the bloody knife, and stays his hand from crime. Human methods of treating the violator of human laws, makes no reformation, makes no man better. Oh, human justice; to h, courts of human justice; to h, courts of human justice; to h, courts of human justice; to vividly has the pen of Charles Dickens pectured you forth to the world with all your indecenses; "Great Expectatione" is a picture of life as it is, and as it should be.

Follow him to the lonely church yard, and lisen to the history of Gabriel Blood, the sex ton. Listen to the tones of the organ, as Tom real rises above the human control of the producting on those sweet strains. See the poor woman seeking a means of livelihood in the street of London, see her struggles for life, and at last see her life down behind the hedge to die, rather than go to the London workshouse, then say not that these pen-picture are not real! Vividly has he pictured the horrors of the homes of charity is London. Bollly did he wrestle with oppression, tyranny, wrong and vice everywhere. A noveist how, a writer of humanity one of the world's redeemers. His hand was ever open in charity, he was ever the poor man's iriend. I have seen his hand extended to the down-trodden, his smile beaming on the lowly; I have heard him call the humble brother.

Oh, Americans, when he visited your shores, and followed that visit with his "Notive on America, your your co-case as he say them; it will her world of mind and types of noble manhood and womanho. Y cars sped on, and once again he fait he must visit your country. He came: A mean the satiriat, But he h-wed American, the American heart unded to the New World, with her world of mind and types of noble manhood and womanho. Y cars sped on, and once again he fait he must visit your country. He came: The generous American heart received the great reformer with outstretched arms and extended to the American heart and home. He felt he was am nog brothers. O

And still goes marching on.

As his soul goes marching on.

We hear him in the schoe of the good words he has said.

We know him in the mem'ry of the shining life he

We know him in the mem'ry of the shining me ne-lead.

And the pages full of living truth, the millions all have read.

As his light went marching on.

المر.

his place,

e game of reformation he has
the race

As his soul went marching on.

Little children, bid God bless him, he with tenderest, hollest bhrase,
Las pleaded for your helplessness, has pictured
out your ways.
Let your precious little voices join the chorus of
his praise,
As his soul goes marching on.

From the cradle of the sunlight, from the old and distant East.
O'er the pathless waste of waters, to the land of farthest West,
From the mighty, throbbing heart of every nation of the sarth.
Where'er the noble printing press or sciences have

Where'er the noble printing press or sciences have birth. A cry of fervent blessing rends the aky above our ed.

hand amid the starry worlds, in living riptures write, blish, thro' eternity, his name in endless

publish, thro ever-light, As his soul goes marching on.

VOICES FROM THE GRAVE.

ee Hours in Converse with the Spirit

Startling and Supernatural Manifestations.

From the Louisville Commercial

might not to each content and the public the names of our kind entertainers, knowing that it would brirg upon them innumerable visitors, who would oe led by mere curiosity to take up the time and patience of the family who are so strangely gifted with a wonderful power.

The lady who is the medium is a very pleasant, sweet voiced, earnest woman, with no desire to provoke notoriety, but who, instead, shuns publicity. She is the mother of an interesting family, the wife of-a rather skeptical, unimpressible man, who has been forced to believe in Spiritualism through many and repeated tests in his own family, where there could be no possible room for deception.

Unlike the general sotions of a spiritual medi-

ed and the curtains grouped and the curtains grouped and the curtains grouped that was kept up, the irumpet commenced to move around the room slowly, and after making the turn of the circle slopped, and a voice in the form of a clear, loud whisper, coming through the trumpet, greeted us! His name was given as Jimmy No-land, once a soldier in the 50th Indiana regiment of volunteer infantry, and who died from this material world about five years ago, at Nashville, Tenn., of typhold sever. In life he was well known to the gentleman whose wife is the medium, and who served in the same regiment or brigade with bim. Jimmy is a frequent visitir at this crick, and is familiar even joculur, in his conversation with the different members of the family. He calls the gentleman referred to familiarly "Cap.," and nas a desire to make sport of a by in the family called "Bub"; tells him qualinty about his big ears, etc.; professes to a great fondness for the medium (in which he shows himself a spirit of good taste, as the lady is a most agreeable and attractive one), and apeaks in a short, abrupt manner in answer to all questions. We thus introduce "Jimmy Noland" to our readers.

to a great fondness for the modulas the Marka are shown himself a spirit of good taske, as the lady is a most agreeable and attractive one), and speaks in a abort, abrupt manner in answer to all questions. We thus introduce "Jimmy Nolanu" to our readers.

He desired nusic from the circle, when a simple little hymn was sung, on the conclusion of which, from the trumpet, came a voice, speaking in solemn, impressive tones, making an invocation to the Creator. We confess we were in a critical, watchfall mind, and listened intently to this voice. The language and tenor of the invocation was grand, impressive and besutifial. As an invocation, an impressive solemn effort, it was, in every sense, beautiful and unexception—side. While it was being given in the darkened room, the sounds in the street were audite—children talking, fowls screaming, and dogs barking—the seen and unseen would blending together in our senses

together in our senses "Jimmy," as we will term him sereafter, then skipped about the room, talking familiarly to many in the circle, and answering questions pleasmily. It came to several, would acop, and say, I see a man or woman sere, as the case might be, and then describe them minutely. In several cases the forms described and names given were recognized by some one of the circle. We were introduced by name to Jimmy, and we modestly asked that he should bestow some special favor upon us, as we were a stranger in the circle. He replied that he would do the best he could, but would not slight the rest. We asked him how he produced the voice we

best he could, but would not sight the rest.

We asked him how he produced the voice we heard, and he answered promptly:

"I materialize the organs of speech, take the horn in my hand, and speak through it?"

While he would be speaking, the medium and her husband would be talking to those about them, as if in the samply circle; hence the supposition that either of them produced the sound was unfounded.

We asked him it he would tell us what we held in our hand, and he said he would. What old we hold in our hand?

"You've got a book on your lap and a pencil

to find it. The trumpet came eweeping or skip-around our feet, looking for the pencil, when we excused him from further search.

Question after question, with prompt appro-priate answers were given. We regret that we could not have taken them down in the dark. When we saked it be could read what we had written the voice said be could not. After the lights were brought in, it did not surprise us, as we were unable to read it correlerse, having written over the lines repeatedly in the dark.

The question was asked, what number of spirits comprised the circle. He answered: "About 100 come regularly, besides many other strangers."

He was asked to describe the spiritual circle, and replied:
"I see above you the facts of a row of young children, between the ages of two and five years; they are peeping out from a white silver cloud; and over their heads is a wreath of beautiful rosebuds, surrounding these words, in gold letters on white sain "Of such are the kingdom of

eaven."
answer to whether he could bring the spira cad friend, he pleasandy replied that he
d try to find him; that many were coming
come, who were attracers, who gave their

Two gangs of Crinamen are at work at North Adams, Mass., learning to bottom shots.

## Original Essays.

CHAPTER SECOND. ST 7. B. DOWD.

The best safeguard for liberty, is the enictment and enforcement of laws against license, making no distinction between legal and moral infringements of law. In fact, law should not only be founded in morals, but should be enforced solely for the good of the persons pushaked.

There is more protection in the right kind of education than in all the prisons and gibbets that were ever creeked. That freedom is the best which compels every one to be educated, not leaving them at liberty to educate or not, as they please. That freedom is the best which compels every man to give an equivalent for all that he receives from others Education and retirshit are better than freedom to those who abuse the proclous gift. Freedom is only for those who know how to use it, and not abuselt. Those to whom law is a restraict, see posifies. For such, laws are not neckstary; but they are not fit to make them, neither have they any right to do so, and if they do, they only-blunder upon the good.

The cause of the evils of society may be found not so much in the

any right to do so, and if they do, they only blum der ups the good.

The cause of the evils of society may be found not so much in the government of society, as in the want of government. We have not so much to fear from too much government of the right sort, as we have from the unrestrained license of ambilitors and corrupt sapirants to power; the greed and moral depravity which necessarily results from unrestrained liberty in the acquisition of wealth. So long as money is recognized as power and man is unrestrained in the amount of its acquisition, we cannot set limits to vice and crime. So long as the test of eligibility to office is only ability, we cannot set limits to vice and crime. So long as the test of eligibility to office is only ability, we cannot set limits to vice and crime. But the moment we couple with ability the mat unbending integrity, and the loftlest machood as a test, then do we offer a premium for me. —men off for place.

as, teen do we direct a present nor men-men or place. The property of the prometric of others, who has a heart capable of aging any one. If a commettly delegate power certain once to make laws for that community, the laws made, although sanctioned by the ority, shall be unjust towards the minority, or one individual, then have the delegates rood their power. The property of the programment in has any right to enact a which will work to justic to any, even the "Justice is the highest good possible to do on in-

that law need to be protection and care of those we have reason to fear.

It is unjust to deprive any one of natural right. Natural right is the right to increase to power, in life, not for self alone, but for the benefit of others. Liberty inheres in the right uss of power; for it will be found that this increues power, while the wrong use off decreases it. The highest good of the criminal is justice to him, and the highest good and the best protection to society possible. The execution of a murderer does him no good, but the lo justice do noe him by depriving him of the right to life, returns upon society, like the voice of heaven, wavulnigt, Society is a murderer. Public sentiment should now and the modey that this sentiment should now and the embody that this sentiment should now and the embody that this sentiment should now and then embody that the sentiment should now and then embody that the sentiment should now and then embody the should not sent the sentiment should now and then embody the should not sent the sentiment should now and then embody the sentiment should now and then embody the sentiment should now and then embody the sentiment should not sent the sentiment should now and the modern the sentiment should not not sent the sentiment should not not sent the sentiment should not not sent the sent the

warningly. Sociol, and it is not prema-ted in the murderous, and it is not prema-cultiment should now and then embody els of, out set of the presence of the con-stance of the presence of the preparation of a ready flagger of a plekapecked or thier, bedience to a mind psychological by the or ready flagger of a plekapecked or thier, bedience to a mind psychological by the cases, and one of the presence of the pre-tact and of the presence of the presence of the cases, whose acony, mingling with the unables of purse proud demons, flows out its home with the week, with those frestraint is more too strong. They are

rirue of civilization, of hu-man of the power to abuse al enactments. And while arbitrary, baving their found-aright and just when they

eads this will say that if there was no bell, they would be thieves? If there they have no 'right to take part in in. The great mass are not thiever, sey be, if there was no statue law, and this will apply to all crimes, are resulted to the say the say it is was numbered with the dead.

child—if you please. Let the names and the drawing be secret, thus we will get rid of all this lobbying, and buying places.

Let us have only one legisl sture for all, and let
them be chosen in the asme mahner, by chance,
having first selected the versitiest of all, and let
them be chosen in the asme mahner, by chance,
having first selected the versitiest, by the
too the control of the control of the control of the
treat and responsibility, and virtue will receive
secons genment; honor and muchood will receive
their merited reward, and frasternal love, lustice
their merited reward and frasternal love, lustice
their merited reward and frasternal love, lustice
their merited rewards and frasternal love, lustice
thei

party must become craminal before the the can be dissolved?

In what manner do men and women acquire this to each other?

Only as we acquire title to nature's products, simply a deed of treat, to be void upon misses. Let as have a constitutional enset men's probled in a lambirary rules of divorce, and providing for all arbirary rules of divorce, and providing for act, whose duty it shall be no year to be very bottom of the grievance, unrammeded by tormalities, and fearless of "red tape;" and whose adjustment shall be find. So let all matters of dipure be adjusted without less, by common sense. So shall be future in use God for on. With such a frunch in the God for on. With such a frunch to the cow is e'as ic and will expand with the good some of the people.

e of the people.

sim faks (ato its guistance, compared to it love the whole people must have for vernment as the. The world combined subdue scota a pople, for soldier could und who would signt against the friends

not be found who weggarmen against of humanity.

