S. S. JOHES, PUBLISHER AND PROPRIETOR.

CHICAGO, JULY 9, 1870-

VOL. VIII.-NO.16.

ENNSYLVANIA STATE SOCIETY.

ort of the Fourth Ann a! Meeting of the Penns nia State Society of Spiritualists, held at Ha ontal Hall, Philadelphia, June 21st 1870.

montal Hall, Philadelphia, Jane 21st 1870.

The call was read by Miss C. A. Grimes.
The President, Dr. Henry T. Child, said:
Friends, in coming tegether as this our fourth innual meeting, we may colaratulate each other in the steady and onward progress of our cause. It speak on behalf of myself and the other intsionaties when I declare that never bet are as there been so much honest, earnest and determined inquiry among the people in regard to he religion and philosophy of Spiritualism. Curr meeting halosophy of Spiritualism, currently and the state of the series and as a result of the extension of a nowledge of the laws of mediumship and the useass by which it may be promoted. I believe hat the feeling which prevails so generally monget Spitiualists against organization, is radually giving way, and there is an increasing seling in favor of co operative efforts without striction for the promulgation of the truth. As State Society we should and as a second of a series of the series

ce have been seeking for some years past to
in the names of individuals in various seeof this State, who are sufficiently interestinto the interest of the control of the control
into the control of the control
into the con

out will enable us to render our society more ffficient and useful; ...
Trusting that the same harmony of feeling which has been with us during the past, may continue, and enable us to strengthen each other a all good works, I decl. ret this meeting now open for the transaction of business. — On motion of Dr. Rhodes, the following were

J. H, Rhodes, A. Mary Wise, Eliza. L. Ash-

COMMITTEE ON RESOLUTIONS

H. T. Cilid M, D., Mary Beans, Ebenezes

Minnie Shumway, Mrs. Sanborn, Clayton

The meeting then took a recess of fifteen inducts, after which the Committee on Business sported the following order for the afternoon. Reeding of the Annual Report of the Execute Committee:

Committee; eport of Committee on Nominations, and Resolutions and Conference; vening session addresses by Jacob L. Parson, a. Collem, Miss A. Ramborger, and Dr. H.

Wm. Collom, Miss A. Ramborger, and Dr. II.

The report was accepted and adopted.
The resultance of the Pennsylvania State Society of Spiritualists for the year ending June 1,1870.
The irrevocable motion on the dial-plate of time, that marks the passage of the teeming future into the rolling past, shows us that another year has rolled away, and we pause for a moment to record some of the passing events connected with our association and its grand object, the unfolding of the spiritual in man's nature, to a better comprehension of himself and his desting. We are renewedly conclous that our State, with its four militune of inhabitants, presents a vast field for labor. From the reports of our missionaries, we learn that there is a very general desire to hear that there is a very general desire to hear that there is a very general desire to hear that there is a very general desire to hear that there is a very general desire to hear that there is a very general desire to hear that there is a very large mean of the community are incurred to the state of the State, and especially is there a demand for test mediuma, and for the phenomenal phases of our philosophy, which forms the basis approx which a resis.

the great work of enlightening the people. Our cause is progressing everywhere, many carnest and honest investigators a work.

our is bors, is the want of funds, which would enable us to emigby other mediums and mission aries.

By the reports of Mr. Hanush T. Stears, it appears that she has eiven one hundred and twenty-lik fectures during the past year. Suc has addressed about ten thousand five hundred persons. Has collected at her meetings, 2002, 10, and from members, 816.

Dr. H. T. Child nas labored mainly in the vicinity of Philadelphia, He has given skythree lectures to about eleven thous and persons. Has collected at meetings, 8193,90, and from members of this society, 894.

Dr. Rhodes, chairman of the committee on Public Circles reports that they have held seventy-four of these during the past year, at which there were about five thousand five hundred persons. The receipts were \$121,22.

Doan Clark was in the service of the society during September, 1809, and gave lifteen lectures to about twelve hundred persons. He collected at the meetings \$79.

We regret that his health would not permit him to continue the arduous labor in this field.

J. G. Pish was energed during the month of November, and gave thirteen lectures to three hundred neighty persons. He collected at meetings, \$1,344. II; from members, \$130.

Total respectively, \$1,444. II; from members, \$130.

Total respectively, \$1,444. II; from members, \$130.

The expenditures have been for advertisements, rent of hall, compensation of lecturers and mediums \$1,153,144. Leaving a balance in treasury of \$11.07.

We have deguliated several thousand copies of papers and documen's on the subject of Spiritualism, most of which have been donated by the mead of the person and documen's on the subject of Spiritualism, most of which have been donated by the subject of spiritualism, most of which have been donated by the subject of spiritualism, most of which have been donated by the subject of spiritualism, most of which have been donated by the subject of spiritualism, most of which have been donated by the subject of spiritualism, most of which have been donated by the subject of spir

The committee on nonmanages of follows:

President, Clementina G. John, Philadelphia;
Vice Presidents, Wgahinton Barr, Harrisburg, and Jease Webstr, Hulmeville; Secretary, Henry T. Child, M. D., 634 Rec street, Philadelphia; Treasurer, Clayton B. Rogers, 323 Morth El wenth street, Philadelphia.

BOARD OF DIRECTORS.

Iry; w miam Levan, tesuing; Lvdia Aield, Philadelphia; Dr. U. L. Clemmer, naville; Anna Lowry. Paliarelphia; Dr. Monroc, Chester; Watson Kenderdine, erfon; Eliza L. Asburner, Philadelphia; E. T. Johnson, Thogo; John S. Isett, e Creck; Ellen M. Child, Philadelphia; Lasc beth Doil, Philadelphia; Lasc, beth Doil, Philadelphia; Isaac alton, Tyrone. motion the report was accepted and the motion the report was accepted and the motion the report was accepted and the

esented the fol-

k we can do something in this nuch interested in a decussion into at Boverly. New Jersey Many persons used

their devotion to science. I ask them what science rests upon? They observe, phenomens, and by a continued and protracted observation of these phenomens, and the service results are

table that were answered correctly.

ed an inquiry which could not be awakened in any other way.

The physical manifestations that have occurred in the Lower Family in Washington, have done more for the cause among a certain class of persons who came together in that place, than all the lectures that have been given there."

The resolution was adopted.

3.b. Research That it is the duty of Spiritual is to investigate the law of mediumship, as a knowledge of them is highly essential, not only to the well occurs and advancement of mediums, out the well occurs and advancement of mediums, out of socially. Adopted.

recognize in the Children's
a heaven born institution,
be rising generation from the

ends, if we have met with little difficulties resulf, and sometimes pealousies, possibly may be some good growing out of these out well is time we were trying to get beyond

i believe it is time we were thying to get beyond that plane.

Our philosophy is calculated to make mar a great deal happier and more loving. Spirituality ought to be very gentle with their orthodox breth ren, as they are called, I was one of this class that from which I rose. There are many errors in the old Book and the old systems, and there may be perple who must be governed by fear. I have heard I is aid of some people, that they cannot go to heaven until they may be now the lightness of with hell. Let us not heaven out the control of the control of

new, said of the early Christia "her." If they has

the flames, there is not a man or woman here but would rush home and seek to save them, and no same man could od; et to it.

Jacob Ferson said one of the most interesting subjects connected with Spiritan ism, is the law which covers medianally in could be median.

young son of Mr. Watrous, of Athena as fatally poisoned the other cay while in destroying potato bugs with a pad a father's field, Medical sid was im

NEW YORK

Seport of A. C. Woodruff and Bliza C. Woodruff

TO J. W. SELVER, CHAIRMAN OF THE NEW YORK MISSIONARY COMMITTEE:

Agreeably to request, we herewith make a eport of our lab ra since we engaged with your

Sommittee.

Bo far we have been ab'e to devote only about our months time to the business. Our first appointment was at Buffalo, where, about the middle of Igcomber, two lectures were delivered at Kremin Hull. The state of things in Buffalo is well known, and it is hardly worth while to comment upon it. It is as much deslored by our true friends there as it can be by others. We may offer advisory opinions, and deek to help them to a solution of the difficulty, and yet not see so clearly, nor judge so understandingly as those more immediately interested.

seek to say team to a soutour of the animalty, and yet not see so clearly, nor judge so understandingly as those more immediately interested.

Perhaps it has been unavoidable in times past that we should have sought to be the subjects of the startling and exciting, rather than of practical-benevolence and far-raching philanthropy. But we ought to begin to realize that by farnishing every person semething to do—making each one an actor, and inspiring him with a purpose—we have the only choditin upon which we can hope for cohesion, permanence and usefulness. Our triends in Baffalo have suffered somewhat, too, doub-less, with others, from the unnerrupulous ambition of some, all weed to assert itself successfully, through the modesty and self-abagaation of many worthy and really 2-asl has Byrit usilats, who could, by a common effort, place in puts of responsibility persons of such qualifications and character as would win the confidence and respect of the great body of Spiritualists and bring them to their support, and thus alve to their successfully, and an enough in that city, good and true, whose ability and devotion are unquestioned, any half dozof whom it would seem, could command the situation and inliste a new order of things. At all events it should by maderatood everywhere, and the sooner the better, that unworthy and incompetent men are entitled to no leadership, and if they are fosted into place deep te the drorts of the listificity is no joy can at any moment responsible, and sy hiding entirely alone, may be a support to the country of the minority case. But it is hardly creditable, that the distracted state of their own after, should be seeminely blind them to the claims of the State organizations, particularly, exempt from any demand in bihalf of home interests.

We had hoped to spend softe time in the evateral half of Erie county, east and south of Buffalo where thes an unworked field, and need exists of more necessarily confided to ther parts of the county, to collins and vicinity, speaking at Calli

ortive
While at C. ilius, we stopped nearly a week
th Bro. George W. Taylor's family, which
sit it would be unselvisable to reflect up in very
ten, leat under the southing it flaences of such
harmonious household, the duties of the
ur might be me irksome and some necessary
reses intensified by contrast. Bro. Taylor, in
dition to what he gave the missionary, find,
ove his own team sixty miles in sid of our,
eetings, and while it is justlike him, it is what
yone had a right to expect, especially as for
ara he has devoted; so much of, his time to
is work, responding to nearly every calls—and
ay come weekly—th speak is different places,
lea for small pay or no pay, at all, to the greatirangement, if not neglest we, though young
rangement, if not neglest we, though young
first, and a strip of the strip of the strip
irangement, if not neglest we, though young
rangement, and the strip of the strip
irangement, if not neglest we, though young
plant every opposition have upheld our hanor through long years, with unselfish devo
on, and it is but fitting that we should repeat
that is already so well known, as we passed so
such time in the midst of their early work, and
stends so frequently and habitually to such
tiendly recognition of their great dearwing.
We cannot take the space to speak is ditial
if the state of affairs, as we woulk like to, at the
grious l-califics we visited. In Chautsuque
ounty, meetings were held at Jamestown, Panma and Nasswille. At the latter place we had
two days meeting in the Bays is church, which
ras well attended. Bro. Taylor was with us on
he second day, and gave the ablest and most
omprehensive resume of the needs and objects
if missionary labor to which we ever listened,
of it was matter of regret that it could not
ave been heard or placed in printed form in
he hands of every Spiritualist in the State.
At Jamestown, a flouristing place, we found
a encouraging state of things, and spoke at
everal meetings. The num br, incelligence, if
ancial success and social position of our
riends t

idently patent to their observation, he they seem disposed to forego similar proceeding; aginat other of its members no infously involved in the same heresy. But none of the churches were liberal enough to open their doors to us, and a hall was hired for the occasion, and at the close of one of the storaisest days of the wister we were greeted, with a good sized audience. The wealthiest and one of the most inducation of the citizing—not a S. liftualist—took the occasion to say publicly that he had paid towards the building of svery church in the piace, and that it was time another was built. Many expressed an earnest desire for us to remain and speak ag in, but only a Tarnozemesta forbarie.

We held mertings at Catteranuut, Little Valley, it nucleys, and twentings at Catteranut, and intended to have visued several other places, but we could get no response from E leyville, though we learned our letters were received,—at which place from some response from Edwards and intervalous of the country. We have been obuged to lose considerable time from want of promptices on the part of extra-pondents.

Our Cattaraugus friends, it would seem, did

from want of promptuess on the part of cirrespondents.

Our Cattaraugus friends, it would seem, di a
not appreciate their gatength. They could keep
well employed and easily remunerate a speaker
the year through in their county.

In Niagara county we held meetings at Middieport, Cambria and Pakin. A rainy day precluded a meeting the Sunday of our engagement at Johnsons Creck.

At Cambria, and Middleport the Universalists gare us the use of their county, our
universalists being present.

We made several appointments in Orienas
County, but the roads and weather were such
that we only diled one of them,—that at Suth
Barre, where we appoke two 5 indays. The
friends here are but tow in number, but of long
standing and capable.

At Fishre in Livingston county, we spike at
the school house, which was well filled. Br.y.
Fisher and Mrs. Collins, pers my in advanced
years, and wilely respected, are the only representatives herz.

In Wayne county we sattreesed meetings at
Lyons and Miccion, and a meeting was also
held at Walwort, at which Mrs. Woodorful was
not present. Spiritualism in Wayne county is
a power; fills force can bit be brought into
cooperation; and one that will make itself felt.
Bro. Fell of Lyons is an infliential earnest
worker, and with others of whom the same can
be sail, at Walworth and other pasts of the
cunty, we hope he will take m asures to effect
a cointy and local organizatio.

Chilections have been taken at most of our
meetings, though generally meager in amount.
To remain and the pasts of the
cunty, we hope he will take m asures to effect
a cointy and local organizatio.

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cunty, we hope he will take m asures to effect
a cointy and local organizatio.

Chilections have been taken at most of our
meetings, though generally meager in amount.
To remain a second of the same place, 8500; Or.

Chilections have been taken at most of our
meetings, though generally meager in amou

their sacrifices and sufferings for the good cause.

