\$3,00 PER YEAR IN ADVANCE.]

Bruth wears no much, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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CHICAGO, MARCH 26, 1870.

VOL. VIII.-NO. 1

Ziterary Department

THE CONTEST.

RY MES. A. L. ANDREWS.

Gird on thy armor, brave soul, And manually stand for the right, The palm of victory shall be thine. For truth in the contest grows bright; And soldlers that go forth to battle the wrong Must always be noble, courageous and strong

ough storms must your weary feet tread, ir malice and envy and hate, ir valse of wrath will pour down, elr venomous cravings to saic, he'er can they vanquish, if thou wilt be at d ne'er once yield to oppression and wro

Back clouds all around thee will lower, For bigotry, prejudice, pride, Vill crush thee with all of their power, And all of thy efforts deride, but truth so untiring, so mighty and sir Must always be victor of error and wr

Then let not thy souls be cast down.
Though thy burden be heavy to bear,
for long shall the faithful be crowned,
And the laurels of victory wear,
and the world will forever the praises pro
Of those who redeem it from error and v

SACRIFICES.

wish Religion, to Absurdity Wh

BY J. SYPHERS,

ways seemed most astonishing to me, how minds alke. Alexander Campbell and otherwise in the seemen was a superioduce that imbecility and which permits them to see, or to think seemen the seemen was a superioduce that imbecility and which permits them to see, or to think seemen the seemen that the seem

anced through the cranium of man—one world's greatest mistakes. The story is a the beginning—abourd in the middle, umbog in the end!

I bistory of man and his doings upon this, abows his fall to have been a long conit, steady and progressive fall upwards! from me when he used to be an ahimal, running in the woods, even until now.

If Adam and Eve iell, and we lost all, say if Adam and Eve were so low and ignomated the second of the second occlessive upon the animal plane, that idd not know they were naked, then they of far to fall, and I Ahim it did not hurt much. But I rather think that if they of eaten the follolided fruit, and have been lout of the garden, they would have been leyet!

h of it. knowledge, science, philosophy, invendiscovery that we now behold in the lick enables man to cut such a brilliant to stand so high upon the mount of a, is in consequence of our first parents the forbidden fruit of the tree of knowl-was the greatest act of their lives, sed with the best of consequence as story of creation, Garden of Eden, am, the forbidden fruit, the serpent, i.e., is all a fabrication. I history of things that literally transre is not see word of truth in it: but

rengion will naturally lead one to the conclusion that monkeys have a better idea of the true God of nature than they had. The christiab has become ashamed of many of the lewish riter. He now quietly lays them wide; but for fear that there might perhaps be something in the heathen-lish rite of circumcision, he institutes a milder lite, and one which he can annie to formula.

Stockholm, N. 1.

P. S. You believe in "immortality," or in an eternal future conscious individuality for every human being. Do you think we have had such an eternal past, and that our present condition is the result of eternal past progress? In that case how much less and worse must each of us have been somewhere in the endless past, Reuson have been somewhere in the endless past, Reuson have been somewhere have b

RMONS ON SCRIPTURE TEXTS.

MINNESOTA.

LETTER FROM WILL. WANDELL.

Pacific Department.

Ву......Вамл. Торо.

The Mother's Vision

All pale with clasped hands and th

all pale with clasped hands and throbbing heart,
and tearless eye, the mother sits beside
The couch where lies her loved and drooping
boy.

Motionicas and cold her form, as she waits
The dreaded hour when death shall set his seal
Upon the forehead fair, and die the eye.
Whose bine had so off mirrored a mather's face.
And the approaching destraces apread his shades
Around. O'er the face of that saffering ons
His quantle feit, in many a draping fold.
Hidley from his mother's eye that was look
That told so plain that his last hour was sear.
Weak and weaker still ane heard his breathing,
As the ebbing sants of life kept. It owing.
Toward that great unknown sea, whose hollow
moan.

Ravel, walled and died around her burstleg

Ravel, walled and died around her bursting heart.
Deep and deeper skill the dirkness grew,
The painful sitence more and more profound when o'er her aching heart at majeat spail Stote, as recreedy soft and beautiful.
Her waiting ear was hu hel, her cyclids closed, When a light, root as the morning hour, when a light, root as the morning hour,
All around her more then mortal beauty (Scienned. In high presence stood the form of one Rajiantly beautiful. And o'er his Form was thrown of gossair it lightness. A robe that fell in graceital siry tolds.
Of ebony hue was his apartaling oyn—And dark as the rawed a riog was this hir,
In ways guide that he mouth her in ways guide the form was the parted the time of the mouth her may be present a story of the may be presented as the same of the mouth her mouth her mouth her mouth her payed.
A smile as sweet and soft as lower first, description.

d days as as hing about his amoute there wavy curls. And round his mouth there played sulle as sweet and soft as love's first dream, do'er this sorrow stricken one he bowed s graceful form, and on her lips he pressed thrilling kiss, as soit and dawy sweet, was that when they at the alter stood are saye, when he claimed her for his bride, if he had bore her from that sheltering boms of love, was they serrow, or corrolling as a purely manifer sorrow, or corrolling as a particular three seriors of diamed the eye, and pained her beat, or diamed the eye, and light

Or weigned are a full that the light And fairy-like—grace in every movement, And with the loy of twenty summers crow The rose might only the flush in her choir That came and went with every throbly Which flowed from her young, pure and the lowest flush that the same that the lowest flush that the lowest flush flushest flushes

lakeh flowed from her young, pure and trusts heart, week as the etrains of an mollan harp, he tuncefu numbers of her daily life ame rippling o'er her soul. But sorrow caim to the reaper, Death, bond her darliens has by one in his great humber of the reaper, for her by the soul hard and the second life after tree was drooping by her side, er sorrow well, her augel husband kuren, and from his face a benediction fell, if holy light and joy, that dried her tears and from her heart bore away that and puln-her white he gazed, her drooping cyclic decord.

Of holy light and loy, that dried her tear And from her heart bore away that; and Then while he gazed, her draoping closed In soft repose. Tenderly on his breast He bore her to the resinus of endless day, And showed to her his spirit home. " ful!"

na anowed to her his spirit hothe. "Beautiful!"

irat from her lips, when the vanishing scene
ber desamy vision was first revealed.

ir sing ground a fairy cottage stood,
hose perfect architecture expusite
hose fragrant flowers perfuned the air around
ade it seem indeed a home of beauty
fairy hands might rear—it which to dwell
ould be estated to lies. Before the porch
sloping grassy lawn, of richest green
and of mosay softness hay broad and fair,
which two twin cherubs were at their play,
soler silice hair that hung in citatering curis
round their than the state of the county
is there in rippling waves they dashed and
shoose

Seers in ripping about the golden light of the Summer Land." I times in the indict of their windows give sees two sauget cherubs would quit their play with gaptionst their chert side and as with gaptionst their chert side and as you've you've to their chert side and as you've you've to their chert side and as you've the will out done mama and Charlie come?"

"When will od dear mam and Caarlie come?"
Yonder colone's a splitt whose office is
To bear from realins below to life above
The heaven born and angot crowned. And in
His aims, in whitest texture sweetly drest.
Little Charlie's a splitt unconactions lay,
Now to a bed of ki-wers they bore Bin
And then they fringed his roay couch around
With migralouette and fragrant jessamine;
With abopy, throbbling hearts, to catch the first
Gleam of little Charlie's dark orbed, eye, whose
Trembling lide plantly told that they wand
Open soon in the slight of endless day.
And now the mother woke—her dream was past open soon is inculgate of endless day.