What I have said is only introductory. Le's ome grided one sieze opon and fill up this crude sketch. Let men everywhere I human lovers of free institutions, and the same state of the same state of

# OREGON.

### from 6. W. L.

DEAR SIR:—Your paper is valuable for it discussion of new ideas. Let me off styone or two, new to me at least. Byirth inform me that what we call canadisms or a feeling of approval or disapproval, apparently within us, and what we call the involuntary action of certain portions of us, as the heart, lungs, liver stc. are the work of the inner man or woman; that is to say, that man is three fold: first, as onl; second, a spirit or form, connecting interiorly with the soul; and thirdly a body, or earths man has but a secondary and imperfect means of connection with positive truth,—that is by the senses, whils the inner min, or soul and spirit, connects on the inner min, or soul and spirit, connects on the inner min, or soul and spirit, connects on the inner plane with the infinite soul and absolute truth, he feels as conscience, the revolt of the inner man, and his repugnance to the act. And on the other point, that man's organism is an instrument, a machine,—as a harp, a viol or an engine; that it is a soul faite, played upon, by, first, the Soul Infinite, called immutable laws; second, by other spirit and its own objective surroundings; that the outward man controlls and plays upon the instrument hrough his wasting hours, causing him to work or play, do or forbear to do; that when the outward man causes to use the organism for the day, and lays it down to sleep, the inner max keeps on doing the work outward min contains the lener or im man. Swedenborg said that his inner m soul and spirit, could go out of his outer and visit distant places, leaving the outer behind, as we shall all do at or after death mortal man has mortal work to do any what we call on

### SOMNAMBULISM.

Wonderful Tests—Hemarkable curse.

LETTER FROM DAVID L. FULLER.

S. S. JOHES—ED JOURNAL:—Permit me throfyour interesting and useful pages, the service to Dr. Wm. B. Fahnestock, and for the bestice to Dr. Wm. B. Fahnestock, and for the bestice to Dr. Wm. B. Fahnestock, and for the bestice to Grammanbuttam, that having read his book, if determined to pay him a visit at his home in Luncuster, Pa., to see if the extraor-linary developments and curse described in his book were true; and if I found them so, to place myself under his instructions, with a view of practicing the art. Accordingly on the 5th of April last, I started for Lancaster, and stear a pleasant jurney, artived in due season. I called upon the Dr. forn after I arrived, and found him to be a very pleasant, urbane and accommodating geniteman. And in an hour conversation I then had with him, he gave me many new and interesting ideas in regard to nonnambulism, and its connection with the spiritual philosophy. Being destrout of seeing some subject in the condition, where he had a young lady under treatment for hip disease. This young lady, the Dr. fold me, entered the condition the first sitting, and after a pleasant talk with her and the fability, we are a pleasant talk with her and the fability, we are a distance. Her mother, first fability, we are a self-into mount of the mother of the product of blindries and lameness by the request, three herself into the condition, in her method, 26 years ago, at the D stor's request, three herself into the condition, and during the experiment, seeing her friends and some stadies and the mother, first Herr, who had been cured of blindriess and lameness by the request, three herself into the condition as long as the pleasant, and during the experiment, seeing her friends and some stadies and the sease, and like her daughter, can throw any part of her body into the condition, independent of the rest, or of any one. Dranet bring announced, they three when substitute her had been cured to be duties in the hous. I had t

I make several trials to enter the condition mysh!, but the desire to see and learn prevent ed me from entring the state perfectly, but I feel that I can do so by perseverance. The Dr. gave me full instructions, and since my return home I have succeeded in getting four subject into the condition, according to the Dr's, plan One of my subjects is an excellent clairvoyant. He is a Shritualist, and given good tests. I have been a hearing medium for the last two years. worth mahave given you truth.
DAVENPORT, IOWA.

### SPIRIT VISITATION.

Ester From Mrs. M. M. Fisher.

13. S. Jorna: I am impressed to relate to you a visit and the circumstances connected therwith, which I received from a dissubodied spirit, on Tuesday of last week. About 10 o'clock, A. M., of that day, I was attending as usual to my domestic duties, broom in hand, outside the door, when all at once my attention was attracted by a rustling sound, seemingly ab over my bead. On looking up, I saw in the air, siding towards me, a beautiful 1sdy and little boy. I moved a little saide, being surprised somewhat at so unlooked-for a sight, when they immediately landed and stood beside me on the stoop. I instantly recognized the little boy as the child of a near neighbor, who met with a violant death on the rail-road at this place, some twenty mouths ago. At the time of his death, he was between all said to him. "Johny, how do you do?"

He said. "I am well, and this is my new ma. I found my own ma when I went to heaven."

He had had a step-mether for some three or four years before his death, and I had never seen this spirit mother, conacquently did not propognize her. I saddressed her and said I was happy to meet with her. She bowed in recognition and smilled, but did not speak. I turned around, opened the door, and motioned to them to walk in, but the spirit mother shock her head. Then little Johnny said, "I have come for little stater Mary. She is coming to heaven with me. Mamma and grandpa says that she is coming soon, and I will not poake until she gets ready to come." He referred to a little half-sister of his own, who was an infant at the time of his death. Now, I knew of the existence of such a little child, but had nayer seen her, nor heard of her being sick.

I heard through another reighbyr the next day.—Wednesday.—that this little Mary was at the print of death, being attended by two physicians, and under the influence of children and I have hearned since the sixten Mary.

INSTRUCTION TO MEDIĆHA ву п п. нори.

preme Being, is utterly unfounded in Nature. All men are mediums of some kind. If one person has greater mediumsetic powers than actober, he is in possession of such powers, not by any favoritism of a superior being, but by virtue of a more invorsable physical organization. Great natural mediumis is powers depend fartity, upon a highly wrought nervous organization; secondly, upon a highly wrought nervous organization; secondly, upon a highly wrought nervous organization; secondly, upon his abritty to aborth his mind in spiritual contemplations; secondly, upon his obedience to the laws of earth ide.

From these, premises we derive the following conclusions:

an observable contributes. The contributes are supported by the laws of earth 146.

From these, premises we drive the following conclusions: premises we drive the following conclusions: premises we drive the following conclusions: premises we drive the first state is an adding at all.

2 A person who has a highly strongth nervous organization, accompanied with a low development of those organs of the brain which relate man to the spiritual world, will be but little susceptible to spiritual impressions, and hence will not make a good medium, even under favorable circumstances.

3. A person who has a strong and active hervous constitution, a large active brain, and the spiritual organs jarge and active, will passess mediamistic powers of the highest order; yet if he live is violation of the laws of earth-like; if he exercise his passions to the impover-ishment of his spiritual powers; if he absorbhis mind in the pursuit of pleasure or wealth, instead of knowledge and godness; if he drink tea, coffse, wine, or whisky, justical of pure water; if he eat tobacco, hog-mest, greate, or birdly-seasoned dishes of any kind, his powers will be decreased or enfectived in proportin to his violation of the organic laws.

4. The true medium is pre-eminently Natures own child, and should live, and must live, in order to exercise his highest powers in the most perfect harmony with Nature. He miss subsist on Nature's own food, as unbolled whest flour, and fruits and vegetables in their pure and patent at state. He must avoid all minsal food, and all artificial dishes compounded by the art of man. Hermits drink nothing but the substance of man the must would all minsal food, and all artificial dishes compounded by the sart of man. Hermits drink nothing but the substance of man the must would all minsal food, and all artificial dishes compounded by the sart of man. Hermits drink nothing but the substance of man depend wholly upon Nature for least his medicines as poleons, and depend wholly upon Nature for itselfs highest powers wit

### MICHIGAN.

Circles, - Development of Mediums

BY ANDREW TATLOR.

We have an organ'z'd body in this town, Rome, known as the "Rome Society of Spiritualsts," which organized on the 27th day of June, 1868 At the Adoption of our Constitution, we numbered fourteen members, all told. We have had public soeaking once in jur weeks, and frequently, oftener. We have held our circles occasionally at different paces in the Township, and with good success. We have several mediums which are being developed for different parpy ses: Mr. Aldrich, to speak and sign in different languages and for treating the six for diff rent diseases: Hiram E. Taylor, for speaking in different longues, also for seeing and describing spirits. Also Master Stearns spaks and sings in different tongues, sees and describes spirits, and plays on different musical instruments under milesone. And there are and describing spittin. Also Master Stearing and describing spittin Also Master Stearing spaks and sings in different tongues, sees and describes spirits, and plays on different master instruments under inflaence. And there are many others who are inflaenced more or lass; some to write, to make pictures and characters, said to be such as the ancients used to express ideas before they had alphabets to use. And this is not all. We have some of the best of speakers biologing to our society. Mrs. M. J. Fowler has been our speaker a share of the time, and Mrs. Sweet and Mrs Woodworth all have been instrumental in making our society what it now it. The secretary's book shows that we have forly two members, and at our last annual meeting, we issued certificates of ordination for Mrs. Mary J. Fowler, Mrs S. A. Sweet and E jah Wo vidwort. And here I wish to say to my irlends abroad that have a desire to hear an expose of old theology, seed for Mr. Woodworth, for he will picture out the fallacies of the old birJ, as perfectly as any man I ever knew. Our town is blessed with air churches. Two of them are Methodist which, a few years ago were filled to overflywing with presching once in two weeks, and frequently every week, and now ofe of them is deserted, and the other its used once in four weeks at 3 o'clock in the afternoon—members very liberal.

Rome, Mith.

Extract from a Letter by Bre. P. W.

RS A California clergyman, Rev. Woodman, predicts an awfall famine ner succeeding seven years of plenty, which we have had. Like Joseph, he has building granier in which to stow as year's crop.

Written for the Religio-Philosophical Journal.

# ESTRANGEMENT.

A COMPANION TO

# Magbalena.

By the Author of "Media"—"The Mad Actress"—
"The White Slave"—"The Spectre Rider"—The Rivals, etc.

CHAPTER VI.

Rivats, etc.

CHAPTER VI.

To effect his release from custodoy,—cccasioned Guilford Cratton less perpleativ than the fact of losing the peculiar services and their act of losing the peculiar services and their services and their the fact of losing the peculiar services and their services of the fact of her escape from him—the more exarperated he become, until with mortification and chagrin, he could have torn his hair frem his head,—punished himself. Since he had lost charge of the little church in Pennsylvania, and gained a superficial smattering of the philosophy of Spiritualism theoretically,—be has by dist of assurance and a fascinating address, managed to convert to his individual advantage, the public services of a number of excellent mediums.—A course of medical reading, and a few didlars for a diploma, has given him the moral advantage of the magical letters, M. D. He also, possessed the very useful gift, at least, so be thrught, of healing—and he was often-prompted from the pecuniary "p'ain" to relieve distress. Yes he would heal the sick, but it must "pay handsomely. To remove discase from the still cted,—from motives of humanity, ont of pure love for maskind, was all well enough,—very pretty indeed to talk about. But with the Rev. Gullford Crafton, M. D., business was business, and in it, friendship should not be known. He had bargained, and broke with a number of mediums, but the loss of the services of none of them, annoyed him half so much as his failure to been false to his gross and wicked wither. With others in Pulladelphia, she had ceance, under him pullage well as private processed of which, chairman Crafton, M. D. was enabled to clothe himself finely, and to fare, if not sumptiously, at least very comfortably yeary day,—he was so very disinterested, ilb-wal and human in manipulating the reward of obsers labor. But uswilling to endure his exaction any longer, Elies revolted and field to New York, where, as we have seen, he followed and sflitcted her, until breaking away again from his icchero

and silicted her; until breaking away again from his iccherous and vicious influence, she is at last inly free.