But while our pay has been small, and our experience not without its discouragement, we like been everywhere condially well-made many frience, where many kindusesces we we can never forget, and have generally had good sudiences of attentive and even eager listeners. We have spoken to many who heard the public presentation of our philosophy for the first time, and we have derived new couragifton the conviction daily confirmed, that some good was being accomplished. Satisfaction with the work ione and the impression left has been generally expressed, and the belief uttered that if we would return even better results might be hoped for as the effect of the awakened interest.

hoped for as the effect of the awazenes server.

And now, with thanks to all our friends who have sided us in so many ways, who have given us welcom; in their homes and, without exception, made the occasion one for agreeable remembrance, we close this report.

A. C. WOODRUFF, ?

ELIZA C. WOODRUFF, .

Juce 20th, 1870

Economy in the Use of Strength.

convertions in fully identifying herself with Spiritualists, against the extress, solicitation friends, and every inducement to denial and coalment, and the freedom with which she we her time, at the request of those interests are time, at the spiritualists of Jamestown maintain the end the present freedom of their platform, we had been also as the Spiritualists of Jamestown maintain the end the present freedom of their platform, the life-force is bothing to him excaptions, and soon, under organization liberal time, the total and every examet soul o believes in religious freedom and progress, and soon, under organization liberal time to the the state of the platform, and the state of the read which the far West, and of the event of exposure to a severe storm, when out hunting the time to the complete of the platform and the state of the state of the far West, while of the complete of the platform and the state of th

ired—Several enter the Bo State at the first Sitting.

COMMUNICATION FROM WM. B. PAH MESTOCK

I have a very interesting case under treatment here, which I wish it were passible for you to see. About two weeks ago, I was consulted by the mother of a young lady seven; then young ago, living about two miles from the city. She stated that her daughter had for the control of the control

Grove Meeting at Clyde.

It was our privilege to attend the grove meeting at Civde, near James Mc Cormick's, which came off as devertised ast Saurday and Sunday. The days were fine, the audience quite large and intelligent, and the speakers entertainer; each one preselving and exhibiting a proular talent, thrilling and instructive. Mrs. M. Jennie Raty, a gitted speaker from Rocktord, opened the meeting Baturday morning, by a thrilling, impromptu invocation, that formed fink after like of a golden chain from earth to the very heavens, bearing us all on its rythmic strains to the pearly gates ajar; and o'ur miede were we'l prepared to receive the revelations of E. V. Wilson, as her, sweet amen was 'said, when he arose to tell us of the angels seen byhim, unseeh by us, who held their pure, white hands' above her head, inspiring her glowing brain, and moving hr lips to speak forth that most heautiful prayer. No pen can do full justice to the lecture delivered by E. V. Wilson; a stalwart man,

a strong man in b dy and mind; a fearless demolisher of old and petted errors; a firm and
able defined of the faith of modern fiprifitualism and an unquestionable revelator of immortailty by means of peculiar clear-readings, or
visions given at random, to persons in the auditional control of the control of the aution in the two areas and the control of the called
them, The other and of the question."

Mrs. Ruty gave us several improvisations,
and rectations of poetry,—one most beautiful,
somewhat in the style of Poc, called "idalie,"
and three lectures, first, a greeing by toe inspiration of the iamented Mrs. Blade, to recenity gone ab we; second, "immortality provening ourselves," third," ive something sweet to
tell you;" and it was a seet too, I do assure you.
Pr.-s. Hadoon's Glee Colb gave us most beautiful music through all the session, which called
forth the gratifuled or officers and speakers.
The friends in the viciotity were liberal even
unto lavishness, with food, filwers and other
entertalements, that made the time a right goodtiese, you may depend upon it. May we all
live to meet there again, with many others who
may come up to help us seek for the gems of
eternal truth.

Allegan, Mich, June 21st, 1870.

THE JOURNAL.

BY MARY A. CLUTE.

There is a friend I often meet,
Always this friend I'm glad to greet,
Its varied converse is so sweet,
The Journal.

I'll not be able here I know The value of this friend to show. So many good things from it flow The Journal.

The Journal
different classes of mankind
take this friend should be inclined
all in it some good will find,
The Journal.

I certainly do not intend One human being to offend, But only wish to recommend The Journal.

But much I fear I shall do wrong
In lengthening out my humble song:
I must not praise my friend too long,
The Journal.

The Journal
This friend comes welcome every week,
With fond delight its truths I reek,
It over scatters truths that speak.
The Journal.
Then let us all, both sad and gay.
This favorite take without delay,
Send your subscription right way.
For the Journal-

QUESTIONS AND ANSWERS,

BY DR. E B. WHEELOCK.

One of the peculiarities of "Yankee logic," is to-misser one question by asking another. Having been oorn in a Yankee asking, it may not reem strange that I should be induced to ask the following questions, that others may answer those which do not answer themselves. To our first question, every mainon, every manna and child, must give an answer in accordance with their capacities of each are fulle, and different, so must the answers be (qually or endlessly different. And, perhaps, others in the following list may share the same face.

But to our queries or questions. Please tell us, O ve savag:—saint or stoner,—What and where it Goo?

Is he infinite, eternal and absolute in this existence?

But to our queries or questions. Please tell us, O ve savag ,—salut or sinner,—
What and where it Goo?
Is be infinite, eternal and absolute in this existence?
Does be possess the attributes of infinite goodness, resulting in absolute perfection?
If so, is it possible for positive evil or positive wrong to exist!
Can infinite good is ministe evil become the cuttor of infinite good existence?
If so, is it possible for positive evil or positive wrong to exist!
Can infinite good? C so like begget milke? If sheolute good is unfinite, and existence came evil?
If absolute good is unfinite, and self-existent, and not the cause of evil primarily, whence came evil?
If evil is accordary, is it self-existent?
If evil is accordary, is it self-existent?
If evil is not self-existent, we it not dependent upon some came for existence?
If we say the cause of evil is an evil cause, then is not evil self-existent?
If we say the cause of evil is an evil cause, then is not evil self-existent?
If we say the cause of evil is an evil cause, then is not evil self-existent?
If we say the cause of evil is an evil cause, then is not evil self-existent?
If evil really exists, whence came it,—and whose fault is it?
Is G d able to abolish it? If not, is he all posserfai?
If evil really exists, whence came it,—and whose fault is it?
If not, is be infinite in goodness?
Is it campailibe with infinite wisdom and goodness that evil should exist?
If so, how can it be evil?
But supposing we consider the origin of what we call evil in another light.
Does not absoute perfection necessaryl imply self-existence?
If so, watever is not self-existent, is not absolutely perfect. Hence whatever exists that is not self-existent cause for existence. Now, does not the very idea of dependence, whatever be its nature, imply imperfection?
In not, imperication, them, as above defined, then necessary and unavoidable perfection produces the evil of defect. Perfection absolute, must, from necessity, imply self-existence, perfect independence. It is self-evident, then,

have avoided, except by forever remaining alone, self existent and underived, the only real state of perfection absolute.

As the world now is, there is no est in an absolute or positive sense,—there never was and rever can be. Evil only exists relatively, or comparatively as a negation, resulting in a higher and more perfect affirmation. And yet how few comprehend it! But thanks to the angel world for the light of the hour. Let Byiritualism arise, for in her wings will be found the brailing of the pations. What it the captains of the old theological ship do how? There shall nothing of values be lost. Our Spiritual ship has a capacity stifficient for all the pure gold that may be found; if or out of human creeds. Climb on board, O ye priestix for God and the angels are the misagers of our ship; it can never sink. Hear ye not the alarm in your own, which has thus far been yub. Dy he said of an imaginary devil, coastwise along the fiery shores of a brimstone lake, and whice, from present apperances, is about to be stranded upon the beach of pagan ido'a'ry, and will soon be lost in oblivion.

Voices from the People.

BUFFALO, N. Y.—L. Day writes.—I like the JOURNAL for its bold and fearless advocacy of truth, and defense of that glorious food principle, services and the services of the glorious food principle, services and the services of the grand truth. The services of the grand truth is advocate, soul,—it subject affike to mature's laws. Would to God all who profess the grand truths it advocates, would live more in accordance to their professions,—there would be less, muscaless suffering, and more soults made happy. At the time of the grand truth is a service of the grand truth

have neglected to pay for what I received it have neglected to pay for what I received it have been also will keet all your dues.

Hemanks:—Thank you for the remitiance. It is but justice that we have our pay for the Journal promptly. We can endure a few month's credit to those who are not it a condition always to pay prouptly its advance. But when we have given several months or a year's credit, to have a post master's notice "iel sed," without a word of expisantion from the debtor, is more than our partience on end ure. Buch cases we always expose in the "Minck Lie," and put the demand into the hands or a lawyer for collection. We believe in reformatory meas ures being adopted in all cases. The remedy should be ademant to the maindy, in our estimation.

The poor are always kindly dealt with at this office. Our list of free subscriptions is large. Those only who mean to defraud us out of a subscription, get into the "Bisch Lid". Secasionally one who owes us for but one, two or three weeks, seem to think that too small an amount to result, even when writing for a discontinuance. That won't do. Let every man be just "though the beavens fail." Our losses are sufficiently is go without having small amounts spong of the Journar, there will be found in such number a indicaplination of the mance in which sean a subscriber on the form the general start of the mance in which sean a subscriber on the proposely and the sean of the list of the pay.

mine at any time how much they owe, if soything, for the paper. To seed out bills would be not only a was ed time and materials, but a work of supercognition. Again, if any one does not feel, able to remit the full amount due, we with pleasure receive even one doilar, and pace the same to the credit of such subscriber, and change the figures of the second on the margin of the paper, accordingly.

cordingly.

AVOC's, Wis.—Mra. M. E. Snow writes.—I would not like to be without your paper. I circulate it in this wichly, as it is the only spiritual paper taken.

BEAVER DAM, WIS.—Wm. A. Hitcheock writes.—We should not know how to get aroung without the Jounnal. I have taken the other spiritual papers also, and our philosophy is gaining ground in our to An and the country adjoining.

the Jounnal. I have taken the other spiritual papers also, and our philosopy is gaining ground in our to an an the country adjoining.

LE FARGEVILLE, N. T.—C. P. Rood writes.—I have bech a constant reader of the Bannam of the little that the Jounnal will enough to be counted a permanent suisabler. Your manners of counted a permanent suisabler your manners of counted a permanent suisabler your manners of the counted a permanent suisabler your manners of the counted a permanent suisable price just pleases me. I commenced to investigate the polisoopay and phenomena of Spiritualism about sighteen years ago, conveyuently became a believer, as I be lieve every person alit, who has made an nonset and the control of the control of the control of the lieve every person alit, who has made an nonset mas tangut by the church, but the we I trad, the more I counded t, and had about c.ms to the conclusion that tood and made a stapeoulous fail ure, and prayed for amulhilation. But when I came to understand the truths taught by those passed beyond, they so narmonized with my interior mature inta taminilation seemed the worst possible claimity that could beful me. Should there down the counter of the counter of the counter of the powers of the powers of the powers of the counter of the part resonably compensant.

J. G. Fish writce.—It has been my lot to witch the part product of the powers of the powers of the part of the counter of the cou

MAL come?" "It's time for the JOUREAL, etc."
BOURBON, IND.—S. F. Gordon writes.—I take
this opportunity to say to you that an old friend,
taptain Joseph, Bawis, of the unit of the distaptain Joseph, Bawis, of the site of the state
on the morning of the 28th of May, at six o'clock.
Father Davis was born in Esser Goung, Fenn., in
the year 1799: invoved from thence to the state of
New York, and there resided must the year 1858,
when he removed with his family to La Porte LO.,
ind, where he resided sould about alty years ago,
when he removed to take place, where he has lived
until one week 150.

until oce weer spo.

WINNESTICA, NEV.—BROTHER JOHNS — You will find nationed one boliar and fitty could in establish the sport of the s

ESTRANGEMENT.

Magbalena.

By the Author of "Media"-"The Mad Actress""The White Slave"-" The Spectre Rider"-The

(Chapter seventh.contin

"I am bappy to know it, Louisa, I had feared the worst: But new I will try and conclude my confest in. One morning there appeared in one of the daily papers the following an-

n one of the daily papers the following an-omnomement: "Mysterious d'sappearance. A young girl amed Anna Garduer, aged fifteen, lett her ome on the 13 inst., and has not been seen nor eard from since. She has now been absent even days. Any information of her waereabouts, if with her sorrowing parents, will be thank-ably received and rewarded, at No. 309— irret."

fully received and rewarded, at No. 300—Street."

This was continued in the Journal for two weeks, after that we saw it no more.

"But, Louisa, I knew of the missing one's whereabouts tuil well, and I do confess. It, the knowledge to tured me. I had, like another Judas, received a price, the price of innocence, and so keep did remorse prey upon me that more tian nonce I had started to my feet, to inform her parents of her place of concealment. Then the thought of implicating and exposing myself in the affair, deterred me, and I hit on another way. I would use all my endeavors to move Mendess to pity, and so gain her release. But, he proved admant to all my appeals, and he argued that her liberty at so late a time, would ensure our confinement in the penientity, perhaps for like. "But leave her to me, sach her." I have a more safe and quiet way by which to dispose of her." Set the of that "Menotox, you would not take the life of that poor creature," I creed, astonished at his peculiar indination." He hissed.

oor creature, 'I cried, astonished at his pecu-ari intimation.
"Husb, women," he hissed.
"Husb, women," he hissed.
"Be not so cruel, Mendoza, as that. Let the irl have her freedom again."
He seemed to quall bedore my earnestness, nd in a burried manner, said:
"Yes, yes, she shall."