And now the mother woke—ber dream was p

And as the reay light of morning stole

Into the darkened room and a sunbeam

Smiling lay on the foredead of her boy

So strangely heautiful in Death's embrace,

No tear was in her eye, her soul was cain,

For the o'erwheining waves of her surrow

Were rolled away by guardian angel's hands.

Revivals.

The various religious denominations, and especially the Methodists, have started their revival mills in good earnest, all through the country. Here in Salem, under the influence of the Methodist school, they are somewhat successful amongst the small fry, but not what may be called a decent sized pan-fish, have they obtained yet.

The fact of the matter is, religious revivals are farther below par than green backs ever were. Nor is there say prospect of their ever rising, as green backs have, and our candid selvice to all who hold any of this religious stock is, to dispose of it as quick as possible, for it is destined to be utterly repudiated by mankind.

It is indeed a disgrace to humanity that under

epudiated by mankind.

It is ledeed a disgrace to humanity that under
he light of science and philosophy that pervades
he present time, that little children from six to
an years of age a yould be so deceived and imposed
pon. By psychological power, they are drawn
to tha theological net and made to believe they

weak place in the garret," are ensuared in the gospel net, to be bothered, builled and frightened
awhite by its meshes, when they break lones once
more and are wilder than ever before. Now and
then one who shows a little more gift of gas than
the rest, has the altuning position of a preacher
held so constantly before in eyes that are possed of
a preacher is folisied upon the commontly, to live
apon the hard earnings of the poor and honest
toil offite land.

If there is one phenomenon of human life that is
inexpicable from the stand point of common
sense, it is to behold men of education, rare business qualities, sags attenmen too, perhaps, alt
down and listen to such preachers as this, and
swallow down his twadel, and call it direct teachlags. Did the business make that is his relictions
rulerrate, he would soon loss that a la his relictions
community.
Did the statesman display no more discorrances.

cerament in commercial affaire than it am restroughterests, he would soon lose the confidence of the community.

Did the statesman display no more discerament; la the affairs of the government, he would soon lose the confidence of his constituents.

When will the world learn to use common sense concerning their religious liess? We can be also as were this question years ago in Wisconsin. In our travels we came to the town of S. The post master had of late become a Sprittualist, and had the courseg to post a hand bill announcing our lecture; in the post office. Among the crowd that collected there on the arrival of the mail was an old Congregational minister. He stepped up and read the notice, and excluded as to be heard by all, "when will tag world case to be fools?" The post matter replied very quiet with the dides the show's and jeers of the crowd the old president left, somewhat crest, falled.

Stealing.

Methodist church members will stoal; and what is more, they will do some of the meanest kind of stealing—namely, stealing from the printer. There is a vast amount of complaint that reaches us from various offices in this State by subscribers, that they do not get their Jornales regularly. In all those cases where the greatest amount of difficulty occurs, they have been been to be a subscriber to the members, after all, they ought not to blame when members, after all, they ought not to blame we could not find it in our heart to condemn a poor staving child, should he steal a Touf of

We could not find it in our heart to come many the could not find it in our heart to condemn a poor staving child, should be steal a Tesf of bread, to keep from starving; nor could we blame a, mother who had little ones dependent upon her, if without any other resources, when they came to her with out attrethed emclated hand, meaning with the gnawing pange of hunger, did she appropriate the first supply that came in her way. And what are these htchodists atter,—poor, starving creatures, hungering and thisring for the bread poor of the control of the contr

nt," says one, "let them subscribe for the

paper, ours." paper, if they want to read it, and not ateal ours."

Ours."

The paper was the paper was the moral coursegue the Kensu have, for they have been taught to be downed; yea, it was into the supposed that they can at once norse x saw; rom thus education of years, and that from childhood up. They will not real and read the paper long, without having a higher estimate of the principles of justice; hence the self that you suffer for a short time will soon become its own cure. And not only that, minds that have long been groping in darkness, and bring them to the knowledge of the truth.

Married in Oregon City, Clackamas County, State of Oregon, Feb. 17th, 1879, by Benjamin Todd, C. F. Keut, to Mrs. Elizabeth Suritzer, both of Oregon City.

Thing are some people in this far-off land of the Pacific coast, who have independence enough to employ liberal anadors.

name are some people in this far-off land of the Pacific coast, who have independence enough to employ libens a speakers to perform their marriage rices and bury their dead. They think in the one case that the rites will be just as strong, and as productive of happiness, and in the other case, that the rest of the body will be just as sweet and sound as though the holy (?) hand of some orthodox priest had been raised over them. Some might coall it secriber, but it happens that there is a life center of opinion on some points in the world just now.

TEXAS.

TEX.4S.

Letter from Mrs. J. M. Wilcoxen.

Dean Journal: I find in my travels in this State very time elements of mediumship, which need only to be protected and cultivated, by give this section of our country a splendid corps of agents in the angel work. All atong the line, the rich secrets of personal experience are being confidentially unfolded tome and many as em only waiting for the bolder champions of our cause to stand f.r. h as public expounders of the philossophy, and countroot the nostile spirit of old theology, that they, too timed to stand alone, may follow their more courageous leaders. The people fore our bit seed religion of Brotherhood and inspiration. They are weary of the shams of ortondox professions; and thirst for the sweet and cooling spriess of angel heasing. They care not so much far bible and prayer books, for Missionary and Tract Scietze, as for the "glad tuings of grat joy" which shall bring peace and justice to a strucken word. Ture, Mammon has its worshippers, but let the anxious haggard gaze of those devotees at the daily columns where gold makes its revelation, fiel the undeniable story of their doubt. Netting stable in trade—everything quivering in the transition throes of "reconstruct on,"—many are seeking their God now, by "dream, phropht, and vision;" as e, and by our oracles of Delphiand Ecor. Metalinks it would startle old purse-proud authority from his n't en throne, could he know how many dare to-day to seek the angel doors of a living revisition. The old churca goes on thundering its anathemas, but the superior intellect of the people is surely throwing its ballot on our side. Men who are quictly doing their own thinking, and as quictly parting the coils of supersitious theology which have so long been inaidiously creeping around our ibertiee, are not affect to the careet investigators. All this is behavior.

Original Essays.

wers of the Spirit When Separat-from the Physical Body.

BY W. B. FAHENSTOCK.

In the natural or normal condition of man, the apirit encumbered by the physical body is in its lowest state of caristence, and requires the extern al organs of eight, hearing, smeal, taste and feeling, to adapt itself to the elements that surround it; and as the universe its governed-typical internation of the control of the control

· [From the Baltimore Telegram.]