We can scarcely allow this opportunity,—undesignedly reached, to pass without dropping a word of sympathy in behalf of many,—alas, too many of our mediums, who being unformately poor in the comforts, msy,—too often, the \*\*mecssaries\* of life, have in a an unpropitious moment, unwittingly consented to accept the business control of some insinuating and presuming male biped, who unsuccessful as a pracelliforer in drugs, law, "divinity," or any other calling, has proven himself not only in these, but also in the field of spiritual reform, the meanest and based pretainler. We have been made exceedingly happy to note of late, we think, a decided improvement in this regard. Our leading liberal papers are opening their columns more freely,—ever eagerly to the expression of sympathy and all for all worthy spiritual medis, and the exposure of swindling, pretenders,—on matter how weld the sum of the sympathy and all the control of the sympathy and all the pecunity spiritual medis, and the exposure of swindling, pretenders,—on matter how weld the sympathy spiritual medis, and the exposure of swindling, pretenders,—on matter how weld the sympathy spiritual medis, and the exposure of swindling, pretenders,—on matter how weld the sympathy spiritual medis, and the exposure of swindling pretenders,—on matter how weld the sympathy spiritual medis, and the exposure of swindling pretenders,—on on the exposure of swindling, pretenders,—on on the support of the horizontal titles. "The day is not distant when all such pecunity spiritual medis, and the exposure of swindling to the regard of the standard of seminary schemers will no longer be able to gull even reformers and medidma themselys. They will be effectually auffield, shrown off, like all other affete matter still clifting to "the effort matter still clift

plenty, and beside life's most refreshing water. Yes the work and all its faithful workers are on the eve of the deepst and most wide spread beylism of spirit power, pikaure, and of rejoing the race has yet known.

Yes, ye cometimes think that a spirit,—aye, many like that influenced and guided the gentle Jesus in all his Manghis, words and deeds, will yet more through our streets, performing acts of benevolence, healing and relief, even greater than could be performed in the days of his flesh,—days of less spirit influx than the present,—aye, through all our avenues of business will these angal ministers show their smilling faces so bright and benign, that men will soon lorget to practice deceit and definud their neighbor, and realizing that we are all brethren, shall love and practices the truth with all.

Why, we we sometimes think that the bright conditions in the listing of our race, a dazzling excellent in most long avenue of prophery, her received happy glisapes of, will yet be realized in harmonial splendor, far greater than the Jewish prophets and kings ever dreamed of. Their brightest visions of the races exaltation and loy, will all be fecalized in one harmonial wave of glory and of peace that shall cover the ensures of our loved ones, and our angel guides smile from our walls as a numeronsly and common as our paintings of to day,—but we shall also have their companionality risble at all times desired,—wantings of to day,—but we shall also have their companionality risble at all times desired,—walking and conversing along our avenue, as friend with friend, face to face. Such, indeed, if our philosophy be not false, is in the natural and necessary course of events, "manifest destiny,"—rough, use it as we may. The media of tropes, types, and all the symbolization by material things are necessarily weak and deficent, and fall far sheat, of conveying even a shadow of the height and depth, the length and breadth of the charm of equaliste bliss, solid comfort and real abiding joy that is yet to be revealed

CHAPTER VII.

CHAPTER VII.

Although from the sweet sympathy of Marian's association, the free and confiding candor of her angel-like nature, there could exist not the slightest cause. Yet already lady Emiline experienced in certain silent and selfsh mental twinges, regrit that she had been so easily prevalled upon to admit her into the shelter as the seamstress of the Somerville home. And now here was another, an entire stranger, whom she had contented through the peptuasion of Marian and George, to form an addition to her household. It was too much she thought, an imposition on the 'good nature,' rather the incredulity of one who in truth experienced but hittle, if any sympathy or pleasure in the phenomena and revealments of Spiritualism. True, she tolerated her husband's faith in them. But even this had proven a source of much annoyance, pique and regret to her. And often in her nervous moods, verging on to fealousy, she ceasured herrelf sharply, that she had shown herself as weak as to allow the 'ism' to cross her threshold at all. She now could not understand how she could act so foolish, and here to late prompted by the impulse to momentarily shelter a fellow creature from the brushlip of man. An act noble in keelf, but she had un wittingly admitted into her house, another one of those hateful "mediums" of questionable character,—why was it? To have answered lady Emiline that she herself was a medium, even though unconcloss of it, was applied to hyperferic, or at least leasure to those whose development requires the virtue test of those whose development requires the virtue test of the second of the content of the content of the second of the content of the content

testing experience, that there are many such in the land.

Some evenings subsequent to the expose of the fact of the stranger, Esis being so susceptible a medium, without the least previous arrangement, they were gradually assembled in the parlors of the Somerville House.

Lizzle with several associates were amazing themselves and practicing on the melodeon. Somerville, lady Emiline and Marian; were intent upon a picture bearing in beautiful shading and outline, the spirit form of Anny, once the wife of Darlington Ronaldson. He had brought it that evening for their inspection. Elsie's admiration of the subtle and beautiful and brought it that evening for their inspection. Elsie's admiration of the subtle and beautiful art, that could thus return and preserve to us so life like in all their peculiarities and beauty, the spirit face and form of our loved ones, was exsucted, aboroling, and at length, after reluctantly resigning the picture into Marian's hands, she turned and sat down much convulsed, with an approaching influence. The music ceased, and all eyes soon turned toward Eltie, who seemed to strive with much resistance against the control coming ower her. At length, though becoming comparitively calm, she said agily, "All-bert."

Runaldaon immediately approached, and as

bert."
Ranaldson immediately approached, and as the medium extended her hand, he gently clasped is, saying, "Is this Amy?"
The medium rising, and dropping his hand, turned toward Marian, and looking intently, and with a sweet smile on the picture she till held in her hand,—pointing, said, "This is Amy,"
Then turning and drawing him toward the picture, and clasping his hand again, she continued:

Then turning and drawing him toward the picture, and clasping his hand again, she continued:

"Albert/ you have made me very happy, that at last you have succeeded in obtaining so true a liteness of her, who once so loved your companionably,—once did I say,—nay, I should have said, who still loves to be, and is always near you. I know, Albert, the noble impulses of your nature. I have witnessed your anieties of ever sell sacrificing friendship, and have felt the purity of your motives,—your amiletes thoughts are pearl rills-through the happyrivaleted my rejicings. And though I would say pursue thus, your human career to the end, and though I shall continue to be withyou to cynfort and cheer,—yet, Albert, I see,—I feel 'her voice changed to a subdued whisper) off there a little in the distance, an indefinably thick mist. Up to that your path, around, above, and even beyond it, glows with the sun brightness of untarnished truth. But just here this heap of sombre mist seems like a vaporting mound to give out an air of icy coldness,—and now it seems to move,—It litts itsell, and discloses an horrid nondescript of shadowy gloom. Op, Albert, I feel the destab-like chill of its influence, even here."

The long drawn breath of the medium through her teeth, and the coldness of her touch indicated to some degree, the attracted pain which the spirit must have telt. She clasped Ronaldsoo's hand tightly, and shivering, sail:

"Oh, Albert, beware! be careful, there is danger here,—evil lurks in your path. Be very careful. It will try always to be near to sheled you as best I may. Bless you, Albert, good by."

"Well, George, here I am again, and feeling as I do, sumething of the dark influence experi

"Well, George, here I am again, and feeling as I do, sunething of the dark indiuence experienced by the spirit who has just kindly made way for me, I would say that I am strongly impressed that it is quite time that all, at least the most of you, were out of this. You are wanted, George, in Philadelphia."
"This is the captain again, I suppose? "Of course it is,—you ought to know hy this time, George, I have known you long, knew you,—sye, was near you when you lay on the cold prison floor in Charleston,—the hot bed of slavery and escession,—on a false charge of conspiracy. Yes, before that, when you were arpiracy. Yes, before that, when you were

cal ambition and effort, to present at no distant day the United States of America, a free will offering to the holy and gracious Pope, who even now calls them all his children. The order of Jesuits is very wealthy, and besides the immense power this mighty lever gives them to turn the world up-side down. They have the larger portion of Cabolic domestics, and store clerks in their interests. This gives them a source of much information of a privale nature, as to the doings of Protestant families which the priesthood threugh the confessional are prompt to colvert to good account. But freely armed with my credentials, and sletter of introduction to the bishop of Charlestoo, I saikel from Havanna for that diocease, where after passing several weeks very pleasantly, and making the acquaintance of several sister nuns, I left for Augusts, Georgia. Here I become after a time an actor in a peculiar stair. The family amid which I made my welcome home, was quite wealthy and large,—embracine within its handy fold, several sare. weeks very pleasantly, and making the acquaintace of several sister nuns, I let for Augusts, Georgia. Here I become after a time an actor in a peculiar stair. The family amid which I made my welcome home, was quite wealthy and large,—embracing within its happy fold, several gay and pretty daughters. The father a rich planter, had received letters from the principal confessor of Augusta, through the presiding bishop,—elequently dislating upon the duty as well as the spiritual advantages to be derived, by his children attending fathfully on his confession. He prevailed, and the girls, also the mother attending fathfully on his confession. He prevailed, and the girls, also the mother attending fathfully on his confession. He prevailed, and the girls, also the mother attending fathfully on his confession. He prevailed, and the girls, also the mother attending fathfully on his confession. He prevailed, and the girls, also the mother attending fathfully on his confession. The family were stricken dumb, and shrouded in the messal abject montification and sorrow. I need to the confession and in fathfully of the string of the s has own white. Such, Louiss, is a minor place of some of the complicated net work of priestorial. From Charleston, I went to New Orleans, and entered a Catholic lamily as semistress. It consisted of two sons,—fine young men, and two daughters, Mr. Duwal and wile, the servant, a Catholic and myself. Mr. D. was an active merchant of vast influence, and at certain periods would be absent at the North on business for several weeks at a time. Mrs. D. was a woman of fine education and fascinating beauty. Her husband, too confident of her power and control over her own charms,—too often left her to combat temptation alone. Warm and impulsive, there were seasons when the passional strife was sharp and doubtful. Her confession, a man of theological cultivation, vigor and youth,—their meetings at the confessional were not their only nor sweetest interviews. But, Luise, the taste I once possessed to distet upon these things, is fast waning away, and I care not now to dwell on them. From New Orleans, I came to New York, But within his fearful modern Sodom, I did not long remain. I passed on to Pailadeiphia, that citadel of opposition to the laths, and the place I had long defined to see. I arrived here with a letter of introduction to the laths, and the place I had long defined to see. I arrived here with a letter of introduction to the laths, and the place I had long defined to see. I arrived here with a letter of introduction to the laths, and the place I had long of the conducted me kindly through many of their charitable institutions. By all, principals, matrons and sisters, I was received with a cordial welcome. Here it was, I met again the Monk Mendoza. "The wingin deal gently with thee, Leonella, it is long since we met, he said, grasping me by the hand. Come to me before you leave the city, the nonlingling with the sisters of tot restitution, passed on on the confessional. But, dear me, Luiss do you remember how anxious you became when we were yet in the gater of the confessional. But, dear me, Luiss do you remembe

"Indeed, Leonella, I remember it well. How I yearned to shake off the melancholy shroud that then enclosed me, and be a woman once

has then enclosed me, and be a woman once more."

"Aye, the very nobility of the wish nerved our hearts to make the isime-diate attempt, and gave fleetness to our feet as we sped boldly over the fields to the etsage-road, and along that to the cars, ganing which lost to the proper nick of time, we sped on to Philadelphia,—and, Louisa, I can but think, that had we not parted so soon, you would have remained longer in the form. O, my dear girl, you needed the strength which intelligent sympathy give. to nerve you to cominue life's busy battle. Would I could have found you, rer I found your pt or manimate form forsaken, and so all foriors, as you lay so strangely on that solitary roce, out, aware to inhe model of the strength o

"Well; L onella, speak no more of that, please,
"its all past now, and I am free. Hard to you
as it may have seemed, my sister, my passage
was an easy one."