He hesitated, I become excited to frenzy, and

He seemed 1. quall before my carnestness, and in a hurried manner, said:

"Yes, yes, she shell."
He hesistated, I become excited to frenzy, and cried:

"Shall live, Mendoza, shall live,—and mark; me, sir—mork, harm a hair of her head, and I will turn evidence against you. I have assisted you to secure her, I know, but regretting now the part I have accided with you, I rell not unction murder. I'll expose you."
"And implicate yourself," he smeered.
"And implicate yourself," he smeered.
"Yes, it needs be, to save her from so inhuman a monater, I will even implicate mysself."
Vehement and firm, I saw that he feared me, and at last realized the humplicating fact of how much he was within my power. "Mendoza, "said I," release that girl, and add no more ain to sun by destailar her.
"I will not," said he, sauddenly changing. But I will report you, Leonelia."
"I will not," said he, sauddenly changing. But I will report you, Leonelia."
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"I will not," said he, sauddenly changing. But I will report you, Leonelia."
"I will not," said he, sauddenly changing. But on the rain word, a Gardner, I sat out and healily penned a lew lines to the adversal healily penned a lew lines to the saicred to see their chaid slive, to haste at once to the ground chamber of the church of 8t. M.—This dispatched, 2 for penned years of all that is precious in life, if they desired to see their chaid slive, to haste at once to the ground chamber of the church of 8t. M.—This dispate immediately, and reached Enntsburg only a few days subsequent. ber of the church, inough he never objected to her choice of faith until within a few months, because he has lately on several occasions come upon his wife at their heme, in suspicious intimacy with the priest. It is possible that the long known story about the licentiouscess of the Romisth priesthood, has contributed to add itself to the flame of jealousy airesdy enkindled; and it is presumed that he came home on the night of the murder unexpec-edly—or his wife had supposed him out of the city, and finding again the confessor with her, ru hed on them, stabbed them and fied, no one knows whither, as he has not been seen since that last night."

"You must allow that my memory is good, Louiss, for I have been here now more than a year, and I am quite confident I have given you the correct version of the scandalous aftair, precisely as-it occurred. And now, Louiss, hoping the recital of our busy experience has not been alregelher tedious to our iriendly listeners here, we must wish them a very, good night."

CHAPTER VIII.

CHAPTER VIII.

Lizzie Harlan's company had bidden her adleu for the evening, and she the sweet singer had retired. Ronaloson after chatting a little longer with George, took cordial leave of them, and dropping a word of encouragement to Elsie, the menium,—pressed Marian's hard gently, at d wishing all pleasant dreams, smilingly trok his departure for his rooms in the upper part of the city. Marian and Elsie retired together, and last of all, S. merville and lady entered their chamber. Dropping in an easy chair, George lightly inquired:

Emily, what do you think of our entertainment to night? Is it not won'effred.

Sitting mar the bed side, lady Emiline replied:

Well, George, I am more and more aston-ed at you giving so much credence to these ly things. To me they are worse than allly, cy are scandialous, and I wish no more such etchedly vile stuff spokes in my presence." "Emiline," - George attempted to concili-

"My mind is made up, George, I will 'holerate
"My mind is made up, George, I will 'holerate
more of such nonemes in the house where I
n mistre a. 'Wouderful,' fornouth. George, I
n mistre a. 'Wouderful,' fornouth.
George, I
n sehamed of you. You are getting compistebeside youtgelf,—shoolutely crazy. Why you
an I am like Hercules. You could,—but 'to
e the wonder that you can acknew so greater
occess in your business, since you are giving
much attachton to the 'tool foloriese' of Spirnalism, is fees wonderful than these walls habiness of 'abut-tye' mediums."

'mutterings,' as the Bible calls them, already too long,—nor and I mistaken. Ot late your business has fallen off at your own admission,—more than one half. Your businers has suffered, and I have suffered in consequence of the strange infatuation which has taken possession of you in regard to these so called marvefous manifestations,—and now I think it is quite time there was a change for the better with you. Stop your investigations before you are wrecked, your business rained, and your family scattered from you."

time there was a change for the better with you. Step your investigations before you are wrecked, your business reined, and your lamily scattered from you."

"Now, Emiline, pray do be reasonable. My attention to the teachings of the spiritual philosophy, has not, believe me, detracted in the least from my business. True, my sfilars are not as presperous as I could wish, nor as they were formally, but his is occasioned by the general and common cause,—the political and financial derangement that is felt throughout the commercial community. And then, as to my social indifference which you hairt at, Emiline, heaven knows it is not from choice. The great wast of my nature is social, congenial companionship; and I have felt the need more, a hundred fold, through my tustiness embarrassem int than ever before. And, Emiline, angels are my witnesses when I say that so far from an abiding faith in the fact of spirit communion, distracting my attention, and disqualifying me for business, it is this hope-inspiring philosophy that has borne me up amid all my monetary trials and perplexities, and preventing me sfoking, has proven to me the sure anchor, tough other times in deep waters to at has held me secure.

"You are enthusiastic, George,—yet I think you are most ken, though I know faith in such an idea, would have great control over the mind,—yet I am not ratified that such manifestations and influence shall ne exhibited in our house again,—and as to starian,—well, I think now I created. The property of the control of the evidently has been. Gracious, how easily we can be deceived."

"Indeed, Emilline, you are too severe, I think pour cived."

"Indeed, Emilline, you are too severe, I think; I have not seen the amallest indication in root.

mitting such a construct
been. Gracious, how easily we can be deceived."
"Indeed, Emiline, you are too severe, I thick
"Indeed, Emiline, you are too severe, I thick
Elsie, of any other than the strictest propriety,
and, Marian, her character is irrepreachable.
As to dispensibly with her services, I think you
are not prepared to do so yet. Still of that you
must, as you will, use your own judgment. But
in all our intercourse with our fellows, Emiline,
let us act out the noble semiment of the immortial Linc.ln: 'Charity for all, with mutice toward
ione."

"Ab, George, I could wish you were not so read bere."

"Ab, George, I could wish you were not so readly bere. You have altogether too much charary for the so called unfortunate,—these 'free love mediums.' It is said, charity coverth a multitude of sins, 'and I think it really does, when practiced towards them. Il sides, it leads, you into expense and trouble. Your charity is too often misplaced, and you are blind to their manifold faulta."

"Yet, my dear, if I err, I prefer to err on the side of charity. 'Nothing extecutate, nor set down ought in malice,—is excellent advice. Besides, 'charity thinketh no ceil.'"

To be continued.

Revelations Not a Scaled Book.

"The revelations of Jesus Chris", which God gave unto him "" "" which must shortly come to pass."—Itev, 1st Chap., 1st verse.

How Bible students can assert a revelation to be a scaled b tok, is more than I can understand.—And if it by scaled, how can it be sail; "Blessed is he that readeth and they that understand the words of this prophet, and keep those things which are written therein." If it was, or is scaled, how could it prove a blessing to those who read, or to those who hear it, and how could any one keep the words of toe prophecy or the things written therein? In the 191 werse John is commanded to write of the things which he had seen. Christ had just shown him his glorified persoage with his divine attribates, and the position that he occupied in the mosts of the churcher,—symbolized by seven golden candlesticks, in the midst of which he stood,—also his controlling power over-the E.ders or Angels of the Seven Churches,—symbolizing thus to John by the seven stars he held in his right hand. John has given us a full description of his divine personage, (which he saw,) and also of his divine attributes, and his position in the churcher. The elders of the light so the irs of the light of the light of the light of the his position in the churcher. The elders of the light of the red in the process of the red in the process of the red in the his position in the churcher. The elders of the his position in the churcher. The elders of the

is,—symbolizing that to John by the seven stars he held in his right hand. John has given up a full description of his divine personage, (which he saw), and also of his divine personage, (which he saw), and also of his divine personage, (which he saw), and also of his divine attributes, and his position in the churches. The eld its of the churches being in his right hand, signified that he will be the heart of the churches have been been sometimed to write the things had a seven that are, John has given us a brief and faithful account of things as they were in the churches at that time, showing the most of them to be in a backsidden state, and had already imbied slake dectine and allowed unohy principles in the churches, for which cause they were threat-ened with removal except they respected; that is, he would not acknowledge them to be his church, becaute they haded unohy principles in the churches, for which cause they were threating that and he hereafter. After showing John the condition of the churches, he proceeds to unful to his vision the changing scores and events that would transpire on earth among men, and symbolized it to him with hieroglyphics. He has employed the names of earthly to symbolize spritual, moral and p-letical, things. The crashing them are for the symbolize spritual, moral and p-letical things, the mountain, the broad river, the mighty sea, the serpent, the scorpion, for, gail and wormwood,—all these, and many others, are used to symbolize some spiritual, moral or publical struc-

the serpent, the scorpion, fire, gall and worm-wood,—all these, and many others, are used to symbolize some spiritian, mornal or political condition.

Beasts of the most unnatural physical structure, and of the most singular combinations of character, are used to symbolize the mingled cuddition of religion and politics.

5.It is needless here to mention all the hieroglyphica used,—enough has already been mentioned to give the reader of this article a full idea of the balince of them.

These things John was commanded to write in a book and send it unto the Saven Churches in Asia. He wrote in a language they understood, and in a manure with which they were acquainted, still we find the clergy of the present day, with all their literary attainments, have not sequined a knowledge of those hieroglyphical representations. And so the words of the Prophet Issiah are inifilled, and the vision of all is become unto you as the words of a book that, is sealed, which men deliver to one that is learned, saying:

"Read tois, I pray thee."

And he saith, "I cannot, for it is sealed."

"Therefore, behold I will proceed to do a marveloes work among this people; even a marvel-coas work and a wonder, for the wisedom of their wise men-shall perish. When it shall become that the wisdom of the wise shall fail to unfold the truth of the Gospel, G d will preceed to give understanding to those, who are holy and believe his word. "Laish xxii, 14. In this our day, God is making known the mysterious book, which has been called as each book that no man could understand. In the 20th were, Christ explains the mysteries of the. Sow mysteries of the counterstand the mysteries of all the symbols the understand the mysteries of the counterstand the mysteries of the counterstand the mysteries of the counterstand

presented to John to write unto the Churches that they might be instructed.

He has shown us, through the hieroglyphical symbol of the Neven Churches of Asia, the defining state of Christianity among makind. The Laodiceans were mentioned last, abowing the entire want of godliners, or the absence of every Christian grace, even the desire of it. So he said to them: "I will apse thee out of my mouth, because they boastfully declared they had need of nothing.

Such is the condition of the organic bodies, that take the name of Christians, for they say we are increased in goods; that is, we have the written word. The canons of the Scriptures are full. We have collected all the learned commentators on the Scriptures, we have a learned ministry, we are great in numbers, and religion has become quite popular. We therefore have all we need. As for the special gift of; the Holy Ghost, we do not believe it to be necessary now in our day.

Thus by their unbellef they have closed the door against Christ.

After showing the Laodiceans their detestable condition, he said to them. "Its zealous, and report." And in the 20th were its says:

Beheld I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.

The people of this day have, like the Laodiceans, closed the door, feeling they have no need of vision, dream nor revelation,—denying the necessity of it.

For the Religio-Philosophical Journal.

The Origin or Question of the First Cause of existence.

BY W. SOBLE.

There can have been no such state or condition as the origin, or first cause "of mind and matter." To admit such a condition as a possible fact, would admit their having had a beginning which would admit their having had a beginner, and it is a settled axiom that if one end of anything is shown or proved, it proves also as a matter of logical necessity that there is another, or will be, of the same thing. We have not, and cannot have any knowledge of the beginning of mind and matter, or either of them, and of course cannot be prepared to assert that there is either a beginning or end to either of them. It is philosophically asserted that matter is indestructible and cannot be against additional.

or win log of the same time. We have holy and cannot have any knowledge of the beginning of mind and mixter, or either of them, and of course cannot be prepared to saver that there is a publication of the control of them. It is publication or the control of the control of them. It is known by history as well as by geology, that mind and matter were in existence, and at work long before the date of the scriptural account of creation. So there is no ground for any presence that there was any "b-ginning." for an "end," in that direction. The endless duration of time is a good illustration of infinity It must be cut in two, for find any end to measure it, or to answer alliematively whether there ever was a time in wince there was no time; or that there ever will be a time waen there will be no time.

The endless line of events which happen in time, must be severed in its course in some way, in order to discover any end to begin the measurement or computation of its whole duration. There is no power that can do that. If it could be done, it would be defined to woll defined the Almighty, and put an end to all existence. So time will continue its even, uniform, steady course, neither faster nor slower, upmolest d, regardless of whatever capyulion in nature may happen in the atmosphere, the earth, the planete, or in the boundless universe. It is still, noiseless course is one of its qualities or undifinable myseries. There are some points of compariso not time and space.

If turns is never to end, and space to remain

There are some points of comparis m of time and space.

If time is never to end, and space to remain boundless, will there not be ample time and space for the spirits of all beings that may ever by called into existence, without intringing upon the domains of the danned in their neverending condition, without disturbing the over seeings and doings with them, of his Santaniz Majesty?

Whatever may by represented as bring, or as having been the original or first cause of anything, must for that reason be desitute of infinity.

having been the original or dist cause of anything, must for that reason be destine of inflairy.

INFINITY,—baving neither beginning nor end!
Anything that had, or has a first cause, cannot be infinity—simply be cause it had a beginning, and whatever has a beginning must nee sarrily have an end. How be it, with regard to what is usually called the atchbates of body?

He is believed to be infinite in the attributes of knowledge, power, wisdom just ce and go dones. If a 5, must not the exercise of these at tributes be infinite also? or can be act in a finite character? or must be not act infinitely in its effects, in the true nature of those attributes? And must they not always, uncan sighy, be in infinite action? If he occupies all space, what possible chance can there be for any other power of obstruit in to come into ex scence, and especially in opp sition?

If the foregoing queries can be answered affirmatively, does it not, since there is so much pain, suffering and wrong in this world, lead to some double of the invalibility and geauinness of the said attributes? Is pain and soffring necessary to divine instruction and improvement.

necessary to divide instruction and improve-ment.

** "What is midd?" "No matter!" It would seem from the above, that the author was wise enough not to commit himself to the possibility of first causes.

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the margin of each paper, or upon the wrapper, found a flatement of the time to which payment has do. For instance, if John Smith has paid to Dec. 170, it will be mailed, "Smith J.—Dec. 170—7. The 1870. If he has only paid to Dec. 181h, 1859, it stand thus: Smith J.—Dec. 10—9, or perhaps, to make, the two leaf figures for the year, as 19 for 1870,

Thosesending money to this office for the Journals wholld be careful to state whether it be a renewal, or a new calescription, and write all proper names plainly.