About six weeks ago at the solicitation of a umber, of our most respected and intelligent a noti his weeks ago at the solution of a number, of our most respected and intelligent citizens, we threw open our columns to a free, full and open discussion of a subject which is interesting the most scientific and thoughtful, and agitating the scalous of every heligious sect and creed: We were appealed to, to afford faci-lities for giving the public the benefit, of a con-troversy which was then raging between the churches and the believers in the init, "Spi itual-ism," and there was a commistin or the next of

the latter tast while the press of the country invariably published any situck upon them by the champions of the established religion, they were debarred of every opportunity of reply, unless their arguments were put in the shape of advertisements and paid for as such. Seeling around us the progress of this new feith, that it was disturbing the religions convictions of thousands, and making inroads upon the accepted creeds of the pat, and believing that the time of simple violicule and denuncisition were past and that men were demanding reasons for the faith that was in them, we felt that we were opening the door to the accomplishment of the greatest good when we oftered faci this for a public discussion that would bring the truth clearly and fairly to the eyes and understanding of all. Disquiss it we may, call it mere jugglery if we will, the fact is indisputable and is swrywhere apparent that Siritualism is multiplying its votuics and proparating its doctions. The curious and the scientific are examining its claims, and are statiled and confounded by its professe miracles. Believing that the truth has netting to fear from a combat with error, we concived it but right and proper, indeed a duty we owed to the public, to accord a full, sir and candid exposition of both sides from their recognized or assumed champions and thus the tickery knavery or divide deman in a summed that the tickery knavery or divide deman in a summed that the tickery knavery or divide deman in a summed that the tickery knavery or divide the control of the control of the fullest measure of its decret.

champions and thus the stickery knavery or decept of the one, if such it would be, would be
fully demonstrated, and the other windicated
and maintained to the fullest measure of its deserts.

We regret to say, however, that the opportunity we offered has been availed of by but one
of the contestants. As long as Spiritualism was
confined to the lettare-room and the private circle, professed scientists and zealous divines were
unstanted in their ridicitle and wislent and furious in their demunications of it. When, however, an avegue to the public was opeaged, that
public which was being led by curiosity to exmine, and through weskiness and credulity was
being decelved, at once—we grieve the confess it—
the champions and representatives of a long
accepted and dee ply rooted theology retired ingloriously from the field, and left the errors they
have latterly denounced to nermade the reason
and convert the judgmen's of these whose epiritusel physicians they were commissioned to be,
If they can adjust such conduct to their consciences and convince themselves that they are
true soldiers of the faith they profess, while
shrinking when the weapons are placed in their
hands, and the field opened for the triumph of
their causs, that is a matter of their own, and
we leave them to their own justification. For
ound have been refuted, and pure religion more
firmly established, had those who assume the
conscience s of others under their peculiar care
possessed the courage or the zeal to defend and
advance what they maintain to be the triumb.

As the columns we freely differed have been
availed of by but one side, we do not feel justified in continuing the publication of matters peculiar to one sect of denomination, and after this
week, unless the gauntlet which the first intuition
down to the Churchmen is taken up, we shall
case the regular publicati nof matters peculiar to one sect of denomination, and after this
week, unless the gauntlet which the first intuition
to one sect of denomination, and aft

IN MEMORIUM.

At a meeting of the members of the First Spiritual Society, and also the members of the Children's Progressive Lyceum of Terre Haute, held at Pence's Hall on the 10th of Feb. 1870, the following presmble and resolutions were adopted;

Children's Progressive Lycoum of Terre Haute, held at Pence's Hall on the 10th of Peb, 1870, the Killowing presemble and resolutions were adopted:

WHENGAS TRIDAL A. MADHON, our late french and brother; at the ripe age of 65 or one. 2th inst. and his body laid evay in its content that the content and the state of the content and the there is a second or one circle that more can fill. As President of our spiritual soc cty, his accial qualities and urbane manners endeared him to all his assoc alea. As conductor of the Unildren's Progressive Lycoum, he was peculiarly adapted, with a mind freed from clogs of old theology, and a right conception of the truth and beauty inculcated through the teaching of the spiritual philosophy, guided by a well balanced, intellectual and logical mind, capable of grasping and analyzing difficult and abstruse questions, and rendering them plain to the comprehension of the juvenile mind, with a patient and mild demeanor towards all, with charity for the folbies and frailities of the cring, slow to anger and ready to forgive, being the marked developments of his character, peculiarly fitting him as the leader of the Children's Progressive Lycoum, which position he so ably filled. Bro. Madison was a pionner in the spiritual ranks, having at an early period in its history investigated the facts, philosophy and phe nomens, and being convinced of the truth and beauty of its teaching, espoused the cause and because a firm and consistent advocate of the docrine of spirit-communion and the harmonial philosophy, giving him an ableding faith in that immortality beyond this life that many hope for, but few obtain in the form.

The knowledge that he possessed—that if a man die, yet shall he live again—enabled him, in his last hour, to welcome the change that should demonstrate to him the beginning of the lite to come, the full fruittion of what he had labored for. And while we regret the absence of our friend and brother from our councils and social circles, and drop the sympathetic tear to his m

was engaged, all augment in the shadow on the sunshine of the circle of which he was the contre.

Resolved, That in the passing away of Brother Madison to the spirit land, the Children's Progressive Lyceum has sustained a great loss, his ability and adaptation to the work of instruction and devotedness to the interests of the Lyceum makes his loss the short deeply felt. But white we deplore the absence in the form of our friend and brother, we are made to rejoice in the assurance our philosophy gives us that:

There is no death? The leaves may fall,
The flowers may fad, bride cases to dag;
They only well; through wintry hours,
The coming of the spring.
There is no death? At angel form
Walks o'er the earth with silent treed;
He bears our best loved things away,

Resolved. That in the memory of the virtues of our late Brother, and the esteem in which he was held by his associate, that the resemble and resolutions he satisfies the First Spiritual Society and the Children's Progressive Lyosum of Terre Hause.

Resolved, That the papers of this city be requested to publish the same, and that a copy be sent to Spiritual Society and that a copy he sent to Spiritual papers with a request to publish the same.

J. H. STANLEY, Vice President.
L. B. DENEHIE, Secretary.

Correspondence in Brief.

VINELAND, N. J.—Elien Dickinson write Inclosed you will find five dollars. Please pame for my long delay in paying for a saper ministers to kindly to my interior wants. Its birtesh gard is associated with many pleasant mories of the past, and it is the bearer of more than the same statement of the past, and it is the bearer of more than the same statement of the past, and it is the past and inspire.

necessity. In sour-terminists to ring's strengton and inspire.

DAYAVILLE, ILL.—A. Newton, M. D. writes.—
I inclose one donar and seventy dive cents, for which, please send use "Artificial Somman'ullism," by Dr. Faknestock. Though I have investigated this science for musy years, and have often made practical application of It in my protessional business of the proceeding and the proceeding application of It in my protessional business. The modern of the proceeding and the control of the control of the modern of the control of the modern of the control of

the caretessess of the compositor.

PANA, ILL.—D. E. Bogue writes.—Here, Brother Jones, is my little contribution to the Journal, three usumes, as trial subscribers, for which you will find one dollar and fifty cents inclosed,—enough to fill the vacancy made in your list of subscribers by Brother A. Hogeboom. I he ps your subscribers may all take a little practical turn, and each one furnish a new subscriber.

each one furnish a new subscriber.

MAQUOKETA, 10WA.—B. Fox writes.

could nave but one paper, it would be the

National state of the subscriber of the subscriber of the

bit, and a great deal more science, pullosoph

common sense. Give us more geology, ac

science. The mind craves such rood.

JAMESTOWN, WIS .- Z. Houghton wri Brother Tupper has been a trance and healing Brother Tupper has been a trance and healing law with him during that time. To me, he is of the best mediums for spirit tectures, that I ever listened to, and I have received not revelations from the Summer Land through He has never put-himself forward in the cause labors hard for his gary bread—has never roce the same a sever roce.

wherever he may go.

ST. CATHARINE MO.—B. F. Baidwin writes.—
Your paper is so repiete with living and soul-stirring truths, that I don't like to lose a single number. To-night winds up a secric of needings that
have been held, every afternoon and evening for
the secretary of the convergation lates of their
spece, wells, by the Convergation lates of their
your new converts, as I learn, and three of them
will go to the Adventists, and one they will get,
We want a speaking and test medium—something
like E. V. Wilson's atoms.

will go to the Adventists, and one they will get. We want a speaking and test medium-something like E. V. Wilson's stamp.