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For the benefit of the cuidide world, says the Key Wed Dayards, we saw plut on record the fact that in our island city there lives a youth who, in himself, is among the great pienomen of the sign. Listen and be the judge yourself. He can handle snakes, scorpl no, ecalipates, or with, not, with perfect imposity. He makes poits and playfellows of the large and dayling with their forced to agrees and their ten or tweive rattles! He actually has carried recordons in he soe m, and ways and harnets in his sleev; and pockets, with but receiving bile or ting. In he localing see five grove or forest, or in any se linded place lafested with anake, he can, by a rew talism inc words, call account to perfect obedience to all his mandates. He can pick them up and lay them down at any given place, and at his bidding they will remain there until his return, after an absence toom times of hours. He can take a rat or a mooss, and so maniput its quiescent, and may be tambled about at pleasure. They come may be tambled about at pleasure. They come magnetic his property is quiescent, and may be tambled about at pleasure. They come magnetic his property is quiescent, and may be tambled about at pleasure. They come magnetic his property is presented to the fireful as exception interaction injustrative of our little friend's necessarily or subdainst the replic creative in this unreaction injustrative of our little friend's necessarily or subdainst the replic creative in this unreaction in the fireful as number of the Aire Orients Fireful as the fireful as number of the Aire Orients Fireful as the fireful as the manufacture of the number of the Aire Orients Fireful as the fireful as the number of the Aire Orients Fireful and the fireful as number of the Aire Orients Fireful as the fireful as the manufacture of the number of the Aire Orients Fireful as the fireful as the fireful as the manufacture of the fireful as the fireful as the number of the Aire Orients Fireful as the fi

foregoing must suite.

A late number of the New Oriestas Piergette Con-tains the following:

A few days since was related in this column the story of a young girl lying greviously ill and al-most dying, on Baronnes Street. She had deserted, her family and friends for a young man who abou-tions of the strategy of the strategy of the ambittored with the discovery of her condition. Mare Ferris, 8 Bolyticulist, residing at 194 Baronne joung man who abasitiered her ill stiloss and illered her ille. There is something romantia nected with the discovery of her conditions, remaining the stiloss and remaining the stiloss and the stiloss of the stiloss

rer may be said of mediums in the ab-rer free is has illustrated in this ine ance Christian charity, which has record a hu-ig from death, and built upon her heart a for a purer life, which if it do no more, that least this slogic virtue, soon, Tauxiller, of March 221, says.—About last most the schooler, Andy John-last most the schooler, Andy John-

Banner says of ghosts: There are a great vato the age in

igence.

a. Trego is undoubtedly an excellent test and lails developing medium; as her success in particular so surely demonstrates, and that any continue to eploy the success she so justified, is the earnest desire of her many friends in

Harriet Bescher Stowe says: "I cannot tower the feeling that the sonis of the dead do mahow connect themselves with the piaces of cir. former shabitation, and that the rush and till of spirit which we feel in them, may be owthe overshadowing pro-st. Paul mys :

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# SPIRIT AND MATTER.

Booderful Operations in Nature.

In our previous article we explained the philosophy of sight and hearing, showing that there was in nature a grand battery, with the positive and negative elements acting as plates, while the atmosphere, impregnated with the light of the iun, afforded the chemical agent, the result being circular undulating currents, that, impliging on the retina of the eye, gave a certain sensation that enabled us to distinguish the character of the object at which we might be gazing. Whatever man can do on a small scale, the higher intelligences of the Spirit World are constantly doing more extensively. Menon earth dig canals, make artificial rivers and construct railroads. The higher intelligences of the Summer Land are constantly engaged in the formation of worlds and systems of worlds, making etherial currents, and establishing lines of communication between different places. The spirit can not travel in any direction it chooses, of communication between oilerent piaces. The spirit can not travel in any direction it chooses, for it would meet with obstructions. We have our canals, highways, rivers, lakes, bridges and railroads, and they afford a medium of transit from one place to another. Without these mefrom one place to another. Without these me-diums of communication you would meet with obstructions at every step. It is the same in the Spirit World. There are roads, as it were, opened between different lecalities, and it is only through them that the spirit finds an easy meth-od of communicating from place to place. But we cannot elaborate on this point now.

we cannot elaborate on this point now.

In the Spirit World there is a certain class of intelligences whose exclusive attention indirected to the affairs of earth. They are the guardians of this planet, and superintend—got only its movements, but exercise a controlling influence ou to me anairs of earth. They are the guardians of this planet, and superintend got only its movements, but exercise a controlling influence over its inhabitants. Ages ago, the North Pole, was in the region where Sait Lake now is, but by the operation of certain forces, the inclination of this planet to the plane of its orbit was gradually changed. This movement on the part of the earth was the result of the fiction of this spirit band. Biind automatic force, without reason, can guide nothing. The engine will not change its motion without the direct agency of man. The forces that maintain words and systems of worlds in their orbits, are in the hands of skillful engineers,—spirits of a high order,—and they superintend the same with the care that an earthly engineer would his engine. Thus we find that intelligence rules. In the operations that are constantly going on in the material world, we illy understand the action of those principles that are under the control of that guardian band who exercise supervision over the affairs of earth. Not only has each man, woman and child a guardian spirit, but each planet, sun, world, and system of worlds, have each a guardian band who constantly oversee them. This earth, then, under the supervision of its guardian band who constantly oversee them. This earth, then, under the supervision of its guardian band, is undergoing certain remarkable changes, not only of position, so far as its inclination to the plane of its orbitis concerned, but in relation to the change which is constantly manufacturing a corne life-chement, which not only furnishes nutriment to plants,—but also imparts various sensations to the retina of the eye. We have, then, a grand machine in nature, through the operation of which matter is refined, affording a sustenance which aids is developing the rainbow this that glisten on the flower, giving to each blosom its variegated color. The spirit world is an object of the country of the control of the country of the country of the country of the country of th as the philipper and fighter than the price of the best writers, each of which is well waste.

The atmosphere, then, is the first agent in apiritualizing the gross material matter of earth, through one of Nature's batteries.

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The atmosphere, then, pitch waste, and of the price of the best writers and material matter of earth, the newly man, and then a price of the best writers.

The atmosphere, then, pitch waste, and of the price of the best writers.

The atmosphere, th

and one exists with the other. We cannot conceive of an iceberg or snowball without latent
heat; so in all conditions of matter there is spirit,—it is contemporaneous therewith. Neither
is first, so far as existence is concerned. But
the spirit world did not exist when this earth
was in its first crude state. The spirit world is
an outgrowth of this, formed through the refining process of that grand battery already alluded to, and other wise arrangements. When the
two plates are worn away, the various elements
exhausted, then there will be no earth, as it now
exists, for it will have been changed to a higher
condition.

exhausted, then there will be no earth, as it now exists, for it will have been changed to a higher condition

Now, we desire to say that the electricity which exists throughout all nature, is created by this battery heretesfore alluded to, and without the action of that, none would exist, and all vegetation would soon wither and sile. In its two plates of positive and-negative elements, are included all material things, and the result is that the life-element flowing: thereon, contains in a sublimated state certain characteristics of each one, and being inhaled by men and animals, and coming in contact with the lungs, the vitality of all of them, or such as are required, are imparted to the blood, and life thereby is prolonged and sustained. In the atmosphere are all the elements of life, and it is being recuperated constantly by the action of this grand battery, which is in full operation during the hours of day, but only partially so during the hours of night. If if should happen to cease its action for a single week, the atmosphere would become so corrupt that not a human being could live. We would call the product of this battery the life-element, for it possesses the consistent paris of all things, and sustains our lives.

This life-element does nothing towards building up the spirit spherés. It is merely furnished to austain animal and vegetable life. Now, in every human being we find a battery at work also. The positive element standing in the relation of one plate,—the copper, and the negative for the other,—the zinc, while the blood answers for the solution or chemical agent, and therefrom is engendered nerve-force, which is indusened by the mind or will, and brings into action the various organs of the body. This nerve-force is under the complete control of the will, so far as the voluntary nerves are concerned, but through a wise ordination it seems to be directiful to certain parts of the system, heart, liver and kidneys, for instance, and they perform the duties allotted to them, without any super

affords are united, generates therefrom nerver-force.

In a previous article, we alluded to spirit, as being intimately interblended with matter, and that the two possessed no characteristics in com-mon, and in that statement we were correct.

Now, we will advance a step farther, and boldly declare that matter is only spirit solidified, a condition that it is in during certain stages of its existence, and that it is being changed into spirit again through the action of its own posi-tive and negative elements. In its first gross condition as—connected with this earth, there was no atmosphere, for the positive and nega-tive elements had not assumed the condition that they could generate an atmosphere of any purity.

any purity.

Ice, for example, may be "steam solidified.",Hydrogen gas can be reduced to a solid bar, and matter is simply one of the conditions of spirit, therefore we cannot conceive of matter without spirit, the former, through the action of Nature's battery and the animal and vegetable kingdom, being changed into the latter, rising from it, as the mist does from the same. The time was when our atmosphere was

being changed into the latter, rising from it, as the mist does from the sea.

The time way when our atmosphere was very dense and formed a halo around the earth resembling a dark cloud. Then those large animals existed, the remains of which may be found in the tropical and polar regions. They were gross and required a gross atmosphere, but they became a xitiact as soon as it became too refined to support their large sluggish bedies, and in their place sprang up species that far exceeded them in everything that goes to make up the physical structure. The earth them was placed in such relations to the sun that it became a self-acting machine, refining itself and preparing its surface for the abode of man. As we remarked before, it was not made by chance, but was brought into existence by intelligencies resembling man, through the instrumentality of corrusts of force traversing the nebular fields of the heavens, which concentrating at a designated point, aggregated the material of which it is now composed. When first produced, the atmosphere was so very impure that nothing but the grossest plants could exist on the face of the earth. But we will not elaborate on that point now. It is enough for us to know that there are only three forces at work in the production of the atmosphere at the present of the earth, acted upon by the sun's rays as the chemical agent, each composing the part of a grand battery, in the manufacture of a life-element, which afterds sustemance for the body through the instrumentality of the lungs. This life-element is being constantly climinated,—should the sun's rays be withdrawn from the earth earth, the atmosphere would become sattemasted that the body would soon swell to at least twice its original size.

You who suppose that we have the same atmosphere now that we had ten thousand years.

ings, and see the wonderful results that flow therefrom, we tremble at the thought of our own insignificance, and wonder if we will ever reach that point on progression's ladder, where we can chain the thunderbut, illuminate the heavens with the forked lightning, and assist in the minute details in relation to the improvement of the fished of space. Insignificant as we are, our aim is upward, and ever true to those kind guar dians around us, we shall atrive to enter these intricate layrinthe of N sture that surround us. dians around us, we shall strive to enter those intricate labyrinths of N sture that surround us intricate la byrinths of N sture that surround us, and cull therefrom the glorious truths that are presented to our vision! Man, how little and insignificant on this earth. Bt yonder,—away yonder, in those brautiful spheres,—are wise sages that control the elements, as an engineer would the engine. Ever remember that man stands at the head of creation here; he constructs and he destroys. No presonal God here on the green fields of earth,—none in the supernal spheres,—and none in engineer where the present substance of the green fields of earth,—none in the supernal spheres,—and none in engineer. Man, unfettered by the physical organization, shall be borne upward on the pinions of his own aspiration, increasing in power as he increases in knowledge, until he shall belong to one of those celestial bands that control the destiny of worlds and nations.

With this much to accommend the state of the control the senting of the second of the colors of the colors of the second of the colors of the colors

nd nations.
With this much to encourage us, we should ruggle on, ever mindful of the fact that success

With this much to encourage us, we should struggle on, ever mindful of the fact that success is the result of our own aspirations and continuous toil. However, we would progress must aspire; and he who aspires must connect therewith unremitting exertion, or fallurs is certain.

O, the grandeur that greets the vision on the vast space before us! Induite in extent and variety, the eye never tires, the mind never becomes weary when traversing its green fields, and witnessing the unrivalled splendor everywhere presented to view.