53 All letters and communications should be addres. S. S. Jones, 199 SOUTH CLARE STREET; CRICAGO, ILLING

A SEARCH AFTER COD.

nous regarded as God,—Accidents in the Re ns of Spice,—The Destruction of a World,—Th ystalization of Gods,—The Bushman of Africa

gions of Space.—The Destruction of a World.—The Crystalization of Cooks.—The Bushman of Aprica.

In our previous article on "Spirit and Matter," we explained the wonderful operations constantly going on in nature,—operations that are as simple as the multiplication table when rightly understood. What man can do here on a small scale, the higher intelligences can do, of course, more extensively. Because steam is applied to nay igation, to moving a train of circ, or the ponder ous wheel; indoes not follow, how ever, that it is applied on a more extensive scale incipropeiling the planets in their orbits. By the expansive power of stram, we command as force which moves various machinery, and saves a vast amount of jibbr on the part of man, yet that ame power is not used in moving the magnificant wheels of creation, or in starring worlds and systems of worlds in their destined course. There must be some force at work that sustains them in their orbit; and gives them that speed this is requisite for them, in order to accomplish the desired result. A planet, a ponderous body of crude-matter, launched in the region of the stars, and in constant motion, must have some force to regulate its spued, and keep it in its destined path. The Chaldean's anding in his muntain home, and gazing at the starry firmsment with the eye alone, could filly realize the wondrous order that characterized the movements of the planetary systems. Today the world is beginning to understand that mind rules; that mind, intelligent, coescious mind, is the only organizer. When Columbus discovered Americs, the rule, unutored savages thought him a god, and his ships huge birds. Such conclusions were natural for them who existed, as it were, in a state of nature, knowing mothing outside of their own tribes or locality. discovered A merica, the rule, untutored savages thought hir a god, and his ships huge birds. Such conclusiors were natural for them who existed, as it were, in a state of nature, knowing nothing outside of their own tribes or locality. Guid Golumbus at that time have had in his possession many of the inprovements that characterize the present age, he could have convinced the rude savages beyond a peradventure, that he really was God. Man forms his own God in accordance with his own intelligence. The God of the Indian, as temporarily exhibited in Columbus, is about as good illustration of Delty as the human family will ever obtain. To the rude Indian, he was for a brief season regarded as a God, yet he was only a man, a poor, puny, imperfect man, who discovered A merica because he was selected for that important mission when existing in his embryotic condition, and was operated upon then in the manner fully explained in our first ax cleles on the Exity History and Development of Jesus." There was a power superior to him, that originated and executed the important movement which, immortalized his name. Even Jesus was foolish in supposing that a ministering spirit whose name was Lord, was the God who made all things, and to whose wisdom worlds bowed. We presume that the Lordialluded to, had a God whom he regarded as the Architect of the skarry furnament, but who was no more suited to that name than any of the mortals of earth. On this earth, in all transgetions of business, in the construction of all machinery, and establishing lines of communication of earth. On this earth, in all transgetions of business, in the construction of all machinery, and establishing lines of communication of all was the case, for men are imporfect, Cars run off the track, and human life is mortifiered; an ocean steamer is wrecked and hundreds of human beings find a watery grave; a steam engine hursts, and those near are tors injury forgament; a videge for men are imporfect, the organization of human beings find a watery grave; a steam

graves tuose who inappen to be passing on it. These citustrophies occur because man is ignorant, and unable to meet all the trying exigencies that arise. Man is imperiect here,—be is always imperfect. Look at that engineer who stands, king-like, on the iron steed as it comes ratiling and thundering along,—how majestic! how grand! He moves a lever, the train stops! is quiet and submissive as child on its mother's bosom. He reverses the position of the lever, and the ponderous wheel moves, again the steam belehes, the file throws forth fire and smoke, and the long train follows, richly ladened with human life. On the train moves. The iron steed does not became weary, but patiently pursues its work, obeying the gentle admonition that the movements of the lever impart. How quick to comprehend! How readily it understands the impulses of the engineer! We can almost see it nod assent, as its loved engineer stand ordering its movements, and directing it in its curne. Noble engine: your massion is transcendentally grand and beautiful, for you are rich ly ireighted with precious human lives, and their very existence depends upon your obedience. Hark is crash, a rumbling noise is heard and the engine is shattered into fragment, and the many precious human lives are destroyed! There was a defect in the boller, the engineer did not, through ignorance, find it. The result of his illiteracy was a terrible catastrophy. As long as man is imperfect in any branch of industry, there will be heart rending accidents, and human bing, cuts himself, and the poison in fused in his system, soon kills him; the wargman not knowing the channel of a river, directs his boat on a rock, and those on brard find a watery grave; the cletrician, not acquainted with helfore of the various currents when experimenting, kills a little girl,— in fact, is all departments of lile accidents are continually happening through the incompetency of man.

What is true here on earth, is also true in relation, wanders from its or ritication in the regions of the c

Some wise sages endeavored to explain the ason of this, asserting that the star did not are, but that it gradually approached the earth burn, out that it gradually approached the earth as its fires appeared to increase in volume, and as they diminished, receded from it. But such was not the case. This star was actually consumed. This, then, was an accident in the regions of space; a serious to those immediately concerned as the destruction of-a train of cars would be on earth. The intelligence or guardian band who had charge tion of a train of cars would be on earth. The intelligences or goardian band who had charge of that huge mass of matter, did not detect certain changes that were going on, and the result was a disaster.

"A star burning! A conflagration in the regions of space! A world in the process of formation destroyed! Incompetency charged on those overseeing its construction!"

mation centroped 'Incompetency charged on those overseeing its construction !"

We can imagine, or readily suppose,—that such would be the announcement in the papers published in the Spirit World. During the last one thousand years, over one bundred suns and worlds in the process of formation have been wrecked. Compare the maps of the heavens to-day with those of the ancient Chaldeans, and you will find that theirs have stars recorded thereon that to day caunot be found. Why not accidents there as well as here?

We cannot conceive of perfection embedded in man. Thrugh his instrumentality, and his alone, worlds and systems of worlds are made. Here we improve the surface of the earth, and our improvements are carried on such a magnificent scale that it would not be difficult to copyince a Negro from the interior of Africa that certain white men were really gods. But in all our greatness, we are no wiser than he in

that certain white men were really gods. But in all our greatness, we are no wiser than he in this respect, for we make gods out of those in-dividualized intelligences that improve the re-gions of space.

Man here on this earth improves only that which he comes in contact with. He cannot carry on improvements in the regions of space, for he cannot travel there while in the material torm.

torm.

Man will crystalize a God. He will have one.

The rude savage in his leafy home, listening to
the murmuring zephers, the rustling of the
leaves, and the singing birds, thinks be detects

leaves, and the singing birds, thinks he detects in all of them the presence of the Great Spirit and from them he forms his conceptions of an overruling Providence.

The Hindoos have crystalized several Gods and they have Brahm the Creator, Vishnu the Preserver, and Siva the Destroyer. The orthodox have also crystalized a God, forming him in accordance with ancient traditions and observances of the misty past, and they have Lord the Creator, Jesus the Savior, and Satan the Destroyer.

the Creator, Jesus the Savior, and Satun the Destroyer.
Gods are simply crystalized beings, that is, they are formed or aggregated in accordance with incidents, in regard to the truthfulness of which manhind to day knows nothing. Crystalized Gods are as numerous as the hairs on the head, and are as easily broken as a glass image representing some Hudson Deity.

In this crystalizing process, there is only embodied certain well-defined characteristics embraced in some tradition or historical account. Genesis speaks of God as having made the earth, all things, in fact, in six days, hence it would be perfectly natural for the various or thoder churches to ascribe to him all power, and in their crystalizing process he is so represent-

We can have, then, only a crystalized God, we must form him in accordance with some tion of our own, therefore he can only be rely a fossil of our own brain. You can-well form a God outside of this crystalizing ideas.

not well form a God outside of this crystanous of ideas.

The orthodox God to day is composed of traditions, contradictory statements and the basest of dealings of mankide, and being crystalized from those weak points, he is easily broken to pieces. He, then, who organize a God from traditions and history, evinces a weakness at once. He who seeks him in the regions of philosophy, exhibits more sense, but even his notions in reference thereto avail but little, for he cannot present the being whose existence he is endeayoring to prove.

Is God, then, a myth? The God of the ortho-

endeavoring to prove.

Is God, then, a myth? The God of the orthodox most assuredly has no existence, and the Gods of the ancients have long since vanished away. We detect no works here outside of man. Man is confined to the earth here, simply improving its surface and carrying on such works as his judgment may dictate or fancy wish. An ignorant Bushman of Africa would readily believe that Crosby's Opera-House was constructed by a God, and he would go in cettacies when viewing the gilded doors and frescoed work. When surveying the grandeur of the planetary system, we are simply in the position of the poor Congo Negro or Bushman of Africa, who would be as much perplexed by the beauty of our opera house as we are by the wonders of the universe.

A-k the wise tage of the Spirit World if he

beauty of our opera house as we are by the wonders of the universe.

A.k the wise rege of the Spirit World if he ever asw God, and he will tell you plainly. Nothern systems of the same the extensive laboriality of nature, watched the formation of worlds and systems of worlds, followed the robits of comets in the regions of space, yet he never succeeded in finding God.

Weak, puny man of earth, here for a brief eason, inspired with a vain idea, thinks he can find God, but in all his efforts ha fails.

Man's labors extend librough various grades 1st, to gain knowledge, that constituting power. 2d, to improve the surface of the earth, and carry on such works as may seem essential to promote. his happiness. 3d, to improve, when in his spirit-life, the spheres, beautifying them and so arranging his home as to suit his own taste and fancy. 4th, to prepare himself for improving the regions of space by the collection of nebulous matter, forming worlds and systems of worlds.

of worlds.

We find that his occupation through the end-less ages of eternity will be exceedingly diversi-fied. He will not be confined to one class of

work or one occupation.

In all his travels through the regions of space he will not rect with a single God cryetalized from ancient traditions and history. Like the Bushman, he will think that he has discovered a magnificent sphere, a world teening with intellectual life and beauty, and he will come to the conclusion that God immediately directed the formation thereof, but as he advances in knowledge, he will learn that individualized man holds in subjection the elements, and controls the foces that are comprised within them. He seeks for G d in vain; he does not find him. He looks at the heaving, pulsating worlds in the regions of space, visits the different planets, follows the course of etherial rivers, examines the histories of ancient days, but never does he succeed in finding the being he is searching for.

On this earth man is carrying on gigantic enterprises; building palatial residences, opening lines of communication for the iron steed or for the telegraphic wire that conveys news with the speed of thought; constructing the oceansteaner, or penetrating the bowels of the earth for her hidden pressures. Nothing intimidates him, no danger typalls him. With one hand he draws the lightning from the clouds, while with the other he sender's message to Europe. He changes the course of waters, constructs pathways through mountains and under rivers, makes useful agents of light, heat, electricity and wind, and finally in his wisdom, in glancing at the scenes and grandeur of the great beyond, be thinks he has discovered God!

"Was Luther right when he said," God is a blank sheet upon will ch nothing is found save what In all his travels through the regions of space

"Was Luther light when he said," God is a blank sheet upon which nothing is found save what you have written yourself." Schiller says;— "Man depicts himself in his Gods."

"Man depicts himself in his Gods."
Hudson Tuttle says, in his search after G d:
""What and where is God?" is a question
that has been reiterated by the sage and the
savage, the wise and the foolish, from immemorial time. It was case of the first great problems
presented for solution, and is now the first to
which childhood requires an answer.
"Who can isthom its cepths? Which of the
attempted solutions is the true? Are any correct?

steempted solutions is the true? Are any correct?

"This is a wast subject, and leads at once to forbidden fields. The traveler is constantly in, danger of being decried as sacriligious. As though the gods in their high estate can be harmed by tee 4th tris of puny mortial! If they can theirs is the fault, not the mortals whom they have created. The discussion of the Godiega, to the scientist, is the same as that of any principle. A rock, a tree, halless c', are as sacred as God, being a part of him, or portions of his work. It is time the stekly sentimentality of holy places and sacred things shouly spield to the new and sterling conceptions of the divinity of man, and the godbood of nature."

ty of man, and use gouseous unavaries.

Oh, man! there is grandeur in your littleness, confined to this earth; but by and by, when you break the chrysalis, the shell that encompasses your aspiring spirit, and go forth to be schooled in the "chemistry of forces" as taught in the Summer Land, you will comprehend the process of the formation of worlds, and by and by will be apabled to improve the regions of space.

Summer Land, you will compresses of the formation of worlds, and by and by will be enabled to improve the regions of space.

Oh, how inconceivably grand the destiny of man! That wise sage who stands in colleanl grandeur and majesty, his long, flowing white beard falling gracefully over his boson, his eyes of piercing brilliancy and countenance of rove-ate hue, and to whose nod worlds bow,—like the poor Bushman, we thought we had found God in him, bigt, as we knelt reverentially, before him, and imploringly worsbiped him, he raised his hand and said:

"Child, I am not God. I am the engineer of

at concourse of worlds, the architect of this stem, and they obey my dictates as the loco-tive does the earthly engineer who controls

it."

We leave off our search in this article for a personal God. We falter as we stand on the shore of infinity, and listen to the pulsations of moving worlds and the murmurings of celestial breezes, wondering when we shall pass the corridors of time, and progress in knowledge sufficiently to control the prancing steeds in the regions of space. Millions of years will have passed away, mighty changes will have been made in the realms above, before we, with aspirations that constantly crowd upward, shall achieve what the heart desires.

. ANGEL POOTPALLS.

BY R. W. EASTERDROOKS,

Pitter-patier on the carpet
Comes the sound of ting feet.
And the blending of their feotial
Makes a melody complete.
I can hear it in the sublight,
Then it seems a carol gay;
Aut they enter with the monoile
But theirs gloyons fairy lay
Changes to a southing morture,
As the night succeeds the day.