FARMINGTON, MINN.—Silvanus Jeckins says.

—Will you permit me, through the great nerald of truth, the JOURNAL, to snawer some of the questions of my primerous correspondents in relation to my farm-tie location, quality of soil, sater, timber, etc? Its location is in the centre of the towns in the state that the group of the properties of the towns in the state. Lakeville is afford in the group of the state that the group of the state of the state

Magdalena.

By the author of "Media "-" the Mad Actress "-" The White Slave "-" The Spectro Rider "-The Bivals, etc.

CHAPTER I INTRODUCTION.

CHAPTER I INTRODUCTION.

"Ha ha: ha: " echoed again and again in the merriest of mirth, from the bardy lungs of a company of 'gay gents,' seated round a large table well filled with the various and paletable visuals of a sumptuous feast. Holding up their well filled glasses a moment in the bright gas light jetting from the brillitant chandeller o'er their heads, they struck them together with a ringing sound, in glad response to their leader's merrity given toast.

"The beautiful Jewess," as by many she was known, was lodeet a lovely and remarkably beautiful creature of that down trodden, but at length rising race, the Jews. In sature tail, she possessed a figure and form finely developed, and graceful to a degree; eyes of glassy jet, which, in their enchanting magnetism, dazzled with the warm fires of unquenchable love; ringing in the state of the st

sold," had just been drank with a hearty cst.

Next sits a market street clothier, and the ext, Curren Le Roy de Chermon, a medicaltudent from Louslauns, who proposed in anwer to the broker, the "profession," which
eing drank in gladsome glee, Chermon relapsed
at a perfumed revsry, in which he appeared
ent on amoking himself into a diploma.—Near
ur medical "audent," lounged a precocious
outh, a suident at law,
But we be been coatch another sentiment
fiered by Crafton, "The handsome coquette,
trace Elleworth," he concluded in a hissing
hisper.

Grace Ellaworth," he concluded in a hlasing whisper.

"Guilford Crafton, hold!" flercely spoke our taw student starting up. "I permit not even my friends to bandy the name of the girl I love round the drinking bard. Drink they who will, I will not.

And Linwood Suffolk tossed the contents of And Linwood Suffolk tossed the contents of

around the drinking board. Drink they who will, I still not.

And Element Suffolk tossed the contents of his glass of the floor—then as thy left the room. Descending to the a rest, he heatoff sought his own appartments at another hotel. Thirty: minutes later, all visiting the theatre, waveCrafton—he sought the companionship of the "beautiful Jowess," and as he entered her presence, he stepped, as'll indeed already treating the enclanted bower of a celestial, satisfact as he was, with a charming selection from a popular operainto which the gitted Rachiel seemed to pour all the sweetness and pathras of her well cultured voice, filling the richly appointed appartment with a volume of the sweetest music, soul thrilling and divice. In raptures, his empassioned tongue murmured her name. She smilled gractionally.

tonous murmures ner mater.

"Rachael, if I understand my heart 'truly, this happy evening, I.—I.—love," falered the enchanted Crafton. "Please sing that song again." he continued.

"Guilford your tones are music, richer far to me than my own poor volce."

The Jewess warbled rather than spoke.

"Your pleasure, dearest, is happiness to

ne."

He pressed her hand in love, and on her own half averted brow, printed a glowing kiss.

Rachael Le Boo loved with all the fervor of er ardent and impulsive nature, and Crafton's tractive address, alfable manners and sylvanous of winning speech, circled her as in a mag-

CHAPTER IL

DESPONDENCY.

"What a world is this! Here am I almost destitute in a large city, and none—yes there is one who cares for me; yet even her friendship and, esteem is denied to me. Would to heaven I were dead."

rere dead."

inch were the gloomy ejeculations of Linod Suffolk, as he hastily entered his room on
evening of a dismal day, and cast hinself on
ouch in a paroxysm of mental angulab.

Tut, tut, tut, why Linwood, my boy, what
ans this tragic raving, eh? About to make
or debut in the tragic muse," said Guilford
ifton just entering.

means this tragic raving, ch? About to make your debut in the tragic muse," said Guilford Crafton just entering.

Linwood then instanlly sprang to his feet somewhat abashed, and with a forced smile endeavored to laugh away all signs of despondency. But the weak effort was all in valu; he had allowed the demon despair to sport already too long with his brain.

"What is that I just heard you say? Out of money, and without friends, Linwo.xi, you know that is not so. Without money you may be; but without a firlend, never. Here accept this, and let unchanging friendshin ropose, the sacred signet of our mutual confidence," said Guilford Crafton, dividing with Linwood the contents of his purse. But as for a moment, the latter's mind reverted to their late difficulty, at the banquet, he gazed upon him in perplexing doubt, then as a weak smile fitted over his face, he said dual-force of the puts the said dual-force of the state of the late of the contents of his purse. But as for a moment, the latter's mind reverted to their late difficulty, at the banquet, he gazed upon him in perplexing doubt, then as a weak smile fitted over his face, he said dual-force from what mean was the said dual-force on the three said dual-force from what mean the late of the l

sid: "Guilford Crafton, what mean you by this, to, no, you may be sincers, but! can not re-eive this from you."
"Pshaw, man!, don, play the boy—take it nd mes it."
He placed it in the half shrinky hand, then or concluded.

to piace it in the manufactury mand, then chuded:
Now, Linwood, I do not do this to purchase are confidence; but come, make a clean breast it; inform me of your difficulties and why it is a you are thus shrouded in gloom.

Jawood's eyes moistened as he began:
Jawood's eyes moistened as he began:
Jawood's eyes moistened as he began:
Jawood's eyes moistened as he began in the sympathetic pillastions of your gense. This act of friendable are indeed reahing, encouraging. In reverting to my eleminate, encouraging. In reverting to my element I bear towards Grace Ellsworth, you but know. "Its inv own soul alone that can be the control of the second of t

tell how deeply indeed I love her; for since fire we met, such is the intensity of my passion, that her presence scenir indeed essential to my very. cx'stence—so that without her, I do not care any longer now to live. Unless I can fully call her mire, this world contains no no re hypiness for mire, this world contains no no reh pipuless for me, Guilford, you know when I first came to this city I possessed means; but I have been unfortunate, and though I have written to my guardian, for some cause he stouthy refuses to remit me the smalls stassistance. 'Till the present, I have tried to hope even scalust hope—yet this very evening, as my angel Grace and I sat together at the front casement, lapking out into the beautiful moonlight, watching the bright twinkling stars, and wondering which of them should be our home when leve becomes immortalized, her lovely head with its wealth of silken curies rested confidingly on my breast, and if the gentle throbbing of her pure heart to mine possesses a language, it is that she is mine, forever mine. I was about to seal our happy betrothal, when we were rudely disturbed by the opening of the parlor door, and her parent, Mr. Ellisworth strode into the room, and c.nsfronting us with an angry frown, said:

"So my conjectures have not been false, I am deceived no longer, Grace, arise and leave this young man with me."

"Trembling like the startled fawn, the obeyed promptly, and left us to ourselves."