### SOMETHING NEW.

he following novel marriage ceremony to be at Ravenna, Portage Co., Ohio, before nor, Mayor Meharg, on Tuesday, June 14th :

"Before you as witnesses, I agree to take Os rene Stocell, whom I hold by the hand, and wh intelligently, religiously and spiritually love, e my companion through life, and to whom I ord equal rights socially, religiously and pointed

"Before you as witnesses, I agree to take We street, whom I now hold by the hand, and we intelligently, religiously and spiritually love any companion tarough life, and I agree so surp over or transcrad him is any particular over or transcrad him in the him is a supplicable of the him is a supplicable

"And by this voluntary and premeditated act in your presence, we deciare ourselves religiously, philosophically and scientifically married.

Watter Fierce.
Catherene Fierce.

Catherene Pierc These papers having been duly filed, his Haled the contract according to law."

scaled the contract according to !sw."

REMARKE:—This form of marriage, although not new, is valuable in this particular:

It is an innovation upon that which is demominated by the Romanists and others the "Marriage Sacrament;" the marriage abomination, in fact, among all classes where love is set at naught, and selfab interest put in its place, when aristocratic parents betroth and compet daughters to submit to a pollution of soul add body through life because, forsooth, the marriage sacrament is so sacred!

cause, forsoons, the cared in the majoriage covenant will be a civil contract, over which, parties capable of making, can with equal authority, by mutual sgræment annul; conditioned on proper provisions for the rearing and education of off.

WHAT NEXT!

A learned savan in California, is trying to establish the fact that the Chinese inhabited this continent hundreds of years before it was discovered by Columbus. Within the next hundred years, poor Columbus, shorn of his many laurels, as the first discoverer of this continent, will be compalled to the second reterests. will be compelled to take a second-rate seat on the list of immortals. Indeed, it is claimed that the artistic element that seems to course its way

the artistic element that seems to course its way in the veins of the aborigines owes its presence to the infusion of Chicese blood.

The fact of it is, none of us are safe in our conclusions. Not a writer in the whole fields of literature but who is accused of plagiarism; not an inventor that some one has not tried to deprive of his laurels; not a patriot whose reputation arms lealous cur has not tried to ruin; even Washington, it is said, "did not write his own farewell address."

So the world moves along, one half trying to deprive the other half of the reputation it has

# THE BENEVOLENT FUND.

DT. W. Parsons, on his arrival in this city, called upon us and donated \$50 to the Benevolent Fund, to sid us in sending the Journal to poor women—those who are annious to read the RELIGIO-PERILOGOFHICAL JOURNAL, but too poor to pay for it. We have been seeding the paper to many of that class for a long time. Benevolent men and women have often contributed to this fund. Such donations are always acceptable, be the same large or small. They enably as to do much good to a large class who otherwise would by poverty be compelled to forego the beneath of the mental food, so necessary for their happiness. Fray, kind friends, send in such sums as your means and generosity will admit of, and be seared, your every dollar shall be properly used to the end for which the fund is instituted.

### MYMENIAL.

At the residence of the bride, No. 151, Park Av. cnue, Chicago, Rev. Charles Perkifs officiating, Sister ci. W. Read was recently united in the banns of matrimony with Dp. Sobert Choate.

Both husband and wife are believers in the philosophy of spirit communique. Bister Choate has for many years been widely known in this city for her hospitality and kindness to speakers and mediums.

Artiotic Skill of Savagos

the Royal Geographical Society of London e lately had a magnificent subject before in in the shape of a gigantic sculptured fig-found at Esster Island, a little place not ure, found at Essier Island, a little Pia-more than twelve miles long and four and surrounded by the almost b undle panse of the Pacific waters. What cl people were engaged in this reulptured we ohe at the present time, can designate exchange speaking of the artistic power of long and four broad, almost boundlers ex-ters. What class of were engaged in this rculptured work,

exchange speaking of the artistic power of savagea, says:

The Hydahs, or Indians of Queen Charlotte's Islands off the north-west coast of North America, poases a very remarks b'e artis ic skill. With a broken knile and fite for tools, they will carve obes and situes, and will construct jew-elry from eliver or gold cola, wonderful both in the execution and in the taste displayed in the design of the ornament. A man named Wackus made out of gold colar, for the wife of the English Admiral on the station, a pair of bracelets of the most beau; ful design and work-masship. Tais man had quite an inventive genius. He made the design for the cast from railing now on the Bank of British Columbia, in Victoria, and he could copy engravings or make portraits by scratching on ivory. This Wackus came to a sad end, having been shot by his chief in a drunken quarrel.

Many of the Hydahs presess similar artistic powers. Mr. A.G. Dilias, late Gwernor General of the Hadam's By Company's Territories, has an excellent bust of him-siff executed in ivory, than, doing all the work with a knife, and polishing it with shark's skin. There people copy on siste, figures which they see in siray copies of the illustrated London Nees; so that future ethnological explorers must boward of founding theories on the fact that figures of Assyrian built are tound traced on siste in Queen Clar-

of the international control of the international control of the c

### Bersonnl and Tocal.

Mrs. Wilcoxson to now stopping with her friends at New Castle, Penn. Mrs. Emms Hardinge continues to draw crowded houses at Croeby's Music Hall.

A. E. Carpenter will answer calls to lecture any bere in New England.

N. Frank White is now in Connecticut.

Mrs. M. S. Hosdley's address is Fitchbu Moses Hull speaks in N. Y. City during July.

It is said that every woman in Japan can revite and cipher.

Mrs. Abbott, the old stand-by, and best of de-cloping mediums, is yet to be found at 149 Fourth

Peter West, the greattest medium, is at the Re-ception Rooms of this Fabilishing House, 180 Clark Street. Mrs. A. H. Robinson, one of the best healing and business mediams of the age, is at 145 Fourth Av-enue. See her advertisement.

John Corwin, of Five Corners, N. Y., is pre-ared to answer calls to lecture. He is a true piritualist, and will do good wherever employed.

Brother Wheelock, of the American Spirituanist, and will do good wherever employee to call lest week. He is devoted cause of Spiritualism, and through the instrailty of the press and rostrum has done mapread its giorious truths.

spread its glorious truths.

A. O. Woodriff is seent for the State Association of Spiritualists in N. Y. He writes:

"Will the felends of our cause liting along the
Erie R. H., and near or remote, please noily me
at once of Jinces at which they desire meetings, as
I expect to pass through that part of the state
soon, as signed of the State Association, and would
be giad to make arrangements for meetings in every county, at all places where a hearing can be
had, whether in church, school house or grove.
Address me at Exple Barbor, Orleans County,

J. M. Flabback is now on his fruit farm at Vic-oria, Mo. He will be in the lecturing fleid agani one. He writes:

"I am giad you have thus far sustained your pa-ers on noily and successfully. Two years ago, it was an experiment, but it is not now. The great and good cause is advocates is going forward with in increased velocity, and the Journal, am hap-increased velocity, and the Journal, am hapwas an experiment, but it is not now. The grand good cause it advocates its going forward with an increased velocity, and the Journata, I am an increased velocity, and the Journata, I am he it is not not at all surprising, when we reflect the thin intering spirits not only asserting are, as we present grand concrete the ministering spirits not only asserting are, as we present grand concrete the ministering spirits not only asserting are, as we present grand concrete the ministering spirits not only asserting are, as we have a speaking out of the depths of the souls of me and angels, it is the River of Life, flowing through the hearts of tolling, suffering humanity, making giad the city of God. It is the great mission of spiritualism to open the heavens to all men. And hence, when it has accomplished the work, all the nations of the sarth anall know God, man, immortality, and eternal happiness, and shall see common allow a set the control of the spiritual papers, and also upon and the notes that are the sarth and and women who are thorough or later than a set of the spiritual papers, and also upon and the notes the set of the sarth and known and allow a printing positioning so inlattingly in this highest, purses and divinces of all causes, to wit, the spiritual structure."

## Etterary Betices.

COLION'S JOUENAL OF GEOGRAPHY.—A next pamphlet of 80 pages, illustrated with cuts and diagrams and maps. Published quarterly by G. W. & C. B. Celton & Co., 172 William St., New York.

The object of its publication being to presend in a condensed and attractive form matter of interest connected with the globe we live on. embracing in its various divisions Physical and Political Geography, Population—exhibiting the summerations and distributions of the people, employment, nationality, migration, jetc,—national industry in all its branches, financial resources of nations, the situation, topography and accessibility of towns and cities, also historically illustrating the progress of settlements, governments, territorial changes, etc.

It is a journal of ware merit and usefulness to all classes.

Happer's Montelly, Managery for July, is on

to an classes.

HARPER's MONTRLY MAGAZIRE for July, is on our table, and we find its pages illuminated with the choicest articles, and finest illustrations. The "Drawer" alone is worth the price of subscription. Harper and Brether, Publishers, Pranklin Square. New York.

# Zhiladelphia Department.

Subscription will be received, and papers may be obtained at wholesale or rotall, at 634 Race street, Philadelphia,

### The Woman Question.

The Woman Question.

Forty years ago it was quite uncommon for woman to attend any public meetings or lectures, and indeed the lectures themselves were not very successful, and it was mainly for want of this element in them.

2 When the American Anti Slavery Society was formed in this city in 1833, some of the best minds and clearest thinkers of the age met to consider the best means of overthrowing that giant evil. Lucretia Mott was there as a sectory, for not one of them thought of inviting the women to take any part in the great movement which they were imagurating. Lucretia, as a minister in the society of friends, was accustomed to speaking in meeting, and so she vontured to suggest "a transposition" of the terms used in onsach the declarations of sentiment, which was accupted by the men. She relates that a young man who was present, said he was very much autonished that a woman should know what the word "transposition" meant.

We remember the interest in the Lyceum's, and lectures which was created by the fact that woman was permitted to attend these, and even to participate in the former by presenting essays, and extress which was created by the fact that woman was permitted to attend these, and even to participate in the former by presenting essays, and extress which was created by the fact that woman was permitted to attend these, and even to participate in the former by presenting essays, and written answers to questions, though these were mostly read by some of the men. But the position of woman has wonderfully changed since those "good old times." We believe that Spiritualism has done more than any other system to elevate woman. The frieude had maintained her equality in the ministry for more than two hundred years, and had given them many privileges which other societies had defined them to hundred years, and had given them many privileges which other societies had defined the theorem of the section of the society.

Spiritualism has done more than any other years of the society.

Spiritualism has d

to a consciousness than have been laid upcon woman.

Principle and expediency alike indicate that
one half of the race, and that the least refined,
and intuitional should no longer assume the entire pegus of government.

Experience shows that woman is entirely
capsible of occupying well, many positions
which have been denied her. It would be an
issuit o common sense to say that she is not
early, with most observed the constraint and intellectually, with most observed the conflictions that can be urged against the exercise of this by woman, apply with equal fire to
the best and most refined men, who have always
felt in gold go the polls that it was repulsive
and degrading to be obliged to mingle with men
recking with inobacco and rum, and fin where
have we felt that there was a greater necessity
for the redicting influence of womany-than here,
unless it be in our criminal courts, where the
lewest and most degraded specimens of humanity do congregate—here both sexes are brought
together as criminals, and sometimes as spectators.

It has been our lot cocasionally to be, sum-

That been our lot cocasionally to be summoned there, and in no instance has we done this without feeling that here the refining infinite co of woman is especially needed. The bench with its beside ermine would be still more purely free and nobe women occupied it with meaning the still the still more than the still more purely free and nobe women occupied it with meaning the still more purely free and nobe women occupied it with meaning the still more theory. We quote from a cities that he had mere theory. We quote from a cities for the still more controlled the still more still more considerable to the Surfect declaring that he 'lot no against in the still more controlled to the law conferring legal equality on within all mad "had never been an advocate of the law" yet was noble minded, enough to use his influence "to see it fairly a deministered" he says, "With all my prejudices against the policy, I am under conscientious obligations to say that these women (urors) aquitted themselves with such dignity, decorum, propriety of conduct, and intelligence as to win the admiration of every fair minded citizin of Wyoming. They were careful, paintaking, and conscientious. They were firm and resolute for the right as established by the law and the testimony. Their werdicts were right, and after three or four criminal trials, the lawyers engaged in defending persons accused of crime. became to avail and controlled the second of crime became to avail and controlled the second of crime became to avail and controlled the second of the second They were firm and resolute for the right as established by the law and the testimony. Their verdicts were right, and after three or four criminal trials, the lawyers engaged in defending persons accused of crime, began to avail themselves of the right of peremptory challenge, to get rid of the wemen jurors, who were too much in favor of enforcing the laws and punishing crime, to suit the interests of their clients. I after the Grand Jury had been in sension two days, the dance house keepers, gamblers and demi monde fied the city in dismay, to escape the indictment of women grand jurors. In short, I have never, in twenty-five years of constant experience in the County, seen a morre faithful, intelligent and resolutely honest grand and petit jury than there.