As the slight succeeds the day,
the people cannot hear them,
It is granted me alone
To discern a preclosa presence
In each timid tripping tone.
Some have liberned: but my wee
Shafish from situation. But you
Untide, gave, have seen the mile.
But they come to confort me.
I alone may know my durlings
By their footsteps melody.

One was taken while be studied How alone to cross the room; And I bear his simild stepping Out into the midnight gloom. Now he totjers! Insecurely Dimpled feet have touched the floor, Displed for have fouched the And he falls, but angel brothers Lift him as in days before; and again he ventures forward. Pit-pat! pit-pat! o'er and o'er.

Pit-patt pit-pat oct and ver.

So I recognize each stepping;
And though dear ones all have flown.
From beyond my longing vity.
I am never quite alone.
Old and deaf to varithy countlings.
I can yet bisecen a strain.
Kenter beattings ne'r decover:
All their listening is in vaint.

- I tame he aware founfall.

In nearly all the periodica's of the present day there can be seen a vein of Spiritualism that contrasts beautifully with the varied mat-ter surrounding it.

COL. JAMES FIRE, JE., AND REPARLAND.

Col. Fisk, of the city of New York, is not without some sersible is lings coursing in his veins. His interview with Daniel McFarland, who assassinated Richardson, shows bim to be a free man in one respect, at least. A New York correspondent of the Cincinnati Times gives the following:

or the Unicinnati Times gives the following:

For some days a story has been current seemed by the seemen so characteristic of the figurers in it that I reproduce it. Col. James Flak, Junior, of the 9 h regiment and the Tefte Rails way, especially visitor was amounced his private office, when a visitor was amounced.

that I reproduce it. Col. Jaunes Fisk, Jonior, of the 9 h regiment and the -Eric Railway, especially the latter, was seated in the pivate office, when a "Good morning, Golonel."
"Good morning, Golonel."
"Good morning, Golonel."
"Yes: I should like a pass to the west."
"Well, you hat the Tribune people because they have showed you. I shou one of its editors—my would be glad to accommodate me,"
"That is good, by G——d! I never knew a man to sak for a pass over a railway before because they have showed a same to sak for a pass over a railway before because he was a d——d a season! McFarland, you'r one of the most infernal villians slive; and if I were giving passes to persons of your atamp, you are the same to sak for a pass over a railway before because he was a d——d a season! McFarland, you'r one of the most infernal villians slive; and if I were giving passes to persons of your atamp, you are the same who has only made a politic request."
"Gentleman !—hell is ful of such gentlemen as you are. You'r a cold blooded murdeer. If I owned a road to hell, you could be sure of a ticket. When I make a through connection there, doop in, McFarland and you shall be accommodate."
"Clear out, these. You have more lampudence than a preacher. Leave! Bet let me tell you that, though I don't like the Tribune, I don't give passes to cowardly assessies who abuse their wives shemefully, and these suck behind gentlemen who wish to do the poor woman a kindness, and shoot with to do the poor woman a kindness, and shoot to the proper than a preacher. I have been a straight of here with my boot."
The "immalie" is reported to have departed muttering vengesnee, and threatening to be selzed with a paroxysmal attack of insanity.

INSURANCE.

From the American Bullder, for June, 1879.

The Universal Life Insurance Company has over a million of dollars at rick in the city of Richmond, but lost only six thousand dollars in consequence of the recent casualty. The Universal is the pioner's stock company of the court is the pioner's stock of the company of the court is the pioner's stock of the company of the court is the pioner's stock of the company of the capital invested. Yies President Furber was in Chicago last smooth looking as well as usual. The life insurance companies doing business on the stock plan are under very considerable obligations to Mr. Furber for his leadership. The Universal is among the companies that appreciate the importance of Chicago as a great burleness coater, and it therefore manifests a special profession of the company has been particularly fortunate in securing and retaining the services of Judge Ornabee as manager, to whose rare executive abilities and untiring industry the success of the Western Department has been chiefly indebted. During the month of May Mr. Ormabee removed to the elegant of May Mr. Ormabee removed to the elegant of May Mr. Ormabee removed to the elegant element of the summal Bank, in the Caamber of Commerce building, which have been refitted with special reference to an insurance business. Mr. J. G. Conrad is now the city agent, and we are giad to see him in the life insurance feli, and with so good a company as the Universal. The appointment is one that should give mutual salication.

We were recently informed by Judge Orma-

We were recently informed by Judge Orms-bee that Mr. Conrad has just taken applications for insurance to the amount of \$95,000 on the like of David A. Gege, Ecq., one of our most shrewd and wealthy citizens: An agency for the "Universall' is getting to be so desirable, that it is not easily obtained.

Lippincott's Magazine contains the follow humerous article in regard to "Woman's ti being too valuable to be wasted on babies;"

humerous article in regard to "Woman's time being too valuable to be wasted on babies;"

That the firest part of God's creation should be wasting their lives in the nourishment and education of citidren, and in cultivating what are called the "domestic virtues and the charities of life," when they might be serving the country as polic men, or aldermen, or common councelmen, or even as members of the legislature, is a reproach for the civilization of the niceteenth century. A Chinsman can be delivered at any point on the Atlantic coast at a much less cost than a baby. He becomes immediately useful, and the long years of unrequited expense are spared. Therefore, as a mere question of economy, immigration should be at least the main reliance f.r the population of our country. The other system, adopted at a very early day, was presisted in simily because it was the only one practicable. No country save our own has ever had the opportunity to dispesse with it. The great principle of Free Trade," that you should buy in the cheapest and sell in the disress market, "is as applicable to bables as to anything. Why produce a baby when you can obtain a man at less cost? This production should therefore cease at once, and our women would be able without delay to take the place that God and Nature intended.

THE PLANT BLANT BL

Since withing the above, we have received the following letter:

La JUNTA, NEW MEXICO.

JUNC 21st, 1870.

BROTHER JONES: —Inclosed please find one dollar and seventy-live cents to renew my subscription to the JOURNAL to the close of the present year. I also send you two dollars and a sended letter to be answered as Mrs. C. M. Sawyer, whom you recommend engaged medium, This letter and the send you then the send of the present year. I also send you two dollars and a sended letter, or refund the money. The envelope was mutilated, and the inclosed slip is a part of his answer took. The remainder! shall forward to the Bannan or Lour as a specimen of his mediumship in that direction. It was not very satisfactory to the writer, and so tolling is known lejunious to the cause I sam so anxious to advance. Believing Mrs. Banner cond. rather than have the matter rest as it is—the more so as I have been so settlee to cling attention to the subject here, and feel sensitive at a result so shameful as this. Let there on its arrival the send of letter, please forward it to her wherever she may be, and much oblige, yours truly.

We publish the above, and add that we could

oblige, yours truly.

8. B. WATROCS.

We publish the above, and add that we could not send the brother's letter to another impostor. We unhesitatingly caution people against sending ordinarily sealed letters to such mediums. An adroit knave will open them in fifteen minutes, and seal them again so that none but a practiced eye will detect that it has been opened. Spiritual's an abhors impostors. While we stand firmly by all true mediums, and defend them to the last, our voice of warning shall be raised against impostors as soon as we have knowledge of the fact.

Dr. Persons, one of the greatest hea'ers of the age, is still stopping at the Adams House in this city, where he can be consulted by the smitched. We shall publish next week an article in reference to the Detor from the Memphis Bulletin, written by Commodore Repheal Semmes, under the following head:

Occult Powers—Natural science in Action—Astonishing Results in Memphis—Miracles of the past Revived—Wonders of imponderable Agencies.

REAL LIFE IN THE SPIRIT LAND.

This most valuable and interesting book by Mra. Maria M. King, we are happy to learn, is meeting with a good sale. The second edition has just been issued, and all orders can now be promptly supplied by addressing this office. Price \$1,00, postage 16 cents.

Mrs. A. H. Robinson Mrs. A. H. Robinson, the great healing, business and test medium; Mrs. Abbott, the developing medium; and Peter West, the test and business medium, are each holding daily seances in Chicago, and giving great satisfaction to those who patronize them.

DR. J. M. HOLLAND

Has organized a Children's Lyceum at Cour Bloffs, Iowa, with very fisttering prospects, will, with the kind assistance of the friends that city, make it a great success.

MIS. EMMA MARDIN

Informs us that she will make no more agements; that she will only be able to ppointments already made before returning

Rev. Dr. Vermilye is the richest clergy

Kansas has seventy newspapers, thirteeof which are dailies.

Grn. Howard has been re-elect dent of the Young Men's Ghristian A of Washington.

LW A grave digger in Marywille, On one crazy. Twice he has emped fro cepers, and been found in the crustary

Shiladelphia Department.

ST..... H. T. CHILD, M. D

Subscription will be received, and papers may be obtain at at wholesale or retail, at 684 Race street, Philadelphia,

Sleep, Trance and Beath.

ate conditions and congenial companionships. We believe this to be the experience of every

We believe this to be the experience of every human being, although we are aware that the large mass of mankied are not is a condition to recognize it in and for themselves, and may not admit it to be so. The well developed clairroy-ant, who looks carefully through the quiet and apparently deserted streets of our large cities,—near the noon of night, may see hundreds and thousands of spirits who have temporarily left their homes in the physical bodies, and gone forth to visit distant scenes and friends. Some walk or run can defined a first the street of th

nier consciousness, and suppose it was all a ream.

In pure, natural and healthful sleep, the soul laways goes away from its prison bouse, the shysical body, for recreation and strength, and he more perfectly the physical body is developed and unfolded, the more free and beautiful lib ethis separation, and the more perfect will be the consciousness when it comes to the will be the consciousness when it comes to the prise of life. In this separation during seep, the vital chord remains firmly attached to he physical body, and the latter must be kept as quiet condition of repose, or the telegraph and cause it to re-enter its citadel and prison ousse,—conclines in a burried and confused namner that produce sdistress.

The conditions of trance will give us a better less of this separation of the spiritual and physical bodies.

kees okhis separation of the spiritual and physical bodies.

In trance, another spirit, either in or out of the form, acts as a substitute, and takes possession more or less complier of the physical body, and thus sela the sative spirit free, often with permission to roam to far distant climes and sphere, and remain absent for a considerable time, while the operating spirit has a care over the body. Therebond of life, though much attenuated by these distant burnies, is not severed, and by this means the spirit is drawn back tape the old physical tenience.

A very large proportion of the soul experiments, in list jurneys in the trance condition, must be unknown and unrealized by the outward contecting flink can be formed bytween the two states, and much importion and useful knowledge is thus brought out from the deep fountains of the interior, and given to the word of humanity. This source has never been denied to makind, but we righte to know that it has become much more extended, and practically useful since the introduction of modern Spiritualism.

Sleep has been called the twin sister of death,

Sally useful since the introduction of modern Spiritualism. Sieep has been called the twin sister of leath, and trance is still more closely allied to it, and is a beautiful connecting link between them. Trance is a grand and beautiful fountain that has cast a soray of heavenly light and wisdom over humanity in all ages, and revealed to man many conditions which would have otherwise been unknown to him. Trance is the beautiful band-maiden of Spiritualism, holding the golden key that is to unlock the mysteries of life, here and hereafter.

Grotesque Beligious Legende

To take ad Iruh illustration—in a legend re-lated by the Month, our Lord, walking with St. Peter, saks for admittance into a peasant's hut-for the night, where they are most hospitably needwed. When leaving, the next morning, St. Peter, with that forwardness of initiative of which the gospels give so many instances, urges, the Master to reward the peasant's hospitality. It think not. It is better as it is," was the reply. "It's a shame key you," says St. Payter,—the, storyAs supposed to be told by an Irlah peasant.

From the London Spe

NEW EDITION-BEVISED AND CORRECTS THE VOICES

VOICE OF SUPERSTITION.
VOICE OF NATURE.
VOICE OF A PEBBLE.

By Warren Summer Berlew, volume is starfling in the originality of purpose, is destined to make deeper invoke among sections to the act of the control of th

this poons, anga." It was a transfer and most gifted denoming to be classed among the ablest and most gifted denoming of the age." Particle delineates the tedividuality of matter and sind, fractoral Charity and force.

The book is a repository of original thought, swalling noble ponceptions of the dand man, prorticle and pleasing in ative, and is one of the few works that will grow with its giften and the second of the standard of safety. Frinted to beautiful type, on heavy, fine paper, bound in bewelde boards, in good stipe, many 200 pages. Fries by the RELIGIT-PHILOSOPHICAL FUBLISH-ING HOURS, 100 South Clark St. Chicago, III

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at it me, pre-Kernett world to me, the house is binned?" What is faith, its me to binned?" What is faith, its me binned. The expension is the house is binned. The expension is the house is a second of the interpretation of the properties of the pre-kinned present of the pre-kinned present of the pre-kinned present of the large merry one handred pages, with Huminate and will be mainted our padders for the long of Pieces oddress. W. D. Kinchen, No., 207 Out - Address of the long of the pre-kinned present of the long of

COSMOLOGY

George M'Ilvaine Ramsay, M. D.

His work is perely selectific, and the subjects treated spen are handled with care and great ability. The next author in his introduction ways:

Man has various means and avenues by and throughich he may and does obtain knowledge, the most obvious which are those faculties of the mind known as the fi

semiliting from a combination of those five special facul-is the production of another called memory, by which will be a supported by the support of the support of the yilling learned a fact practical, and facther fact to-day, o-morrow be may combine, these two facts, and these that he will be supported by the support of the support is a latter, by market of two sinds of substances, produces a last, by a variou of two sinds of substances, produces a make all all mother faculty which we here all agreed

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In a former article we speke of sicep, as viewed from the physical plane, as a means of recuperating the bodily energies. We shall now refer to it from a spiritual stand-point, as allied to its two sisters, trance and death.

The Apostle uttered a grand philosophical and spiritual truth, when headclared that "there is a natural body and there is a spiritual body."

This spiritual body and there is a spiritual body."
This spiritual body dwells within the external material body (a term which we prefer to natural, since both are equally natural), is connected to the physical body by the chord of life,—the thread of vitality, and when this is sevened the latter falls into decay, and yields up its particles under the laws of chemical affin ity to their various attractions, "dust to dust, sakes to gases the natural sleep the spiritual body finds a more or lises perfect release from its prison house the physical body, and goes forth under the general laws of attraction, to find the appropriate conditions and congenial companionships. We believe this to be the experience of every human bring althouse were a ware that the

shie dramatic touch, showing how well the character of St. Peter is understood, and how thoroughly it has been realized by the common people.