"Sir, said be to me sterrily, 'is this the way thee steals into my premises? Arise and get thee goon, ere I place thee in the power of those appointed to take charge of such as thee. Arise I say. Leave my house and enter it no more. Guilford, while thus addrased like a dog, a thousand impulses rashed uncontrolled through my soul at once, but they oversme each other and so without articulating a single word of exposituation, I arose and hastily left,—entered the; street, and in a perplexing maze of towe, hope, fear and deepalr, burried on and entered here in the state of mind, in wh

Would to heaven I possessed the realty-means of rudding myself of this aching, thing called life."

Tut, tut, Linwood, speak not so. Be a hero in the strike. Shake off this spell of dismal gloom, and prepäre for a more determind effort, for the fair hand of the lovely Grace. Faint heart, you know, never won a fair lady, Ital hal so come, cheer up; for if grace really loves you, and I do not doubt she does, you can yet make her yours."

"God's I Guilford, how? If you know a way by which we can meet again asfely, speak."

"You can without difficulty; address her a men requasting an interview away from home."

And the control of the control of the control have indeed breathed new life in me. T words have indeed breathed new life in me. Two road have indeed breathed new life in me. Two road have indeed breathed new life in me. She loves me I know. But the old man is in exorable, and so watchful of his jewel that I care have accorely dare renture on a clandestine meeting with one whom she has already been togbidden to see.

"Still there can be nothing lost in writing."

"Nothing. I'll attempt it."

And so Linwood Sufloik concluded, little dreaming that he had just unbosomed himself to a rival in whose veins coursed a passion for the fair Quakeras quite as burning and ardent as his own, and whose disposition was that he would jeave no scheme untried, even the masking in the garb of friendship, the better to accomplish his own part in the chequred game of love.

CHAPTER III. THE INTERVIEW.

Receiving a favorable reply to his gold embossed and carefully written gote, Linwood Suffolk started on the following evening for the place of their meeting, by "moon-light alone," near the great city park. He had waited only a few moments, when faithful to her word, the beautiful Grace came tipping timidly along. Joining company, they hurredly crossed to the west side of the bridge, and turning down the river road, gained a sectuded retreat among the trees and shrubbery. Grace was the first to speak.

"Oh, Linwood," she sighed. "why hast thee required this of me? I am in constant fear that pa watching me so closely, has already missed and followed me."

"Nay, nay, dearest, fear not, but crust in me, I will shield and protect thee with my life," Linwood nurmured, pressing her hand.

"When I received thy note, Linwood, I was long in doubt how to act; but when I thought again of our last sad parting, I was moved to see thee once again, and I fear even now, I have acted unwisely."

"No, no, dearest say not so. You have afford-ed happiness unspeakable to me, and strengthened our mutual exteem."

Seating themselves, Grace continued:

"Yes, Linwood, it is plessant to converte thus undisturbed, amid the lovely beauties and night melodies of charming nature. Still we must be prodent."

"Dear Grace, your parent is opposed to our meeting, our union." Without you I can not dive

undisturbed, amid the novey is still we must be prudent."

"Dear Grace, your parent is opposed to our meeting, our union; without you I can not-live Oh, then, lovely Grace—fly with me,—where we may always—"

"Liswood, rise, speak not so. Arise and let us go hence."

Grace had started to her feet. Suffolk had scarce arisen, as turning he encountered the fieror gaze of her horror-strickes lather riveled on him. Foor Grace uttered a scream and fell to the ground in a swoon.

"Thou inpudent villian,—is it thus thou art bent on stealing away my child? Did I not charge thee never to see her again? Then how hast thou contrived this unholy meeting."

The old man roared at the trembling Liewcod in threatening tones and in his uncontrollable rage let fail a swere blow with his canc on Linwood's shoulder.

"Stay, old dotard,—" the latter cried smarting with the pain. "Strike again and I'll.—I'll

His heavy cane descended in quick succession about Linwood's head and shoulders, beneath which he sank back aimost to the earth. But string to his feet suddenly and as the blood puried to his mouth, maddened with the mortification and pain, he closed with the old man high high the control of the control o

fication and pain, as course, while and both fell to the earth together.

Grace having recovered partially, fell again frank to the earth.

It was now that Guilford Crafton having previously informed the old gentlemant of his daughter and Suffolk's contemplated clandestine interview, emerged from his concealment, where at a short distance he had quietly enjoyed the whole sens. But he little dramed that a very little remove, from him, acreeped from view by the intervening shrubbury. Rachell Le Bon asw his every movement, and read in his sizilizer face, by a ray of the pale moon as it gleamed upon it is moment, the satisfaction with which he witnessed the culmination of his own ignotile plot. Her jet piercing eyes gleaned like flery coals, as in the intensity of her gaze, she beaued forward assertly to catch every movement in the rapidly changing some.

ful bosom filled with contention, rose and fell like the wayes of the troubled sea. She did not serom hor swoon, but stepping out from her concesiment into a side path, rateed q fieldly by a circuitous course her steps homeword, to wait Crafton there and accuse him of his treachery.

CHAPTER IV.

Unsatisfied with our last scene, we hasten to offer one which, though not wi hout its sombre shadows, is yet we shall hope not without its charm of beautiful sunshine.

In mid afternoon, and in the midst of the charming season of an American Indian Summer, two men, mounted on dise spirited horses, were moving leisurely along side by side, over a little frequented, road meandering through the most picture-que parts of the interior of Renn-sylvania. Autumn with its gloiden fruitage, had crowned busy Industry with plently, and the verdure of mountain, hill and heather beside the leafy forest, was glistening in all its richest and variegated dyes, beneath the cheerful rays of a mid-Autumn's sun. Given at times, as they were, to the contemplative mood, our travelers were not disinclined to enj-y at their leisure, and with an ardent zest, the rich feast here offered them on every hand in the picture-grie landscape, wide. But turning auddenly from the expression of his unbounded admiration of the varied natural beauties through which they were no wpassing, to the metaphy's cit, one ermarked to the other.

"A very Eden, this, Guilfard, Happy place for

sion of his unbounded admiration of the varied natural beauties through which they were now passing, to the metaphysical, one remarked to the other.

"A very Eden, this, Guilfard, Happy place for love in a critage. No need of articrary law to sanctify marriage in such a place."

"Ah I Sufferville, what's that I hear. You've been partaking, too, of that disorganizing 'eaven,' with which so many of the 'strong-minded,' socalled, are souring society.—have you? An, George, calamitous and sad will, be the: day when impudent i rovation, shall at last succeed in breaking down the restraining force of elvitly law from round the marriage institution, the bulwark of our social defense."

"I am free to allow, Guilford/that society in general appears yet far from being prepared to accept and profit by such a condition of freedom. I mean that pure state which can be attained only by the voluntary spontaneous love and practice of the truth. But, Guilford, you have necessarily given the Bubleal Scriptures c naiderable study. Orthodoxy has long insisted, and still desperately insists on the strictest observance of the 'divine' law, as theologians tefm it, of marriage. Tell us what constitutes pure marriage?

"Well, George, candidate as I am for the ministry, it will not do for me to 'go back' on the book even with you out here, and these wilds of picturesque natural society. The example in Eden would seem to establish the law that man should be the husband of one wife; and Mosei in legislating for the Jews, was very exacting and careful.—"

"Do not attempt to force me into an unwonted for the man and wenter for the ministry in the continuous production, Guilford. I am not an advocate for

Eden would seem to establish the law that man should be the husband of one wife; and Mosses in legislating for the Jews, was very exacting and careful——"

"Do not attempt to force me into an unwonted position, Guilford. I am not an advocate for polygamy. My question is, What is it that constitutes pure marriage?"