The presence of those ladies in court secured the most perfect decorum and propiety of conduct, and the gentlemen of the bar and others viced with each other in their courteous and respectful demeanor toward the ladies and the court.

was with each other in their courseous and re-spectful demeanor toward the ladies and the curt. Nothing occured to offend the most re-incel lady, and the universal judgment of every intelligent and fair minded man present, was tud is, that the experiment was a success."

And Ladles' and Genlemen's Equatrian Manage,
favor of the great reforms of the age,—temperance, peace and a just compensation for labor;
and when this is falt as a practical part of the
power of the land, instead of being merely sugrestive and advisory, it will do much toward
bringing about these needed reforms.

The great changes to which we have referred
have been brought about, mainly, through the
carnest and faithful efforts of woman herself in
the various departments, and as we are well
avaraness do not know much about women and
their needs no we hope women will continue to
cannot the right and maintain the position wherein the shall be free to set outher highest and ho;
lest impulse, and thus be notice effectionly than
ever the grounds in all-good words and works,
and we shall all realize that as woman blesses
have if by the faithliment of her high mission.

But Quose of the Rule are predicted in the continue to
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For the Religio Philosophical Journal.

BT BLIZA A. PIFTSINGER.

Land of beauty, land of gold!
Lind whose suncy skies unfold
Their Husperian splendors;
Oh, not upon thy soil so grand,
Bo regal as that Spartan band,
Who for thy toiling people stand
As their own true defender.

Land of silver, land of gain!
Land of winter's golden rain!
"In true, heroic story,
Thy coming records long may tell
Of many a one who strucyled well,
And some who for the nation fell,
And for its fature glory!

Land of beauty, land of health!
A Queen thou reignest in thy wealth
— Beside the peaceful occa?!
Upon thy brow forever bram
Full many a gem, whose spiendars see
To wreathe taelr burning huas, and gil
With fires of true devotion!

Land of towering cliffs and lakes!
Land whose earness labor makes
Her grandest destination!
Land of tunnels, granue bills,
Of blooming plains and charming ri
Ob, how tay inture greatness brills
With hope each new creation

Ob, yes, forever we would dwell
Upon toy sanny slopes, that swell
With grandeur still before thee!
For California long may claim
full many a 'proud and hunored name
Emblazoned on her country's laims
And blended with its glor; !

Dr. Persons, the great Healer, is now stopping at the Alams House in Chicago. He has recently returned from Taxes, where he has been nealing the sick, with his usual success. Dr. Persons stands in in the front rank of Spiritual healers.

The Esthetic Intelligrace Association claim that by dooying said correctly applying natural is well-intelligence may be transmitted without the aid, and with as great celerity and accuracy as it is possible to be transmitted by the operation of the Electro-Likgentic tengraphic wires. For partial restaddress no Freenant, too. D. Read, at Polo, it is a present that the control of the control of

The pleasantest things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible.

# Obituary.

Passed to spirit life, from St. Jago De Croba, on board Bark licetor, morning of May 21st, 1850, Mrs. Lorena Emerson, wife of Capi, Charles A. French. Age 46 years, 7 months, 21 days.

Also on evening of same day, their son Allie, age 13

Emerson, wife of Capit. Charles A. French. Age 40 years, 'months, 3t days.

Also on evening of same day, their son Allie, age 13 years,

Our dear sister Lorena accompanied her hesband with their two youngest boys on this voyage, had been absent cleven months, and was just anticipating a speedy return to meet other loved one sake had left at home in Palladsphia, Pennsylvania, when suddenly at this port she, together with little Allie, was taken airk with yellow fever, and in a few days both breathed their last.

The English Consul and wife remained on board the last night of their life, ministering to their wants and earing for them, also the American Consul and other friends from shore and vessels in port extended every kindeness to them in their great trouble, for which they have the grateful thanks of her family and friends, who will ever bises them for it.

On the day of her death, every vessel in port holsted her colors at half mast, as mark of re-pect, for she was beloved by all who knew her. Her remains and little Allies lie side by side on a foreign shore in the Comstery of St. Jago, but her freed spirit is near just to comfort and ansatals to day grate. Our stages was a farm ballever in the irruths of immortality, as taught by angel friends, and it was through her medium powers our attention was first called to the phenomena which led as to investigate and to become believers in the beautiful philoscophy of spirit communion.

For her instance and three sons left to mourn for her, we feel the despet sympathy, and pary that they may be austained by her angel presence, as we are, for we not only believe, we know whe is with n., send as a hin latering spirit by "our Father," who doth all things well.

E. V. Wilson.

Lonbard, Illinots.

E. V. Wilson.

Parks and the second of the page, Maine papers will please copy.

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of the disease, we apparent in the symptoms Mr. Romssess a less thought her medium ship, diagrams the disease, of any one who calls upon they are residence. The facility with which the spirits controlling her accomplish the saine, is done as well when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the ratios medium, and are perchannel the test, the lines and practice of the property of the property

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women to that self-assertion, that self-justice which will
leave justice.

"Ag I gazed, and as I listened, there came a pale biseforce filled with larid light;

For a filled with larid light;

For blied with larid light;

For him the beauther for larid light;

For day had been the redires street,

First wept the angle sadje-then smilled the angle gladly,

And caucht the malean madly rushing through the
open door;

open door: And I heard a chorne swelling, Grand beyond a mortal's telling, or, sister, thou art pure, thou art siniess evere

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or prospectively and thereby e.g., if, on travelling through, great many trees stard intatively suggests that those tre-rly stood upright, and those stan-fall to the ground. Still extendi-e would learn that some of the of freeh and life-like, much like ti

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that comparatively nothing could be knewn in reg
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INVOCATION.

Ob, Thou who art the giver of inspiration Thou where toul preakes to us, and we, need ing no interpreter, can listen to thy voice. We thank Thee that we can meet together earnestly as one welking the truth. We thank Thee that we can meet together earnestly as one welking the truth. We thank Thee that we have thy prumier, too, that those that reek shall surely find. For this, O Father, do we thank Thee, that from the least to the greates, Thru deat speak to all, that Thou art revealed to the little child grasping after sur brans, and to all, firm that innecent life to the life that goes out under the tilvery bairs of old age into the portals of spirit life, where no cloud cometh forever. O Father, for alone do we thank Thee for these revelations, but knowing outown weaknesses, our own short-comings, we would ask for higher inspirations for those that till mait surrounded with the veil of materialism, and whose sight grows dim famid the duti of earth and smild the tears of sorrow. Oh, Pather, the nome to them so full a revelation to him; a trengthen his spirations; give him stream the up the listapping and the care the listapping and the care the list listable to him; a trengthen his spirations; give him stream the up the listapping and the care the listapping and the care the listable that hereafter these who have passed away more earth, Oh, Father, still be their light; guide Thy children everywhere. Teach us never to six down in sleet content, saying that this is all that-Thou hast given, for Thou hast given us Thy hollest and highest gift. Teach us, O Father, that for every good we have received, a greater good wasils us; that all we have to do is to digest the good already given to us, and more will be given. Oh, Father, where mortals are weak and stray away from the path of rectitude till their way grows dark and dreary; where the lillies of purity droop and fade, and night steals over all, oh, Father, help such spirits; guide them out of the darkness, out of

LECTURE.

The subject upon which we shall speak, will be the Bible; the true revelation of God,—the teacher of humanity. When we speak of the Bible, we always find in an audience, a strange quickening of thought, of emotions. There are those who love the Bible so well that they dare not question it—they dare not understand it. The tigsuit is they draw from it very little light. There are others who do not love the Bible, who do not understand it, and probably that accounts for their want of love and respect for it. There are those who do not while us to go to that fountain,—those who fear they shall receive something from the past,—who close their minds to truth and error alike from this source, and say, let the present be our teacher,—we will, not be bound by bigoiry and supersition. Authority shall not make nut our pathway and drive us in it: and so learing that they stand in darkiess to day, because they will not see the light that maket are bright fay. They say they will not receive the light it that way. The truth was never a slave, the truth is so free and beautiful, that whenever you think you have a truth, and try to make it was the strath laws deeds, you cannot claim them. The laws the truth laws and the property of the status is and the strath laws. own; when you attempt to get out your bitle deeds, you cannot claim them.—he truth leaves you.—you have not the turb, for its nature is freedom,—you have not the turb, for its nature is freedom,—you have a shadow in its stead. Therefore, we would say to all of you, yrepare yourselves to receive truth. If we are not able to give it to you, you know truth can be found through all nature. We may throw out suggest those that will help you. In regard to the Bible, we would have you take un as we mean when you have you have not been you will be you. The respect to the present the second our own thoughts. We do not yn the help our own thoughts. We do not ynke would not beneft you.

The Bible is our subject. One says. "Do you seem than the Bible is our subject. One says." Do you seem than the Bible is a drying revelation? That it is wested question. We go to the book, and we find it tall of luminous truths; but those truths is not been to rough the seem of the property out until we week the company of the same of the seem of the your hand of the property out until we went to be the your hand to be held you until he has gone down to the lake of fire to rise no more forever.

intil he has sunk into the bottomless pit, until he has some down to the lake of fire to rise no more forever."

Questions are not burdens that sink the soul, or when you put questions in their right light, yo them man fligs from darkness into light, rom the gloom of doubt and mysery into the enfert day of understanding. If we are to take he Bible as a direct revelation of God without usestioning it, see where it leads us to. If it omes as positive and undentable truths, then eask you to free yourselves from all priyadice not see just where it will lead you. One says twill not do to question it. Do you not dare to trust God? Suppuse you have a friend, one trust God? Suppuse you have a friend, one trust God? Suppuse you not dare to ask oncerning the past history of that friend? Do on fear to sak of his early days? If there wells a lingering fear in your minds, it shows hat you have a mistrust of this friend. Have ou any fears of your best friend God? Do ou not dare to question the past, and weigh has it gives you? You may not understand A A child questions its parents; saks many uestions that the parents are not able to anwer; but by these questions, the child comes carer to the soul of the failar; and mother. Now God is the soul? Father—the Spirit. Truth that giveth comfort to all the world, no says, "I am afraid to ask about God." o you love God, and are yet afraid? Some they believe it to be "a fearful thing to ill into the hands of the living God". Cerilly not only the Bible commands you to the last forms and reveals took, Mar.

one, when tay our the voice or spans, refact love casteth out all fear. If you love you will not have any fear, you will ion everything in regard to the triths are around you. If the Shible is a review of the divine will, and it we dare to it on it, it should set us right upon all fifting of the present day. Spiritualem as before us, and certain persons say they of want to investimate this question, better the Shibh is all that they need, The camp and and enlighten your spirits, but

If we go to the Bible without reasoning, we will find the greatest diversity. Thus a great evil has been known in the sand,—the evil of Slavery. Men have denounced it with all carnesiness, and others have upheld it with all their strength. In the pulpils of the North, noble men have denounced this evil, and said the country never could be free until slavery was dead and buried.

the country never could be free until slavery was dead and burkd.