Whereupon our Lord gives way, and tells his entertainer to look in a certain place, where he will find a piece of money. The next year our Lord and St. Peter return by the same spot, and find a grand castle in the place of the hut. They ask for a night's lodging, telling that they are the same travelers who received it a year ago, but the powdered footman comes back with a sharp refineal, saying the place is no hotel, and slams the door in their face—whereupon, after a brief slience, asys our Lord to St. Fayter, "I tould you s."

Both the unconscious and the conscious elements of humor in this story are very conspicuous. The dictatorial urgency of St. Peter's impulsiveness, and the child-like triumph of the ritort with which the Divine Master impresses his superior wisdom on the blundering apostle, are curious enough instances of the colloquial familiarity with which religious ideas are treated in popular legends of this class. Grimm's tales contain plenty of much more starting instances.

For example, there is a story of a tailor let into heaven by the easy good nature of St. Peter, who, while the Lord and all His angels are gone out waiking, climbs on to the golden throne, whence he can see all that happens upon earth, and discovers a washerwoman in the very act of stealing a veil entrusted to her to wash, whereupon, in his righteous indignation, he fings the golden footstool at time wretched thief.

On the Lord's return, He misses the golden footstool, and interrogates st. Peter as to whom he has admitted, when the tailor is accused and compelied to confess what he has done—receiving the currously quaint and yet sclemn reply; "O, thou rogue! were 1 to judge as thou judges, what would have be keen of thee long before this? Long before this I should have thrown every one of them down at sinners. Here-shall no one punish, but I alone, the Lord."

Statistical Department.

be subject to supplemental reports fr im errortions shall be discovered, and a status of the spiritual philosophy, by of light and knowledge, which is now a nug old theological systems.

13. Be careful and gve the correct Post.

QUESTIONS.

ow many avowed Spiritualists are there in the
county of—and state of—and what

1. How many served appreciation are there in the town of county of and state of and what are their names?

2. How many sectures here you had within the last "How many medium, what phase of mediumship a "what res their came.

4. What charches are the most prosperous in numbers to "What is the apparent status of the old theological churches, and the more liberal in the estimation of the mass of minds in your town?

dability of preachers?

Now that is the apparent status of the old theological unches, and the more liberal in the estimation of the set middle in your town?

REPORTS.

Reported by Thomas Harding.

Kumber of spiritualisals, hold one hundred.

Banneri-M., At J. John, Mr. U. Joga and three daughters, Mr. Strick, Mr. Strick, Mr. Beston Strick, Mr. Beston, Mr. Beston Strick, Mr. Beston Litte, Mr. Beston Mr. Beston, Mr. Beston,

ingms:--Mrs. Kirk, Mr. and Mrs. Letts, writing medi-Mr. Winiam Lords and several others, all underel-

Bins. Mr. Winness Lords and several others, all underel-oped.

sectors:—Three, by T. Harding.

Unarrows:—Matsochet must prominent. The Disciples thance were designed must be more a course of the best control that's had against the Horset trute may so the public must.

Spiritua ests: — Elizabeth Garretson, John and Bachel Mescal, Mary Aque Cau, olmavas Mehge, and Abuy J. Michaner.

ag. re is now a good chance to sow the seeds of at claimsupply here

Hote Co., Mu ted by B. A. Gilfith, M. D.

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The Spiritualists of Orisans County have arranged for a Two Day's Meeting at Albion, New York, commencing Satureay, July 16th, at 10 citick a.m. S. versal speakers have been engoed, and a large and interesting meeting is expected. Entertainment will be provided, and we hope the adjoining counties will have large delegations.

M. B. Delane, of the Committee.

REAL LIFE

THE SPIRIT LAND;

ch unknown to him. Trance is the besutihand-maiden of Spiritualism, holding the
iden key that is to unlock the mysteries of life,
re and hereafter.

The power of God touching the eyes of mority, and causing the scales to fall therefrom,
that a greater measure of the divine perfecner and besuty of all things may be more fully
realed to mackind. Oh, oberish this blessed
gol of promise and of right, and bid it ever
eloome in your mides, and in return it will
see you all evermore, and death which has so
ng been looked upon as a dark and sombre
gol, will be realized as a beautiful angel, difring only from trance, in that it removes the
cossity of return to earth life, by sundering
e chord which has bound the soul to the physic
body, and thus giving it a greater freedom,
d leaving it at liberty to return to those to
sum it may be attracted.
Behold, saith the spirit, a new revelation. In
tunnoling of the human race, we are gaining
power to entrance many of the dwellers of
more and the strength of the control of the
cor life, and we perceive that the physical
of body, and to all these we proclaim freed on
the state of the cort of the prison house of
a body, and to all these we proclaim freed on
the state of the cort of the prison house
of body, and go forth in the physical
down not have preceive that the physical
down not have preceive that the physical
down not have been with many of the marryrs
of power to sever the chord of life, just as on
a physical plane you sever the chord at hirth,
of without any pan to the ransomed
on the children of Spirits "transmed, it experiences a new birth, and goes forth
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of, it experiences a new birth and goes forth
ourse without any pa RIT-LIPE AND THE PRINCIP

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148, Fourth Avenue.

Mrs. Rohnston, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most prefetcity, and prescribe the proper remedy. Yet, as the most speedy curs is the assential object its view, rather than to gratify lide carlosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age leading symptoms and duration of the disease of the sick person, when she will without delay returns most potent preception and remedy for esolicating the disease and permanently caring the patient in all carable cases.

Of herself she claims no knowledge of the healing art, but when her spirit galois are brought "one raper a state of the side person through her mediamship, they never falt to give impediate and permanent polici. In exable cases, through the rostrive and stronger for the relation of the side person through her mediamship, they never falt to give impediate and permanent polici. In exable cases, through the rostrive and stronger for the results of the side person through her mediamship, they never falt to give impediate and permanent polici. In exable cases, through the rostrive and stronger for the side of the disease.

Mrs. Rostron a sid, through her mediamship, diagnose that these of any one, who calls upon ber at her probleme. The facility with which the spirit controling her accompile, the same, is, done as well when the supplication is by feiter a witten the spilicant to prove the disease.

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when there is no experienced mother, or intelligent
nurse at hand; to advise in emergencies, or to guide in
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how to avoid it. Such means as we have for many years
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NEW BOOKS.

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VOW

HELEN

As I gazed, and as I listened, there came a pale bluefooted maleies light;
for dood maleies light;
for Joody bent with sixtace, her loon bear beary laden;
lifer doody bent with sixtace, her loon bear beary laden;
lifer day had-been the robines street,
lifer day had-been the bight;
lifer day had-been the bight;
lifer day had-been the bight;
lifer day had-been the same life the sangel gladly,
And caught the maldon madly rashing through the
open door;

open door: And I leard a chorus swelling, Grand beyond a mortal's telling, r, sister, thou art pure, thou art sinices evercome."

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Fineignificance of Man.
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Assiration.

Chapter LVIII.—House of C Chapter LIX—Experies of

Commobustions gram The Innet Mile

For the Religio-Philosoph LIFE AFTER DEATH.

Life after death! We know we live

Not in each forms as now we stay
Does the yet conscious spirit dwell,
Not in the beavens far away.
Nor prisoned in a burning bell.

Its form is an etherial thing.
Light and transparent as the air,
And it can move upon the wing
Of thought, with utmost speed and rare.

Its home is in the universe,
Where it may choose to come and go;
Still it must love and the one at first
buth things as it did love below.

ome to the carth's inhabitants
Must most of their attention give,
and tend the growing human plants
That they have left on carch to live.

and many must undo the work
Wrought in their souls while living here,
And bear the while the heavy yoke
Of peutit neel remove and fear. And all who have in any way.

By word or by example taught
Doctrines that lead the sun astray,
Will learn how dear the fame they bought.

And they by labor and by pain Must rectify the sore mistake, Undoing the sad work again, Both for their own and others'

Oh! happy they who reach that shore Who can their earthly life review. And feel they need no one implore Forgivenes for what they did do. p. L. S.

For the R ligio-Philosophical Journal. PENNSYLVANIA.

wirits Write Messages, and Throw Them on the Tuble - Wonderful Tests.

LETTER FROM II. BRENEMAN.

Bro. Jones .—Permit me to give you a few manifestation that occurred in our town, thro' the medium, Andrew Potta, of Pennsylvania. Last week, 'n Tuesday, I received a letter, regularly considering the written by the controlling spirit of their circle, Patrick Ocer, in which he said, "My boy, I are coming up to your town on Saturday nearly or the tests." He calls his medium of an envelope, buckwards and upside down, and had to be held before a looking glass to be read. The medium came, and now for the manifestations. During the circle, the spirit that had his house burned by the Indians, near Harrisburg, Pa, many years ago, frought in spinned he used, and shifted had been burned in the easth since. It is very much corrected, but you can see it was a punch. This was thrown on the table in Le circle. Been we received communications said to be written by the spitial themselves, and folded up closely. Those communications could be seen by all ju the room, coming on the table, by turning down the light a little, gad looked like butterlies wending towards the table. In the same way my less pencil was brought from my house, a distance of short a hundred yards. Then again spirit lights were seed-impating from the medium. I lorgot to tell you has we were directed 30 look up to the corner of the room for three things by the medium white entranced. Here follows one of those communications: 'Friend Breneman: You know that apfrite in the care in the same way the seed to the corner of the room for three things by the medium white entranced. Here follows one of those communications: 'Friend Breneman: You know that apfrite

were directed to look up to the cornir of the room for those things by the medium while entranced. Here follows one of those communications:

Friend Breneman: You know that spirits take the ground that all mankind are responsible to their intellectual, moral and physical nature, to indepreed have a fine their beine; that these laws are as immutable as ford Himself, and there is no such thing as breaking or doing violence to those laws. We may come into a state of antagor ism with the mand they og broken there by. And, what is more; there is no such thing as lorgiveness, but every one must when the order of their own acts. God never did nority as all elis immutable, and of curre never will.— theological it achings to the contrary not withstanding; for they say that mankind any lie, siteal, swear, rob, murder and get druik, in fact, break every commaniment in the decisiogue through the term of the being of terminal prayer, and abed one tuly representation that the decisiogue through the term of the properties long enough to offer up one truly reportant prayer, and abed one tuly representant payer, and abed one tuly representant payer, and abed one tuly representant in the decisiogue through the story of the properties of the properties

ear, hence, hell is his portion. T. Hubert."

How beautiful and how just is the Christian's in of salvation!

Jones & Patrick.

Mechan c.burg, Pa., June 20.b, 1870.

FRANK'S JOURNAL.

Francis H. Smith, Meditin.

In turning over the pages of my journal just now, I find you did not receive one of the sweet-est communications I was ever blessed with, and comes of the expressions, too, so characteristic of the writer. I was not a medium then myself and gladly avoided any opportunity of commun-ion with hose who I knew were ever hovering

a with those who I knew were ever hovering say.

The editor of the Bannain having differed to ske charge of sealed letters, and send them to competent wedium for reply, I despatched one as dear relative who had put recently phased way. She was as good a woman as ever lived, bright ormanisant of the Episcopal church. She would listen with pict of Spiritualin. She would listen with relate the curve, and express har assonishment at manifestions I had witnessed; but that was all. No pression could be made as-to the truth of our fall-tophy. By letter was returned in a few says with the ceal unbrokes, and the following our could be made as-to the following our could be seen to t

am in heaven, yet not such a heaven as I anticipated. I have not seen Ged or my dear Hedecemer. On coming here I could not realize that I had left the earth-form, for things were not as I had expected. I was bewildered. I was at my earth-heme, but not in my natural body. I could see you, but you keened not or recognition my presence. I could not feel that I was not tof the body, it seemed to me a kind of trance or dream from which I should wake. I could not reason or I should have thought of what you had told me and known that Spiritualism was true, and that I was not happy. Fear came upon me, that I was not happy. Fear came upon me, that I was not happy. Fear came upon me, that I was not happy. The came upon me, that I was not happy. Fear came upon me, that I was not hat by had fallen short of salvation; but now I know what death is, what heaven and bell are,—mere conditions of the soul, not places; and that we see God and enjoy lim at all times if the soul is pure.

Although my heaven home is so sweet, I do not forget toe dear ones in life. Death does not separate the cords of love that binds us together, it only strengthens them. God did not implant within the soul the strong love of parent that it should be east out by death.

Your parental I see often, and also mine. We are happy together."

It was not long after this that I myself became developed and among the first communications came the following:

"My DEAR FRANCIS:—I wish to give you my experience siace I entered the Spirit World. I opened my eyes in the first circle of the fifth sphere in wonder and amazement. I felt fear growing upon me. I thought I was with hroth er John, going to the Prince of Peace. He led me to a company of apirits who drew me to them by the curds of lowe. I tried to feel eave but could not. Then father came, took me by the hand sand said. My calley you are done wreated for you." Mother then joined us, and sisters Betsey, Mary, Lavinia, and treep, of rifends, all radiant in white, two and two, and so we went happly together unt

ment is to the wicked in, used, and it lever."

"Way did you make that remark?"

"In suswer to your thought."

She then continued:

"I wish my dear children to give this subject their attention. I know the prejudice I felt against it and how much I opposed you; but now I see my error.

For the Religio-Philosophical Journal, SPIRITUALISM IN NEW YORK.

Communications - Tests - Spirits described, etc.

BY JOHN II HALL.

ED RELIGIO PHILOSIPIUCAL JOURNAL: We hereby transmit to you in common with the Spiritual Fress, a condensed report of a spiritual tests through the organism of Mrs. M rquam given at Spirit Hall, 170 Broadway, N. Y. Belleving that all the manitestations of the day carry with them some new proof of the divine dispensation, and, as Bro. Peebles asys, "To meet all human needs," we have no doubt you will receive them with pleasure.