"Well, for the but of marriage, we find the Bible insists throughout. The scriptures of the-Prophets, the Apostles and Jesus, are an unbroken unit on this point. Marriage is both a moral and a civil institution."

"That last, Guilford, is the best point you have made. But what I find my finer feelings disposed to find fault with, is the simost universal mistake committed in men and women,—cape cishly the lattler, gizzing the compulsory control which the civil law seems to give them, more, much more, than the moral deeper and more pure and permanent aspect of that sweet and kindly force that biods, unbrokenly together, two souls with but a single thought; two hearts that beat as one."

"Its ha! Somerville, you dilate finely on the 'peculiar institution." The 'poetry 'of marriage is all very well for those who have the teisure to indulge it. But with the milli m, I imagine it is the more rugged prose of the indiction that the the world's producine masses, instead of proving their greatest source of Joy, giving the land, Guilford, you are right, and it is a sad thought that to the world's producine masses, instead of proving their greatest source of Joy, giving the land, and have a marriage and pure woolding. The virtue, or the supposed honor' that requires the defence of the civil Law to restrain and compet to the right, is exactely worth the name. Genutine virtue is volunity and can not be compelled. Innately chaste, its Jees as the trut that in love it ever follows:

"Why, George, you would not break down our entire social fabric, would you? The christian law of marriage is the bass of all civilized seciety to-day. The scriptistan law of marriage is the bass of all civilized seciety to-day. The christ

ony totters to its base."

"The law is defective, insufficient. In most of cases, a more mockery."

"What! are we then all 'liegitimates?"

"Perhaps not, and yet perhaps none the worse, if we were—the move the children of simple nature than we are. But Guildon, if 'as a man thinketh, so is ke,' then 'tis the thought that makes the deed. And Jesus proved himsell something of a philosopher, at least proved himsell sopable of getting at times at the soul of things, the primary spring of action,—when he declared, 'Ile that looked on a woman to last aller her, huth committee delitery already in his heart, which seems to explain the cause why, among all her many secusers, there was not one who durst cast the 'first stone' against the unfortunate violator of the law, though caught indeed in the act."

"But, George, what has all this to do with the prerequisities of a genuine marriage?"

"In the act of attraction of two souls in love, Guilford, here is no deception. It is either marriage or it is not, and all the priests, ministers, and magistrates in the land backed up by the civil law, can never-make it one whit more of marriage than by spontageous and voluntary attraction it is. The civil code acce not consti-

"In the acuGuilford, there is no deception.

Guilford, there is no deception.

Marriage or it is not, and all the priests, ministers, and magistrates in the land backed up by the civil law, can never-make it one whit more of marriage than by apontaneous and voluntary attraction it is. The civil obse-does not constitute marriage—it is a very pleasant and profitable media through which to line the boffers of the church with gold, an institution of priestly traffic and christian revenue. But, Guillord, believe me; such is not marriage. Marriage knows no law but that of love, and a union without it is simply adultery.

"Heavens, Somerville, your bold position is startling. If the vowe conferred and confirmed by the christian ministry, do not make marriage, what then in heaven's name shall we call the milion unions thus blessed by the church?"

"Sanctified prostitution—si mply legalized lust, and the milion unions thus blessed by the church?"

"Sanctified prostitution—si mply legalized lust, and the milion unions thus blessed by the church?"

Ah! (George, George, you are too severe, and yet I am almost persuaded."

The property of the

so exzlly here in this valley,—it is really a beautifut picture."

As the horses cantered over the low rus/icbridge which seemed to form the entrance to
the village, a group of milk maids just returning
from the near dairy pasture beyond, hearing the
sound, looked up, and then step, ling hastily
aside stood quietly together in the grass for the
horsemen to pass. The rushic tableaux thus un
consciously formed was, in its natural simplicity,
indeed picture que, which caught at once the
qui it sys of each of our travelers, and they slackened their pace to admire.

To be contained.

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Through five long articles, we have traced the history and career of Jesus, revealing many facts in connection with his early life and development not here fore known, and yet the narration of facts is not yet completed. The incidents of his yout lift pilgrimage on earth, amid those access which circumstances naturally incidents of his youthful pilgrimage on earth, amid-those scease which circumstances naturally cast-hin, in his interviews with growinent personages, and the remark ble utterances that escaped from his lip, stamped him as the phenomenon of the time in which he lived? Really, he was ap, enigms to the wise m:n and philos ophers of his day and age of the world. The old Jewish religion, the superstitions of the people, the darkness that seemed to overspraad the land and cast a shadow over the works of man, rendered his advent necessary. Nor did he came into the world, un'il that period had arrived which had been marked out by the wise sages who had him in charge. At an anspicious moment, he came forth a shining light, giving utterance to those sublims expressions that dot like so many gems the pages of the Bible, throwing a halo over that took which under no other circumstances could it have posevas ed. His nature was so completely under the ed. His nature was so completely under the guidance of the Spirit Circle that had him in

guidance of the Spirit Circle that had him in charge, that, seemingly, his very thoughts were islaid with that diviae character which they alone could impart.

Being clairvoyant, clairaudiant, and in such clone rapport with his apirit guidee, he was often induced to ejaculate, "I and my father are one," alluding to the Lord who stands at the bead of the grand Harmonic Circe that had him in charge. In that expression he only indicated the close rapport that existed between himself and those superior minds that had "conceived him from the foundation of the world." The bible, then, has a vein of supernal light impregnating its dark pages, and imparing thereto many sparkling gems of beauty and loye, deprived of which, it would be like the desert—without flowers and gurgling springs that oc-

deprived of which, it would be like the desert—
without flowers and gurgling springs that occasionally dot its dreary surface.

He was the shining light of the day and age
of the world in which he lived, and the rays
thereof penetrated every nook and corner of the
inhabitable carth.

In his early career, we find many things worthy of our attention. We have traced the philosophy of his development through those gradual workings of his spirit circle in projecting on
his sensitive nature those "mind shades" which
done so much in preparing him for the field of has sensitive nature those "mind shades "which done so much in prepasing him for the field of usefulness that he occupied on earth. In a preceding article, we took into consideration the process required to prepare his mind for that influx of inspiration that always attended him. The spirit circle who had him in charge, worked systematically and in accordance with those laws that make no failure, that always arrive at results well known. This inspiration that existed them is worthy of investigation. The little dew-drop, as it needles on some faded flower, comes in rapport with its leaves and in-pires them with shew tints; the sephyra, coming from southern climes, and fanning the cold plant, inspires with fresh vigor, and under their efforts it produces the bad, and then the inspiring influence of the rain causes it to expand into a rich beautiful blossom; the warm soil, hugging with

spires it with new emotions, and under its ex. hisarating influences, it produces the golden stalk of corn. Inspiration is everywhere is all nature. Nata bud blossoms, bearing upon its bosom rainbow tints, and exhaling the fragrance of ambrosial climes, but what does so under the inspiring influence of a xil, water and sir,—i-a three guardian angles.

In nature, there is inspiration grand and beautiful. Under the inspiring influences of nature's forces, we see the vivil flash of lightning, or hear the terrific crash of the thunderbolt, or feel the each tottering beneath our feet Inspiration everywhere and in everything!

Inspiration everywhere and in everything! The little pebble on the sea shore can inspire

The little pebble on the sea shore can inspire you with its varied history and career on earth. The tree that stands king-like in the forest, defying wind and storm, can tell you of the reenes its limbs and massive trunk have witnessed.