Well's say one, "Where is your argument?"
"I find it in the golden rule. Where is your slaver, now?" The man thinks this point is settled. We go into the southern land, and we find minister presching in favor of this system. They quote the text, "Servan", oby your masters." They refer to Paul and Onesmus, and say the Bible is in favor of slavery. So the book does not settle the question. Here is another question, that of temperance. Certainly no man has a right to be intemperate, to make use of that which produces crime and intoxication. They say no man can be a christian who does this. They go to the Bible and it says, "Wine is a mocker and he that is deceived thereby is not wise." And on the other side, they say we are advised to "Take a little wine for the stomachs sake and their oft infirmities. So the Bible does not give us any positive idea of what is right in this matter.

Then comes the question of capital punishment. One man

for the stomachs aske and their oft infirmities. So the Bible does not give us any positive idea of what is right in this matter.

Then comes the question of capital punishment. One man says no one has a right to take human life. Another says if a man commits murder he should be tried, and if found guilty, hung. It is the only way to destroy murder, by destroying the cause which produces it. They quote the Bible which says, "Whoso sheddeth man's blood, by man shall his blood be shed." But this rule cannot be carried out. If it were, there would only be one man left on the earth; for it eyery one who took life was hung, it would go on until just one man would remain on the earth, and then a ripirit must be imported to hang him. Another person says this is not the way. The laws of the land are not just. One man murders three, and another only one, and yet each must suffer the same pensity. We find that capital punishment is right. Then you see that the Bible does not meet the wasis of the people. You can prove almost anything and everything by it. The person who does not believe in marracer, goes to the Bible and brings up the words of Paul; while the Mormon who takes the other side, brings up the history of David asmonthalment is right. Then you see that the Bible does not meet the wasis of the people. You can prove almost anything and everything by it. The person who does not believe in marracer, goes to the Bible and brings up the words of Paul; while the Mormon who takes the other side, brings up the history of David asmonthalment is right to the whole book away, since it proves that always is right and wrong; that marriage is good and evil; capital punishment should, and should not, be continued.

We believe that men fave not read the Bible aright; that they have not seen it as they should wright; that they have not seen it as they should wright; that they have not seen it as they should wright; that they have not seen it as they should wright; that they have not seen it as they should wright.

wrong tous mental and a should not, be continued.

We believe that men have not read the Bible aright; that they have not seen it as they should have done; that they have not seen it as they should have done; that they have not searched the actiptures with minds that were willing to see they light, anxious for the truth. The result is they, may gone into darkness.

The book is not a progressly we come withing the seen in the forms of life around us progress, we come within reach of better and purer, and nother laws, which teach man according to his capacity to receive the light.

You may go to the early history, and you will find that pan's ideas of God were crude. They had learned the law of revenge, and it was the best and only one they could receive.

The bud is not a flower, it is first a bed and then a blossom. Man is not a man first, he is an infant, and then a man. The day does not come with its full blown radiance at once, frathed and the self of the self

Moses came away we find that men only recognized a good power. You know that children sometimes gain great truths. So did the truth come to these children of Israel. They saw two powers, day and night, light and darkness, best and cold, development and underelopment, good and evil. So they said there is something that produces peace and happiness, darkness, development, good as is something that prothis is good. There sin and evil, and m with itself. This is the evil is the Devil evil, oftimes then comething that book

wisdom in an wisdom. Hence the side idea, that man were to be as wise as a silent,—and harmless as a down.

When men grew in their ideas, they found that the evil was not outside of heman niture, but dwelling within the hussas heart.

The worst Dwil that mar can possibly find is within himself. Now when men come to understand this, they find their ideas of the Bible are changed. They then learn that it is a progressive book. When we come to it in this green's progressive book. When we come to it in this work of the come of the c

trust and peace cometh to us.

Understanding all this, when we find that in the early history man believed that God was a spirit of anger, it was bequee they did not know the storms produce good, and that every seeming evil produces good.

When they saw the seeming discord of nature, they said, God is angry. They did not wait to see that light grow out of darkness. If a man transgress the law, nobody thinks of the law being angry, or that the power rolling over those laws is angry, but it rather shows us that the power was a wite and loving one: that sorrow and agony are come from the same fountain of endless love; that if it were not for sorrow and saußering man would go onward in the path of evil, but suffering stands in his way. If there was no pair, the life of the body would be neglected, the spirit could not remain in its expect of the same stands of

irom trouble will spring good at last? So can we not see that there is no wrath in the nature of God so was, I believe in God's wrath, and that he is angry with the wicked every day.

But white the Bible tells you this, it also tells you that God loveth all his children. Then there is not one soul to be lest.

God is just, and so through his justice he punishes the wicked. Man does not see that love produces the sudering, because he punishes in wrath, and he suffers. Whenever man punishes, he suffers because he does it in anger.

When the old writer spoke of this, he did not say: God is just, and only produces suffering when it is best that there should be suffering. When we come to study the nature of God, when we come to see his love and kindness, we shall understand this. There are those who say if God is love, then he is unjust. Now, what kind of an idea can these persons have of love? We believe they do not know he w to interpret it. They see something that only bears the name of love. Is it love! Love a lavays seeks for the highest good of its object. If God, then, loves man, and man does wrong, God, through suffering, brings him back to the right.

Love and justice in the divine nature are one, and as through the laws of nature, man is made to feel that suffering is the most eloquent teacher, telling him this is not the way to the kingdom of heaven; you must do good if you would be happy, you must do good if you would be happy, you must do good if you would be happy, you must do good if you would be happy, you must do good if you would be happy, you must do good if you would be happy, you must do good if you would be happy, you must do good if you would be happy, you must do good if you would be happy, you must do good if you would be happy, you must do good if you would be happy, you must do good if you would be happy, you must do good if you would be happy, you must do good if you would be happy, you must do good if you would be not suffer himself, and it would will you have an an angry God.—I believe

plant. It comes up a little seed plant. It comes up a little shoot and the first two leaves are almost perfectly round. But you say the maple leaves are not round. Wait a little, and when the tree has grown tall and broad, you find the beautifully-shaped leaf with its notches all round. Hold this maple leaf by the side of the first little round leaves, and there is not the slightest recemblance. The maple leaves are

When man says the bible is infallible, we be lieve he is wrong. It contains many truins many things which are useful, many things which are useful, many that are simply historical records, and many things that it would have been better if they had never been written. If man is progressive he must be imperfect, not perfect in the infinite sense of perfection. So it is right that truthe should be given to man progressively, according to his

percention. In a light in a tritus mount be given to man progressively, according to his state of development. So you understand why it is that God gives to man these various truths. God says: take what you can of truth now, and after you understand this you will be ready for better and higher truths.

We see that the inspiration of the bible parakes of the character of the writers. Jeremiah had his lamentations. The songs of David were poëtical; so were the writings of Isalab, and the same is true of the New Testament. You see a light burning; it has its natural color,—but you piece around it a gibbe of colored giass, and the light assumes the color of the glass, let it be what it may. So whatever color you put around an inspiration, it takes that peculiar hue. All through these olden-time revelations, we fird the inspiration inged by the minds through which it flows. The peculiar ideas of the relator are many times mingled with the inspirations.

So when you read the bible you are not to say.

which it flows. The peculiar ideas of the relations are many times mingled with the inspirations.

So when you read the bible you are not to say it is all we want. We believe that is not the way to do; the better way is to take the bible, and remember how it was written and by whom it was written, and examine it as we should any other book. The ideas of God and heaven in the bible are very indistinct. First it speaks of a personal God; then we are told that "God is a spirit, and they that worship him must worship him must worship him in spirit and in truth." Christ had the spiritual ideas that heaven is a condition and not a place, hence he said, "the kingdom of heaven is within you." Men too often form their theories, and then go to the bible for something to sustain them. So when men have searched the bible for a particular light, they have not gone to it to be enlightened, as we always should be by all the truth we can receive. They think they can be made a little stronger in their own views. Men who are seeking for all the truth they can, may find much in the bible that is good. They will find in the teachings of Jesus the law of love-and kindness,—and this we believe to be the keystone in the arch of true religion. We would say, in the path of human duty, let this law be ever your guide.

But one says: I find discord around me on every side. Let us just show you what many people do to destroy this discord. They say: I find an evil in certain persons. And with force they seek to put down this evil, but they only in crease it.

seek to put down this evil, but they only in-crease it.

We will take you to nature—this great teach-er that teaches all who are willing to learn from her. You will find many lessons there. You may have ast bealde the sea, where-the solemn waves of the ocean have chaunted an anthem to God. You may have looked at the rocks on the shore, and found them worn and pollubed; the God. You may have closed at the recise on the shore, and found them worn and polished; the great breakers have been washing over them for ages, and slowly but surveylve aring them sway, and these little pebbles that you pick up were once great rough builders, but by being turned over and over by the waves, they have been rounded and polished and shaped. Do you think that the sharp angles and corners could have been broken off from them by some rude process?

So also with the breach.

prounded and polished and shaped. Do you think that the sharp angles and corners could have been broken off from them by some rude process?

So also with the brooks meandering through the meadows, we find the rounded ptobles. These are not made by any rough crushing power. How did nature thus smooth and round these? Did she do it in a moment? Did she do it by sudden shocks? No, but by gently wearing them away. Slowly they were anaped and polished and rounded.

A person says: I know another who is doing wrong. I will go all around and tell others, that they may have nothing to do with him. Does that do any thing to pollsh or round him? Not at all. You might as well say: here is a rock: the bast thing we can do to smooth it and round off the rough corners, is to take another rock and strike it. Where you break off one, you make many others. The way to do is not to bury the spirit of charity, and preach the funeral termon of the Charity, and preach the funeral termon of the Charity, and you meet such souls as that, be to them like the singing ocean, and by the beauty of your own peacettl spirit, wear away all the sharp corners, and so bring into them the elements of love, and ever seek for the highest and holiest and truest things that you can find. The world has saffered long enough by taking the law of reveney, and laying saide the higher law of love, Lat us endeavor to introduce the laws of iove, justice and truth, which shall guide man early out of all darkness into the perfect light of day.

BRO. JONES:—There are several Spiritualists acatiered through the neighborhood in this somewhat out of the way place, but no special effort has ever yet been made here in favor of Spiritualism, and so orthodoxy moves sluggishly of the "trickery of mediums." The only churches that try to make a show here, are the Methodist and Campbellie; and although the country is tolerably well tettled, they can afford to pay the prescher for preaching once a month. A isw Bundays ago, after warning his sudience to keep clear of the new religions, which, he said, are sprung in these latter days, and exhorting them to stick to the good old religion of their fathers, said, "he cou'd not possibly see how it was tnat with all the presching that can be done in a place where there are so many out of Christ, so few will join the church." He forgets that a good thing carried too far.

The people have herepost.

drinking four quarts of whiskey. The came handy to pay his funeral expenses.

THE HOUL-AN BETRACT.

Unfat homed essence I in its source divine Ob, where the power its limits to define? To-day confined within the narrow chains Of what its own imperial might disclaim-lossed on the billows, goaded by the strift wayed from the substance, with the sh

of God's own wealth of inougur-sand, span, span, or measure its high dealiny or plan? The "pward speeding soul! how pure it gil Deep through the winter of etenal anows, Until transfigured to its Alpine home, Like some fair queen it sits benest the doffied pare, unchanging bilas! No Heaven so, he But that its quickened wisdom may desery; No region so remote, no realm so fair, No triumph so complete, no prize to rare; that its quickened wisdom may descri-region so remote, no realm so fair, triumph so complete, no prize so rare hope so higb, no desliny so great, what it may obtain in its high state!

SPIRIT AND MATTER.

touch the problem of existence, and all men listen for the solving of the mystery; when it will come, or how, none can tell, but this much, at least, is certain: that all researches are leading to that question, and mankind will never rest astisfed till it is answered. That answer we diain can hever be found in belief in a surpreme power, and should suppose that the past history of the world was sufficient evidence of the fact.—but will be found in the fact that the material and spirit world are two conditions bearing the same relations to each other that night does to to day, or that the male does to the

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From John A. Kennerdy.

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by certify that I have used Urton's Preparation

origing the appetite for tobacco, and find it are

I have used tobacco, by chewing, for 20 years,

completely cared by less than one box. I can

end this preparation; it is no humbur.