Mrs Marquam is an experienced medium, whose labors in the cause have merited her the well-earned name of our "apostle," as she has been in season and out of season, in tribulation and discouragements, never faltering to help humanity on.

So far as the development of the mediumis-

well-earned name of our "apostle," as she has been in season and out of season, in tribulation and discouragements, never faltering to help humanity on.

So far as the development of the mediumistic powers is concerned, seeing and writing, she is trut hful and competent. Spirit Hall will engage the services of all the varied mediumship under compensation, that the friends of Spiritualism may know where to go or send, when they are in this locality, to procure reliable tests. The following is a condensed form of test manifestations at Spirit Hall, Mo. 8, 170 Broadway, New York, through Mrs. Mavquam, medium. Reported for the Spiritual Pros June 10 h. After mental invocation that the Great God, the Infinite Spirit of the universe would preside over these providence and aid both human and divine spirits in working out the destiny of their being. Mrs. Marquam became entranced, and said, "Ibchold as pirit near this table, of venerable aspect. He is now seated the achair. He has a large head,—9 to speak, bandy hair—He cannot make himself clearly visible, to give a test as the next will. At the request that this spirit should call again, the medium described a lady from B siton, who gave her name as Mrs Hannah Adams. She was a highly gifted lady in the form. We did not recognize her, and she passed on. Here the medium became powerfully inflaenced, and taking the pencil, wrote in bold, manly hand, the following straight-forward story:

We have not the means at present writing, of ascertaining the facts from the church record, but we have ordered the investigation, and shall report here-effer. The spirit wrote:

"Hy name is Sammerfield, of the Methodist Church. Why I am here remains to be proved. The old Methodist Church on John Street has been shaken, as it were, by my ynce in days gene by, but if I should appear on earth again, clothed as a minister of God, my strains would be very different, as experience out of the body is far above all theory in the form."

The following questions were asked and an asserted the cont

"What is your name?"
"John Summerfield called the Revival Preach "Who were contemporary with you?"
"Fairer Bangs, Layman, Johnson, Brown, Ebenezer. There are those still living who knew Job Sammerfield, the Revival Preacher."
'H we long ago was this?"
"Thirty-five or forty years."
"Do you mean to say from what you have written, that the doctrines of the Methodist Church are false?"
"They are true as I understand them, but they are not understand."

"They are true as I understand them, but they are not understood. There is not a literal hell, nor a local heaven, atthough these is places of degrees of *appliases, suited to conditiona, and Jesus and others are in these places respectively." We will investigate this matter of your identity, Brother Summerfield, and if through examination it proves true, we will be happy to hear from you reain, if false we will never desire to see you, by pasy to God that you may have a better knowledge of Him and your future destiny."

And what is so rare as a day in June?

Then, if over, come period days:
Then heaves tries the spath if it he in tune,
And ever it softly her warm der lays,
whether we look or whether we listen,

OUR SATURDAY NIGHT.

Why She Died.

Why She Beat.

This Saturday Night; the clouds hung dark and heavy over the sun, as at times they will over the atoutest heart. Drops of rain came pattering, then blindly driven agalust pane and ledge. Then came a wild, abrill, whistling dirge—the clouds litted and rolled away to reveal the stars and the blue, the Haway and are

being. Like and rolled away to reveal the stars and the blue—the Heaven and our Angel watchers.

Storms do not last alway. Herein is hope for all. Many a bright ray—many a gentle brezz—many a cooling whisper of the winds before will come another ending of the week, so we will labor contentedly, and enjoy the beautiful when it comes.

To night as we sat to write, there came to us a strange crowd of faces and fogois from the beautiful Eiernal. Faces we have known—the face of our Guardian Power, with others. The blue of the picture above us, is filled with them, and they will speak, so we listen.

A form bear heart wrecked, pale,

recording Derman. Facts we neve animal here of the picture above us, is filled with them and they will speak, so we listen.

**A form bear they will speak, so we listen.

**A form bear they will speak, so we listen.

**The face is pale but so at rest.

**Yes, we did know her this side the Great River.

**We shall know her over there with others who are purified by such agoniz, d suffering as the world little recks of.

**She is telling us her story—the history of a life. The polson marks are upm her lips, for thus she took her life in her hand and reached its load of blistering agony back to God.

**We will—yes, we will tell you as she told us—as she whispered it to us this night from over there.

**Years ago—Ob, so many, for the road has been so long—years ago, when I was a young, trusting, inoncent gul-a child in kne wiedge, he came. He sought, me out to ripen his live on my young charms. He came to me with such low toned, earliest words. I loved him. I believed in him. His was a haupty, imperious nature, so they told me—a temple of honor. I feared him, and I loved him. It was a strangs charm he threw over me—not so much over only heart as my senses. He blinded me with promises. The fires of love as I thought, burned so deeply in his eyes that I read the road to happiness by the wondrous light-thereot.

**He covered me with gifts. He came with love-tokens. He brught me keep eakes.

**He stole me from myself, and burned me under fancied obligations. Ferhaps you are wearly aiready—but I must finish.

**He hell before—he plead with me till my heart gave way, and to his ardent woods I an swered "Yes." Then we were married. They said God juiced us together! Oh it strange, unatural mating! I became his—he said I was all his! Then I was happy. One by one the old friends went their way to other and newer loves. A venue after avenue—source after surce of toat which gave life, interest, and enlyyment, he closed, lest I might wander from him.

**Was he afraid of me.*

from him. Was he afraid of me?

"Afraid to trust one who before God had vowed love, constancy, and fidelity."

Not all at once, but little by little. Here he shot a gate. There he erected a wall. Over there a hedge. And thus he turne dme around, face from the old scenes, the old friends, the old memories. He said I might some time be tempted—he took from me my confidence—he drank in all my soul—he carried me in his hard, hot, ctoeed hand, and only opened it when he wanted to toy with me to rest his fancy or cool his blood.

his blood.

"But he was a noble man—the world said. He was not a dennkard—he was not a coarse, profiane, vulgar man, careless of the rights or opinions of others. He attended church—he were good clothes—he went in good society, so called. He took me to his home. It was altitle palace. He put carpets under my feet. Books on the tables and shelves. Pictures on the walls. He pointed to the doors and told me to breath fresh air! He polated to windows and told me to lock out and learn wisdom! He pointed to the kitchen and bade me prepare food. He pointed to the couch where on we slept and told me to await his coming—to fold him to my embrace as was my duty. I obeyed in all tings, for I had promised. "When others were by, he smiled, and tiked, and jaked, and boaseled, and i sked wise. He praised me before others, and i smiled. His direct due in the best, as he cid his horse. His fed me as he did his dog. He gave me work to do—it was done. He bade me entertain his friend—of mine own I had none, except with the levin sgone. Others said I was happy. "But when we were alone! His words were cold—his manner heartless—his blood hot—his delicacy of thought, of thouch, of expression, of care was blunted, deadened, polsoned by those whose embrace gave him excetement. But the world said I was a happy wife!

"My children learned to fear him. They read my heart but I did not wish them to. They

care was runned, oracened, poleshed by those whose embrace gave him excrement. But me world said I was a happy wife in excrement and the world said I was a happy wife.

"My children learned to fear him. They read my heart but I clid not wish them to. They shrank from his coming. They came to me and wept. Then he was master and tyrant. The kind hours he ones gave me went, never more to return. I had none to go to—not one. He withdrew me from others to feast on me at leisure. H's words often and often, and often were cruel, bitter, hi tine, heart-wounding words. But he cared not. Pertans I was not perfect—but I was willing to be. I could have learned from him, but he would not be my teacher. When I was such he was brutal. He fed his desire at every inn, and waited not the meeting in the lane. He came to me at night, and drank in of my electricity, till all the life I had was gone, and on it he grew strong. He mined with enough the meeting in the lane. He came to me at night, and drank in of my electricity, till all the life I had was gone, and on it he grew strong. He mined with renewed power over my prostration!

"And this was my life. Not a deare in ownmon! Not a wish born of united hearts! Not such a life as he had promised, or I had pictured. In 1928, it was not a life, but a green, description of the late of the promised of I had pictured to the such a life as he had promised, or I had pictured. In 1928, it was not a life, but a green, description in our house, in our rooss——I could bave wept with delight, and worshiped him. But he cared nothing for me. I was wan and worn.

"What was life to may be a clabe, house of the meeting of the promised of the cared mobiling for me. I was wan and worn.

nothing for me. I was wan and worn.

"What was life to me? I maw other homes happy. I saw other men kind, and good, and gentle, and high-niched. I saw goor men, O! so kind to their wives, that I hated the furniture of my home.—I grew tired, of the mockery of itig.—I surned the Leison he gave me and—and—and—and—yn, I almost hated him! But I would do no wrong to him. I was true it he was not. I apped to win him back to me. I hoped to hear his loving words as once. But these I did. not know, as I know now, that love cope full mot gons forwer. I know it now, for here, in the bestutial land of Leak, have I waker of to the rest I never knew on carth. arth.

Ilife. I longed for death—for that rest which of itself was heaven. I wept over the buried happiness of the past. I sighed for the days of long agone, and tried to sill my heart as it contemplated the terrible mockety of life which had been my lot. Hope I had nose. He who once was all in all to me is nothing—long since ourgrown his unsettled love. Ferhaps I had made bim miserable. Ferhaps I had driven him to unkindness. He "When". God might know—I did not! He lived for no purpose other than to be master, and to point to me as Me.

"At last—at last! Weary, Oh! so weary of life! Thread of waiting for death. Heart-wricked, and weary of feasting on ash: —with a prayer for him I once loved—with a oul-blind infinence over me as it came from the shadow of his unkindness. I looked—I swellowed the key which opened the portals of Eternity and shuddered at what I had done!

"I slept. And such a sleep! I dreamed of the hours of childhood—of sigrilucod—of wifehood! And I wished—O! so earnestly wished that he would give me kind words as once—that he would pity the ruin he had made—that he would be the lover as of old. Mad then I thought of the road over whose stony track I had walked—of the mockety of high I had-lived of the terrible past and its great agonies—and—and then a pitying angel came and kissed the poison from my lipp—held me to her heart-looked upon me with key tears as she sorrowed over my troubles.

I was in strange worlds: For a moment there were tears, then came smiles, and looks of hope filled with Joy.

I man at rest now, but tired and weary. It seems so strange there are no unkind words here. Pretty soon I will be stronger than now, and then I will walk the golden side of the Beautiful litter to welcome those who come here for rest. And I will hold then to my heart, even with such tender love as you would the darling so dear to you, and kiss the p-bison from their lips and from their he

INDIANA.

A new Physical Medium-Unparalleled Outrage-Spirit Lights around Horses.

LETTER PROM MARY T. CLARK.

Dear Journal:—I have never addressed you, before but at the request of some friends, I now be the favor of a space is your paper, in order to speak somewhat of certain spiritual phenomens which have be no occurring among them. In Fountain Co., Ind., at a place call offerour Parite, is a bod of reformers, who, under the name of Progressive Friends, have be no doing all they could for thems leve and humanity at large, in the way of seforms of all kinds. They are mostly Spiritualists, have a children's Lyceum, and lecturers on progressive subjects find appreciative listeners there. Some time ago (I cannot give exact dates) a young woman calling herself Jenny Curnor, came among them. She was the wife of a man named Banever Curtnor. She had left her husband because of ill treatment, and brought with har a little boy. Mrs. Curtnor is a quelt inoffensive wom an, of moderate education, but intelligent and of very presant appearance and manner. She took up her abode in one of the families in the community, and soon after she began to be rapidly developed as a physical medium,—chairs and other furniture moved resdily after her, raps were constantly heard on her comb, on her chair, on the table before her, oo the fibor at her feet,—at night on the bodsteal,—in fact, all around. Alter a time, regular circles were formed in the house of Mr. John Galwav, where the midum was living. Mr. Jacob Romine, Dr. Whitehall, and many others attended toese circles, and carry her around shove the heads of tase circle. Or course, the circles were dark, but sometimes the un diama voice was heard speaking from above. At other times she was carried sround so rapidly as to almost stop her breath. Very brilliant lights were seen, and april. hands would be felt touching members of the circle. The medium herself saw and deer religious themselves, when a strange circum her dill development and for training the proper strains, and the proper strains and the

terdeld, Madison Co., Ind.

A man's own good breeding is the best security against other people's ill-manners.

Natural and Revealed Religion

Matural and Mevraled Religion.

"To nature slone must we go for proof of the existence of Scd. The Bible does not prove it, or an interest of the existence of the existence. In the beginning God created the heavens and the earth. Matural religion, then, is the only logical basis on which a system of deline revelation can rest.

God has given natwo revelations of himself, one written in the racks and elements, the other by the pen of bis inspired amanueness in the Bible The one any ppiements and perfects the other, and neither can be fully understood and interpreted by Hence the misister of the goorsel who would extend the substant of the subs

of pature, rich se attrinates, is an firmly holds

ries are based.

The minister standing as he does in the front-ranks of the embattled hosts of beaven, must be panoplied in the whole armor of God, for the contest is not against flesh and blood only, but against

panopines in the woote armon's trook, for the contest is not signised field and blood only, but against
the distinct of the world, assume the profits of the
derkness of this world, assume the profits,
powers of cell in the heavisily places. In preparation
for the condict, his weapons cannot be made too
polished or too keen.

In no age has the puggress of science been more
rapid than now. And Diabolus is ever ready to
take advantage of any new weapons discovered in
Ged's armony, relying agon the Igooronee of Exmanuel's expisies as to their nature and use. But
drilled solder of Christ, are turned with deady
effect upon the arch enemy, and win new and decisive triumpangfor the Nuzarene. Christian educators will over the world are waking up to the importance of a sound scientific training as a necessary part of ministerial education, to succesary part of ministerial education of william dewell
could a continue of the continue of the contest of the continue of the continue of the contest of

The above we clip from the Central Bajtis Estre, issued by the William Jagual college, the Saytist school of Missouri.

"To Nature alone must we go for proof of the existence of the distance of the college that the sayting several several

imagination, created by certain men of the age to hold the masses in subjection to the trary communds. Bo it the "idod of graces God of Nature are the same," he differs may be differed to the communication of the Bible.

iy nom the God of the Bible.