The little shell: that is hidden in the mountain side, has a history concealed within its bosom, which it siands ready at any time to impart to mortals. On it are written the convulsions of nature and the scenes it has witnessed during its earthly career. Allthings are engaged in writearthly career. Allthings are engaged in writing their own history.

Nothing is lost. No sound is uttered that

some o'ject in nature or art do:s not record. No scene is enacted that is not imprinted upon the "sensitive plate" of nature, which can be scene is enacted that is not imprinted upon
the "sensitive plate" of nature, which can be
seen in secondance with laws previously unfolded. But how does the little pebble impart
its history, and tell of the recese it has witnessed; hiow does the plece of wood brought from
a Roman temple, that has stood for thousands
of years, impart tous the battles it has seen,
the speeches it has heard, the numerous scenes it
has observed, and the grandeur of ancient times,
imbedded within its silent bosom?
Well, we will pause a moment here, retrace
our steps, and take not consideration—the development of the inspiration of Jesus, then we can
unfold to you how nature lospires mortals.
There is a deep philosophy connected with this
inspiration. Its development is gradual and it
is brought about in accordance with certain
well defined laws.
Impregnating the whole system is what we
term animal ragnetism. In certain portions of
the body it is very dense, depending, of course,
on the character of the constituent parts thereof. This animal magnetism is the life element
of our nature, as it were, or the animating infuence thereof. It has its nucleus in the brain.

of our nature, as it were, or the animating in-fluence thereof. It has its nucleus in the brain, fluence thereof. It has its nucleus in the brain, and follows therefrom the various ramifications of the nervous system. The bones are almost destitute of it, while the nervous system is fully charged with it. This magnetism when partially displaced (rendered negative, which is equivalent thereto) from any portion of the system, leaves the parts in an insensible condition, its degree depending, of course, on the amount of magnetism remaining, or the negative state thereof.

thereof.

This magnetism in certain persons is under the complete control of the n iod. As is well known, the blood, gross as it is, its circulation can be greatly interfered with by the action of the mind. Some persors can by the influence of the mind alone, increase the movement of the pulse, at least 15 a minute, or can throw a superchundance thereof to any part of the system, creating an unnatural warmth there; the constant attention of the dyspeptic to the atomach, throws to that organ an undue quantity of blood, rendering a cure almost impossible.

Now, this magnetic element of the system, under certain circumstances, is almost completely under the control of the mind, and a finger, hand, arm or the brsin, can be depleted.

finger, hand, arm or the brain, can be depleted of the same and rendered insensible.

finger, hand, arm or the brain, can be depleted of the same and rendered insensible.

With Jesus, this magnetism of his system was under his complete control, rendered so by his spirit circle who had him in charge. In their action on his bratn in his embryotic condition, they prepared the work. For a certain time each day, his embryotic brain would be deplet the dof animal magnetism, and thoroughly charged with spiritual magnetism, and it was through the instrumentality thereof, that they gave to him these "mind shades" that shaped his future destiny. These "mind shades" that shaped his future destiny. These "mind shades "were often imparted through the instrumentality of the mother, by first depleting her brain of animal magnetism, and then projecting on her mind those scenes that they desired. The spirit world could not inspire Jesus through the instrumentality of animal magnetism. That was too great, the sforted by were under the necessity of so operating upon his brain that they could deplete it of animal magnetism and charge it thoroughly with spiritual magnetism and charge it thoroughly with spiritual magnetism and charge it thoroughly with spiritual magnetism.

Now, we desire to say here, that many medium that are inspired.

Now, we desire to say here, that many meditums that are inspired, receive their inspiration from a very low plane. This rotate is first depicted of its magnetism, and charged with that of a low order of a pirits, which is only a trifle higher (or much lower, perhaps), and the result is, but little intelligence is manifested.

sult is, but little intelligence is manifested. Now, you take a person whose moral character is above reproach, whose life has been distinguished for morality and virtue, and the magnetism of his system may be so gross that a high order of spirits, those whose nature has become refleed, cannot displace it, and therefore can not influence him: hence those spirits that are comparatively on a low plane are the only ones that can exert an influence upon him. In the discussion of this subject there are

only ones that can exert an influence upon him.

In the discussion of this subject there are other mattern we desire to explain. The human mind is not material, but spiritual. It takes on interpretation is an access through the instrumentality of this animal magnetism, which is the connecting link between mind and matter. Spiritual magnetism is the connecting link between mind and spiritual bodies and scenes. Spiritual thoughts can not be transmitted through this animal magnetism, hence the necessity of depleting it, or rendering it megative, and supplying its place with exherisi magnetism, for the transmission of spiritual thoughts. Throw's stone in a mindly pool, and no riffus or undulations on its surface follows. A spirit

coming in contact with gross material magnetism, can no more effect it, than would a stone thrown into a muddy pool. A spirit that is on the material plane, can to a certain extent effect this animal magnetism, and impart his thoughts to the mind. The reader can see the necessity, then, for a high order of spirits, in order to inspire a person, to deplete the animal magnetism from the brain, and supply its place with spiritual magnetism, which alone can convey to the mind the ileas they wish to impart. Jesus was highly inspired. In fact, we do say

Jesus was highly inspired. In fact, we do say that no other person ever existed, that had thrown around him all those appliances requisite to develop as perfect a man sia he. Look at that massive forehead, deep blue eyes, clear expression of countenance and dignifed bearing. His soul was tuned by angel fingers, and they played thereon as they desired. We love the noble benignant man. And as we come in rapport with those who have studied his history, our soul expands wich emotims of love for one, so pure, and good, and true. No licentious thoughts ever entered the chamber of his mind, to diffuse there in an unhealthy, poisonous infinence. It was lit up with those gens of thought that emanated from a high-source, and they sparkled on his countenance, and wreathed in a giorious halo of light his features. Whether in the tempie talking with the doctors, or on the hill side engaged in solemn prayer, or leaning on the bosom of Mary the daughter of Lazarus, and breathing in her ears, the solemn vows, of love, or healing the sick or disputing with the Lord who stood at the head of the Spirit Circle that had him in charge. We feel, then, while penning these articles that he was really a great man, in every sense of the term. Webter's mind was coloscal; Randolph's angular, but brill, inst; Clay's, meteor like, oyuld dazzle and be-wilder, but that of Jesus was of such a comprehensive turn that the spiritual as well as the material could be easily understood by him.

It was our intention in this, article to explain more fully the inspiring inducence of nature, and nature's work, and give the true philosophy of those complex principles not understood by many of earth's children. The temples of ancient. Greece can now tell of Spartan splendor and greatoness; the hills of Gethemene tell in thunder tones all about the crucifixion; Jerusalem, its streets and an ancient synagogue have imprinted upon them the specches of Jesus, and they impart the same to the Spirit World.—standing by a Greeian temple, reading therefrom the thund

WOLUME ENGIFT.
With this number, volume eight of the BritotoBritosopwich Journal, commences.
We need solt promise our patrons a better paper
han we have ever given them before, as Progresthan we have ever given them before, as Progression is our motto. We shall continue to keep our cys single to that purpose. This is a wonderful age, and the Journal is an exponent thereof. It emanates from this fast city—Chicago, and by some is considered a fast paper! In one sense, at least, it is. It keeps up with the times—the fast times of spiritual phenhamenon. To do so, it has to be fast. Slow coaches ale got of date. Radicalism in every thing suits every body but old fogies, and to them even, our paper is well adapted, because it is the very thing that will move them, however unwillingly. They will read it because it is such a terrible paper.