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rion's Preparation for curing Tobacco users is genuine.

will cost you less than tobacco with enting it, and the
motiver grocer's product tobacco, and yourself freed
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From N. B. Fleming, Harrington, Delaware,
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1 hereby certify that I have been an inveterate neer
Tobacco for upwards of 30 years. One box of Orto
Preparation has completely cared me. I am a free fr
any desire for tobacco as a person who never used
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lay of two dollars. CHLAR Extorney

N. B. Fleming

From J. W. Wilber, Gloverdale, California.

Know all men, and Cloverdale, Cal., Sep., 20, 1999.

Gl, and that I have used tobacco ever since it was sixteen years of age, with the exception of occasionally resolving that I would leave of the filtry habit, but as often as I would form those resolves, just so often would I fail to carry them out, nutil I began to this there was no use for poor humanity to attempt to overcome progressive age, I saw by its papers that a number of old tobacco chewers had got to be their individual selves by using Orton's Freparation for destroying the appetite for tobacco. Some three months areo I purchased a box of the Freparation, with as ittle faith as I eyer dose and I coleaco chavers had you to be their indirectant selves using Ortion's Preparation for destroying the appetite robacco. Some three months are I purchased a box the Preparation, with as little faith as 1 ever done anying in my His. I bugan to me it according to instruction. A strong condition among the tween myself and the many that the contract of the contract of

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The beauty of lines usednested, spontaneous preachers, who feel that they have a "call to ware sinners," and enter the paright without any special preparation, calculating to have the words put into their mouths, as did the sposites, is demonstrated by the following item from Harper's Manalis for fary:

In one of the lower.

see of its borough the river in a pre-served in the palmy days of the "peculiar in-tition," an old darkey prescher, who used no is, and pridré blusself on his extemporaneous aria. His white brethren called him "Dector," the which he accepted, of course, with Indicrous rity. At a comp-meeting which the "Dector" holding, one of his friends gave him, as a text, passage in the Pasims of David: "which passage is the Pasims of David: "White, pasitery and harp, I myself will arise y."."

"Weke, pasitery and narp, a myest with early."
The "Doctor" adjusted his spectacles and read:
"Weke, pessie-tree and harp; i myself will arouse right sairly."
The "Doctor then went on to explain that Mo-The "Doctor then went on to explain that Mo-The "Doctor then went on to explain that Mo-The "Doctor then went on the pessie tree which grew very near his window; and that he was wont to rise mightly slivy and hang out his harp on the pessie-tree, wild plasma.

amp on the pease-tree, wid planns:
"Wake, pease-tree and harp; I myeelf will
roose right sairy."
What would the churches say if a Spiritualist
serbey speaker should do so this good old "Doc6f" did?

Maj. John Wilcox, our genial and excellent friend the Eddyville F. O. and Gazette; Porter Clay clack, the Foet Laureste of the Jown Democracy at the Oskaloosa Conservator (accent on the third liable according to Forte; and the Hon. Feter nox of Columbia, were all down to-day to see a Courier and enjoy the wonderful spiritual man-stations of Brother Wilson's seances. Come raio, gentlemen.

again, gestlemen."

The above speaks for itself, and is evidence, under the clear reading of the common law, that the aforesaid gentlemen are sound to the core. We remember them well, and shall not soon forget the friendly shake of their hand. Brother Herrick & Co., edl.ors of the Ottumwa Courier, are light good men, and know how to yublish a newspaper. May their subscription lists be all paid up in advance, and continue to increase until every member of their families owns an improved farm in this world, and a well furnished mansion in the Father's house.

"The Russian government has announced that women will hereafter be admitted to medical schools and to medical practice. The origin of this concession is remarkable. Formerly it was found that the Cossacks objected to being attended by male physicians. On investigation it was folkowered that they held a supermittion concernding a supermittion concernding the supermittion concernding the supermittion concernding the supermittion of the supermitting the supermittion of the supermittio

oncession."
The wislom of the Růssian government is evice in the above extract from a daily paper.
Would not our government evince wiadom in mitating the Russians by sending to our indians calleg, medium instead of ministers whose first ct. is fo idealt the Indian's spirituality and re-

e Saltan's family consists of 900 wives, and other people at meal times, and he is think-giving up house keeping."

I do other people at meal times, and he is minilag of giving up house keeping."

The American government recognizes the Sultan's government, sends ministers and consuls to,
and receives them from, the Suitan. Christian women love and are ready to marry these foreignpolygamists, and to-Christians of America would
lionize him, kiesing him for Christ's sake, and hug
him because he has 900 wires, and yet our government will soon send an armed force to hill the
men of Utah for doing what the Bultah does,
whose minister is recognized, at Washington, and
received into the family of nations.

What is truth? What is right?

The little girl's opinion of an Episcopal meet-

we agree with her:

A little girl of seven years, who had been brought powellhout meeting, and know nothing about the Church, high or lose, was taken by a friend to like the property of the

# R. V. Wilson's Appointments for July, 1870.

Morris, Ill, on Friday, Saturday, and Sunday.—
Morris, Ill, on Friday, Saturday, and Sunday.—
He lat; 2da and 3rd—lour lectures, beginning Friday evening at 8 o'clock.

McHenry, Ill., on Wednesday evening, the 6th,
mis-lon for at the door, 25 cents.—
Michamod, McHenry Co., Ill., on Thurnday and
Friday evenings,—two lectures, July 7th and 6th,
Sterling, Ill., on Saturday and Sunday,—the 9th
and 10th. In the Opers House, on Saturday evesling, at 8 o'clock. On Sunday, the 10th, Grove
Meeting, beginning at 10 o'clock, A. M., in AlFriends in Genessee, Rock Island, Cordow, Faiton, Clinton, Morrisson, Carroll, Prophetatows,
amboy and Decon, will remember that this is a
rare opportunity for a feat of reason and flow of
soil.

soul.

Come one, come all, and hear "The Other Side of the Question." Sterling can be reached by the Rock Island and Rock River B. R., and Dixon Air

ine.
If the day is stormy, then The meeting will be sld in the Opers House, Stirling.
Altanta, Ill., (on Chicago and Alton R. R.),—on se evenings of Monday, Tossday, Wednesday, se evenings of Monday, Tossday, Wednesday, and Chicago an

he daly opportunity to visit Alianta this sumMcHenry III., a three days' meeting, beginning.
McHenry III., a three days' meeting, beginning,
Dridday versing, and continuing, Saturday and
Sunday, July, 15th, 16th and 17th,—four lettures
and two measures. Take will probably be the heat
measurement of the summer in McHenry.
The summer is McHen

"Resolved, That modern Spiritualism is worthy of the Medical Service of the People." We will detect the People of the We will detect the We will detect the We will will be with the People of the People of the We will you accept? The time set by you will contain covers the Web of ground, while yours does not. Will you accept? The time set by you will be satisfactory to me. Young the Service of Service of the Web of the Web of Web. (Service to time. We shall see. The revered gentlemen can continue the discussion up to the 4th whole correspondence scon, with comments. Elliu Spencer for Z. V. W. Both these gentlemen are of Fon du Lee, Wis.

RELIGION AND SMELLS.

Mark Twain belabors the Rev. Mr. Talmados.

Mark Twein belators the Riv. Mr. Taimaige.

In a recent issue of the Independent, the Rev. T. De Witt Taimage, of Bryoklyn, has the following utterance on the subject of "Smella."

Thave a good christian Irland, who if he sat in the front pew in church, and a workingman should enter the door at the other end, would smell him instantly. My friend is not to blame for the sensitivess of his nose, any more than you would flog a pointer for being keener on the scent than a stopld watch-dog. The fact is, if you had all the churches irree by reason of the mixing up of the common people with the us-common, you would keep one half of Christendom sick at their stomach. If you are going to kill the church thus with bad smells, I will have nothing to do with this work of evangelization."

We have reason to believe that there will be laboring men in heaver; and also negroes, E-quimaux, and Terra del Fregans, and Arabs, and Portugges. All things are possible with God. We shall have all these sort of people in heaven; but shalf in getting them we shall lose the society of Dr. Talmage, which is to say, we should lose the company of one who could give more real "tone" to celestial society than any contribution Brookiya could furnish. And what would eternal happiness the gitting when we have the without story? St. Mathew without stockings or sandals; SI 5-rome bareheased and with a coarse brown blanket robe dragging on the ground; St. Sebatian with scarcity any raiment at all—these we shall see, and enjoy seeing them; but would we not miss a spiketalked cox and kids, and turn away regretully, and say to men of the Orient. "these are well enough, but you ought to see Talmage of Brooklyn." I fear me

bastian with searcely any raiment at all—these we shall see, and enjoy seeing them; but would we not miss a spiketalled cost and kids, and turn away regretuilly, and say to men of the Orient. "these are well enough, but you ought to see Talmage of Brooklym." I fear ma that in the better wor'd we shall not even have Dr. Talmages "good Christian friend." For if he were sitting under the glary of the Throne, and the keeper of the keys admitted a Benjamin Franklin or other laboring man, that 'triend' with his fine natural powers, infinitely augmented by emancipation from hampering flesh, would detect him with a single snift, and immediately take his hat and sak to be excused.

To all outward seeming, the Rev. T. De Witt Talmage is of the same material used in the construction of his early prodecessors in the ministry: and yet one it is that there must be a difference somewhere between him and the Savior's first disciples. It may be bucause here, in the initeenth century, Dr. T. had advantages which Paul and Peter, and the others could not and did not have. There was a lack of polish about them, and a looseness of etiquette, and a want of exclusiveness which one cannot help noticing. They healed the very beggars, and held intercourse with people of a villainous odor every day. If the subject of these remarks had been chosen among the original Twelye Apostles, he would not have associated with the threat because he could not have stood-the flow only difference is that he makes it has the make it in the saving of the country of the country of the saving is that he makes it in the saving is of which have nothing to do with the work of evangelization, I lie is a disciple, and makes that remark to the flat the work of evangelization, I lie is a disciple, and makes that remark to the flat the work of evangelization, I lie is a cheer of the life of the three which is in Mr. T's church? And does it never occur that they have no better manners than to sing that he work of the crement and the carpenter! receive This humble wo

Son of the carpenter! receive This humble work of mine.

This humble work of mine.

Now, can it be possible that in a handful of centuries, Christian character has fallen away from an imposing heroism that scorned ewen the stake, the crus and the stay, to a poor little effeminecy that withers and wits under an unavory smell? We are not prepared to believe so, the reverend Doctor and his friend to the contrary, notwithstanding.—Galaxy for May.

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CITY, ARE rend the rest of this column.

THE CELEBRATED CASE OF

HUSTON RUSSELL

Terrific Attack of Tic-Boulouroux, or ralgia, lasting nearly two years.

(8kilful Physicians fall to cure it.

Burgery and Hydropathy give only partial relies tions prostrated, reduced to a skaleton and his life despaired of.

HE FINALLY TAKES THE

POSITIVE POWDERS.

AND GAINS FIFTY FIVE POUNDS IN FLESH.

WILLIAM POLLOCE.

On the 18th day of September 18th, Easten Ramel came no with a pain in his left eye, which I tented for the towards, and trusted him several times afterwards toyth man, but the complicit returned each time after treatment to wan under treatment by returned physicisms of afterwards to the tittle relief. I have smell Spann,'s Positive and againty Powders in Searles News and Districts, and and them to be good for those complicate.

JEROME HOOVER.

count them to be good for those completes.

JEROME HOUSE HOUSE
On the Steenth of September, 1988, Hinston Remans to me with a furious To-Doubsersex, Normaly hald him under resument until last April, 1889, at we line he was dismissed improved.

State of Mebrasks, County of Nemaks.

I hereby certify that I am acquainted with Heston Reseal, and that I know him to have been sick, and I also certify that I am acquainted with Drs. Wm. Arnolf and Joseph Horever, and know them to be practicing hyppingas.

Witness my hand, and seal of said Seal of JAMES M. HACKER.

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