Our brethren of the William Jawell College had
better at empt to learn the trath and teach it undisquised, rather than try to disgulse it to get a
large amount of money, to enable team to circalate flad: errors, to the injury of the youth of the
present and after ages.

SEXES IN PLANTS.

A paper was road before the American Association, at Solum, by Mr. The case Mechan, on the laws of the production of sexes in pharts. He showe it that in the Morray sprutes the more vigorous branches produced lemnie flowers, and the weaker coat male flowers. This is suffit more strikingly true of the larch, in which male flowers are produced only when the vitality of the spar is so low that it awn diet. This law prevails in all confiders. In coak, chestnats, wainuts, and other piants be aring stannists catkins, male flowers appear in cally spring, evideatly formed during to expuring weg tauve force of the fall believe, and the femnels flowers are not produced till the shoots have begun to grow vigorously. In flowers lavying both stances and pistule at tendency to pecome uniscensal is accompanied by debdiny if the stamens prodominate, as examples of the latter, arraw-berries said violets, were cised; and double flowers and variegated plants as instances of degeneracy to male weakness. In plants the highest type of visality seem to take on the female form.

The soul and body are as aprings of two mu-sical instruments, at exactly at one height; if one be touched the other tremb'es. They length and cry, are sick and well together.—Finel.

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is are sending as the names of Spiritualists who serthers for the Journal, requesting us to send them for these months on trial, with the sel-tem for these months of trial, with the sel-tem for a three months of trial, with the sel-tem for a three months of trial consistent to a consistent to account of the self-select, but press tendershalling with all who may thus press tendershalling with all who may thus help at most advise as of that fact, when it will help at most advise as of that fact, when it will not. If parties continue for recovere the paper set fifty them for the first three sho with, and fant parcel lies.

ORTON'S PREPARATION.

PATENTED JUNE 14 1840.

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THE POLIONOUS WEED TOBACCO.

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tions, or the money refunded. Read the Evidence.

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[Our certificates of care are not like many bertificates of the day, manufactured to sure, bearing false and ficultions names for the purpose of decelving the people, but from living witnesses, men of good standing, who can be found at their places as named by the certificates, men who will be witness to the truth and nothing but the truth.]

From John A. Kennerdy.

From John A. Kennerdy.

Fortilla Mee, we Prepared to year the strength of the Section o

This is to certify that I have been in the that it of related to the control of t

Gallon, Obio, Jan. 4, 1873, ton's Preparation for curing Tolacco neers is genetic fill cost you less than tolacco while using it, and the years effect resulting from its use will be the reduct of your grocer's profit on tohacco, and yourself freed m a very vilo, injurious, and expensive habit.

Rev. Issue Cronco.

From Andrew Brown, Esq., Sacremento, Cal.

Sacramento, Cal., July 15, 1889.

After Baing Orton's Preparagion twe're day's though I would see what effect to effect with the same and the same and the preparagion the same and the preparagion are same and the same and

may have used it.

James S. Finley.

From J. W. Wilber, Cloverdale, California.

Know all men, and some women, that I am 60 years old, and that I have used tobacco ever since I was sixsolving that I would leave of the filthy habit, but as often as I would form those resolves, just so often would if all to carry through leave to the sixno use for poor humanity to attempt to everyone and the sixprogressive ange, I saw by the papers that a number of old tobacco chewers had got to be their individual selves by asing Orton's Freparation for destroying the appoints of the progressive and the six of the six

cribed and sworn to, this 29th day of Septem

D. C. BRUSH, Justice of the Peace.

50,000 boxes have been sold! Every box has been rarranted. In no case has a return of money been denanted. ONE THOUSAND DOLLARS will be paid or any case this Preparation has failed to care!

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ound in the United States.—Graham's Magazine.
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PRONTIER BEP'T

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DEAR READERS:—Several times before you have heard from us from this place, for with Spiritual-im in New Boston we have been fully identified for four years, and many a cheering world approval, as well as twords of achiling robust for our common foe, the church, has been

the church. No wonder the churches cry "Free' Love".

All that is needed there at the present time to build up a good society, is that some leading mind in our ranks, would spend a few months there to help call out and bring together the liberal element, which could easily be done with the help of the brave spirits already there. We partly promised to spend another season with them when we get through here. We find a great demand for Psychometric readings and plenty of patients to treat. Are engaged to stay here some time yet. On the Fourth of July, I deliver the Oration at a celebration at Van Meter, 19 miles wat of here. I will write you of Des Moines in the future, as I do not wish to occupy too much space in your valuable columns.

rebulke for your common loe, the church, has been uttered to you cause have been silent, but not dead. This sile has a series of the property of the property

Lest fall we made arrangements with a few friends to speak in this place once a mouth, be-ginning in April and continuing some months during the year or 1870.

during the year of 1876.

Our lecture course began on Sa'urday, April 233, and on June 12:h, we concluded our third course.

The effort has been a success, mainly due to the efficient sid of the patriarcha Marzil, Powel, Abbertson, Butler, Means, Spiller, Hillis, Adams, and others and their families. Truly, Spiritualism has a strong hold here, and numbers many of the best people in the city and courty in its ranks, and we advise other places to imitate our friends in Dixon, and inaugurate monthly meetings,—not "settled speakers," unless they wish their cause and its influence to end as at Buffalo.

Our Dixon friends, he invitation.

uffalo.
Our Dixon friends, by invitation, will hold eitr next meeting in Sterling. Whiteside Co., the 9th and 10th of July, 1870.

June 12th 1870. "And Elli, h went up by a whirwind into heaven," —2nd Kings, 2:11.

Letter for letter,—no reasoning person can consider this text correct. Notwithatanding, we think that we can see truth deeply imbedded beneath the rubbish of this ancient narrative.

In reading the account when but a bay, we felt as though Ellaha actually saw the immortal Ellaha depart from his carthly habitation, and that he (Ellish) appeared to Elisha with all his form and faculties dentical with he sarthly form and faculties, and Ellaha's ignorance of the philosophy of a future existence at that time, is sufficient excess for the contradictions in that narrative to the known laws of nature, as they are recorded in that Bible text.

The life of these men, that of prophets, is angely was absorbly to take place in his mode of existence.

The life of these men, that of prophets, is

McHenry, Illinois

McHeory, Hillsofs

Truly, this little country town is full of the holy spirit of good. We have held two meetings here this season; they have been joyous ones, and many have been added to our numbers. Besides sil this, the angels have been with us giving such, evidence of their pretence that the skeptics cry out in in the fullness of their joy, "Mine eyes have seen, mine cars have heard, and we know our souls live forever."

The Adventists, children of false prophets are trying to get out of their Rip Van Winkle sleep, and turning their backs upon their blind leaders, who under the influence of a lying spirit from their God, that they way go down to the grave, Cast all over, inside and out, and step forever.

I suppose that he intuitively felt that a change was shortly to take place in his mode of existence.

The life of these men, that of prophets, is an dicient evidence to my mind, that they were much together, and that a warm friendship existed between them,—sufficient to call Klisha to him at such a time of his lite, and I would think that such a time of his lite, and I would think that such a time of his lite, and I would think that such a circumstance as that of the death of a friend, would be considered the first of the control of the con

the grave, ctad all over, inside and out, and sleep lorever. You ever been in McHenry, one of earth's Edena, nestling in the fairest county of the land? Here is the lake let in which the modest Eve first beheld her fair ince, and there close by is the knoll on which the youthful Adam in blushing mar hood est, gizzing with modest rapture on his Eve's fair torm, wondering if there was not another rib to spare from his maternal (!) slide for a second Eve on which to gaze with eyes of love. But the clace has Eves and Adam of anotent Eden whose souls are pitlars of living truth, ever ready to stand by and delend the First.

of living truth, ever ready to status by selected the right. We love McHenry and its true and noble men and women, who are God's own sons and daughters. McHenry county numbers many Spiritualistis, and we are going to have a grand old time on the 15 f, 16th, and 17th of July nkxt, in our own westers Eien, the little village of McHenry, Comeonet come all!

June 10.h. 1870.

. . towa .

prehe out Free Lownas Journal:—After leaving Cedar Rapids
to proceeded westward to Marshalltown. This
beautiful city, finely laid out, with an abunse of saded trees and beautiful eccept, a
ne sig thousand inhabitants. As an inlan,
the sig thousand inhabitants. As an inlan,
the sign of the same of the

There is much wealth there, and costly residences with beautiful grounds are plenty.

The Spiritualitat there are few, but of the right stamp; persons of integrity and sterring worth. The Custvernsities we found in a very unfortunate condition; had a terrible back-set, through their pastor, by E. V. Wilson, who described a previous wife of his; gave many incidents which were undensible, and the pastor seemed to think not very cridiable, as he was very much disturbed over it, but not being able to deny the facts, accused Wilson of having learned them from an earthly source; and his it is the was in a great state of trepidation, thinking, no doubt, Spiritualists were very dangerous. Wilson is a perfect breaking-plow, and does what no other man we have in our ranks can do, in meeting the ignorance and bigotry of orthodoxy. "May his shadow never grow less"! There was quite an excitement among the church people while we were there, from the fact of one of the most prominent citizens, a pillar in the church, and a preacher of the goppel, being found in criminal relations with a married woman in high life, and also a prominent member of the church. They both left town for parts unknown. This was the third case of the kind coming before the people there within a few months past, and all members of the church. No wonder the churches cry "Free" Love".

All that is needed there at the present time to build up a good society, is that some leading MEDIUM.

FREE THOUGHTS.

Elljah and the Whirlwind.

BT H. SHARPE.

"And Elijsh went up by a whirlwind into heav-en."-2nd Kings, 2: 11.

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on prescribes, while under spirit-

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This book is to show how high health can be maintained and common diseases cured by "scod living," which means eating with a reliab the best food, prepared in the best manner.

manner. The best food includes meets, fish, positry, wild game, builts, and the grains which make bread.
The best cookery preserves the natural seates and picces. The best cookery preserves the natural seates and gicces, it is there as he no "good living" without a good appearing, bow to get this great bit seing without money and with only price, is pointed out, and, it is looped, in very clear and pirtor, is pointed out, and, it is looped, in very clear and

Some of the subjects treated are:

Some of the suspect treated art:—
The object of eating; Power to wirk: Early breakfast:
Binner-line: Luckeon: Rating "down town;" What shall
ame and 'N hat shall ist men eart! How to get fat: Bad
blood: Diet for the sick: Spring diseases: Children's eatnie; Forcing children to eat: Temp; indice eating; 'Cold
foot and headache: Billionness: A hard liver: Michilevous
totts: The onti-docraft: Why are we dispeptic? Discontort after eating; Cole sisw: Cortain core of neutraligis.
Marrona debility: Air and accretis: Food care, stc., 40

MYSTIC WATER. FROM DAVID'S WELL.

"Believing that I live been bought with the precious blood of Christ, and that I am therefore not my own, I do hereby most solemnly devote myself sases to His service.—my heart to be His teinbe, my ejector read its word, my line to speak His praise, my hand to work for Him, my feet to slollow Him. Tale pledge is spluntarized to the His teinbe, my ejector read this word, my line to speak His praise, my hand to work for Him, my feet to slollow Him. Tale pledge is spluntarized to the his heart of thoughts which I shall endeavor in read in the shore thereon. It awakened in my mind a train of thoughts which I shall endeavor in ray simple way to present to your numerous reads in the his his his presented to all candid thinkers. The blood of sease saved you —what a pure and elevating thought it is Blood a signare to civilization, and to be saved by it! You poor ignorant believer, how I pity you in your ensistement! The great God of the universe to dwell in your heart as His temple. I must say He is satisfied with a very small portion of some men. "Your eyes to read His word "—a word tall of vulgar, indecent and immoral teachings, telling of the vindictive and blood thirsty monser, who presumes to joige mankind by the old hoary headed villian David, as a man siter God's own heart.—"Your lips to speak His praise,"—praises for sending to everiasting perd in ny our nearest and dearest friends, and for murdering the innocent Jeans for you,—a great God whe miserably failed to rectify his wrong doings, and in consequence thousands are daily descending into I'ELL—pleasant reflections, truly! I would advise Him to try His hand sgain by zilding of all of earth's inhabitants excepting eight, and see if He cannot, to go and hide Himself in oblivion, and give up the job to the Devil as the leaser evil. "Hands to work for Himself in oblivion, and grow of the constitution work. "Feet to follow Him,"—it He shows His hinder pairs (being without parts), as ind any of you,—a great God whe miserably failed to rectify his wrong doings, an

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Skilful Physicians fall to cure it.

Burgery and Hydropathy give only partial relief. Pailent prostrated, reduced to a skeleton, and his life despaired of.

HE FINALLY TAKES THE

POSITIVE POWDERS. IS CURED,

AND GAINS FIFTY FIVE POUNDS IN

Brownsville, Nebra-ba, Dec., 22, 1860.

This is to certify that I, Huston Russell, was taken on the 24th day of September, 1867, with a pain is my eye and head, and it was onewers that I thought I would rather die than live. I called on Pr. Hoover, and he attended me for some twenty day; at time I was easy, when mader the infinence of medicine but dendined to my bed. I called on another doctor, by the advice of Pr. Hoover. These as me system of treatment entirely, he gave me no medicine at facet, but pricked me with instruments and put on something to blisters but if had no effect. Then I called on two other doctors, who had me under their treatment strengths without any commans relief. On the 18th of the contract he without any normans relief. On the 18th of

WILLIAM POLLOCK.

On the fifteenth of September, 1868, Huston Ra came to me with a furious Tic-Douloureux, Neuralgh had him under treatment until last April, 1869, at a time he was dismissed improved.

I hereby certify that I am acquainted with Huston Reset, and that I know him to have been sick, and I also certify that I am acquainted with Drs. Wm. Arrold and Jeromes Hoover, and know them to be practicing physicians.

Beal of Nebman County, 1869, James M. HAGUEL.

Rebrasha. 1869, JAMES M. HAGUEL.

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