That the neonle appreciate the Journal of the control of the paper.

ilingiy. They will read it because it is succe a termble paper.

That the people appreciate the Journat, is evident, from the demand for it. During the last few months, we have been trying to get a supply of back numbers on hand, and supposed we had printed a sufficient number extra, to leave us three or four hundred surplus at the close of the volume, but such has been the demand, that at this present witting, every copy is gone, of Volume Seven.

We commence the sew volume with two thoused extra copies, so as to supply the numbers which will contain the new story,—ranning through some eight numbers, complete. Our friends who are now making such laudable efforts to circulate the paper, will please bear that fact in mind. In conclusion, we with pleasure tender our untelgined thanks to the numerous readers, who, almost without an exception, have sent us, and yet

teigned thanks to the numerous readers, who, al-most without an exception, have sent us, and yet promise to continue to send us new subscribers. It is to their exertions, almost entirely, that we are indebted for the unparalleled success of the JOUL-MAL, during the last three or four months. And we feel assured that so long as we re-double our efforts to improve the paper, they for a like mismor, will continue to urge upon liberal-minded people the necessity of giving it a prompt and hearty support.

MRS. ADDIE L. BALLOU

Who has been lecturing with great success in rarious parts of Missouri, is now in Kaness. She scured at Olathe, to crowded houses, and was untustastically received. In Olathe, liberal sentenent is gaining ground, and we are glad to note he fact. Spiritualism there a few months ago, ras derided, and those who advocated its claims were regarded is insans. The writer of this passed drough a storm there, of hatred, contempt and imperation; on account of his devotion to the ame, but still the has lived through it. The came rill triumph there, as it has in other places, and on the content of the with respect. nue, but still he has lived tarouge in villi triumph there, as it has in 6ther places, and non those who hated Spiritualists, will learn to read them with respect.

The Spiritualists in Kaness will find Mrs. Ballon a able advocate of our cases, and we predict of the spiritualists of the control of the spiritualists of the liberal society of the

BOILING OVER

This is really a curious world, and we hardly understand it. The Irishman who, when about to fight a duel, insisted that he should be allowed to stand six feet nearer his antagonist than he did to him, on account of being extremely near sighted, only gave a very pretty illustration of human character, for everybody understands quite well that "you" like to be about six feet nearer your neighbor's business than he is to yours. This idea, then, of the Irishman, was really illus rative of human character, although he did not intend it as such. The world to-day is bolling over with curiosity, and each one is trying to get about six feet nearer his antagonist 'than his antagonist is to him.

Well, "antagonism," many times, really does

Well, "antagonism" many times, really does good. This boiling over with meanness precured for the various orthodox churches a Savior, and the consequent redemption of all from their sina. Where would the various orthodox be today, if it was not for that boiling over on the part of the Jews, and the subsequent crucifizion of Jesus? The individual who never boils over, never boils at all, soil the consequence is, he amounts to nothing—never crea'es any feeling in the world. Mother Ere first boiled over with curiosity, and the consequence was, she partook of the forbidden truit, and then it was that flod boiled over with anger,—and didn't he boil, really. We see him now in our imagination boiling over with anger,—and tidn't he boil, really. We see him now in our imagination boiling over with anger, as with the garden of Eden, and said, "Adam, where art thou?" This boiling did not subside soon. Eden then boiled over and drove poor mother Eve out of her basutiful home. While God was boiling over with anger, he curred the earth, and then that boiled over and produced vexatious weeds and potsonous herbs. Then the animals caught the infection; they boiled over and lost their innoceasce. Really, troublesome times everywhere! There seemed to be a grand boiling over all around. The devil boiled over with fun is causing God to boil over. Indeed, at the first dawn of creation, just after the "morning stars sang together," there seemed to be a general boiling over. The devil boiled over with fun; Eve boiled over with curiosity; father Abraham boiled over with love for his children, and became a tailor and made garments for them. Eve bore two sons. No sooner did they arrive at manhood than one of them boiled over, and slew, his brother. Trouble everywhere, everything seemed to be be specared to beil over, and became a tailor and made garments for them. Eve bore two sons. No sooner did they arrive at manhood than one of them boiled over, and slew, his brother. Trouble everywhere, everything seemed to be a great deal of trouble In fact the world likes it somewhat, or it would not boil over for nothing. Well, this boiling over is significant. It teaches a grand leason. It points to mother Eve first, as boiling over, then to God. In fact, nearly everybody is boiling over. The old man is billing over with a desire to die or brome young again. The young are boiling over with ambition, with love or something ties. Men must boil over in some direction. Some let their measures boil over not dit testic which sills our measures boil over and it testic which sills our measures. a desire to die or become young again. The young are boiling over with ambition, with love or something dies. Men must boil over in some direction. Some let their meanness boil over and it is this which fills our penitentiaries. Others let their mirthfulness boil over and they laugh till their sides aches. It is well to boil, to boil over, too. We wouldn't give a cent for a man who don't boil. Webster boiled over with eloquence, so did Clay, Randolph and Col. Baker Boil, then. You who desire, kt your veneration boil over, and utter long prayers, without meaning or sense. You who are boiling over with meanness, just join an orthodox church, and you probably can conceal it from men. Give me the man who is boiling over with goodness; whose soul is full of sunshine; whose features are wreathed with a generous smile, and who desires to better the condition of humanity. It is essential to boil over at times. Who don't bit over? Show me the man, womar, or child who don't boil over occasionally. Yes, the world is constantly boiling over, and it is well it should. Exaberance of feeling in any direction must occasionally boilrover—no mistake. When you see a man boiling over, and it is well it should. Exaberance of feeling in any direction misst occasionally boilrover—no mistake. When you see a man boiling over, and it is well it should. Exaberance of feeling in any direction misst occasionally boilrover—no mistake. When you see a man boiling over, don't allow yourself to boilvover at the same time. We never say is on ladies boiling over at the same time that it did not cause a fuss. If more than one, troubles will surely arise, and difficulty will exist generally. Some ministers let their voice boil over; others their love; others their passions—the first causes a man, the second jeslowy, the third the loss of character on the

part of some of bis parishioners.

We never expect this boiling over will cease. But all should be exceful that when brilling over, it should be in behalf of truth, justice and right, Don't pattern after the orthodox God, who boils over with anger and punishes the wicked forever and ever, but rather cultivats those faculties that will generate within the mind that which will cause you to boil over with those traits of character that distinguish the true, noble, and pure.

pure. Boil over with goodness and charity, and life will become pleasant,—you will attract around you those spirits that will assist you in your ascent on progression's ladder, enabling you to rejoice, that, in boiling over, no one suffered therefrom, but all were made better thereby, But mankind can "slop over," as well as "boil over." In regard to the former, Beecher says:

I suppose I do stop over sometimes. Well, I never saw a pan full of milk that did not stop over. If you do not want any slopping over, take a pint of milk and put in a hig bucket. There will be no slopping over then. And a man who has only a pint of feeling, in an enormous bucket, never alone over. But if a man is full of feeling, up to the very brim, how is he going to carry himself without spilling over? He cannot help it. There will be dripping over the edges all the time: And as every flower or blade of grass rejoices when the rain falls upon it, so every recipient along the way in which a man with overflowing generous feeling walks is thankful tor his bounty. How to carry a mature full of feeling, and almiphister it without making any mist akes. I do not know, nobby knows, nobody ever did, and nobody ever will; so we must take it and get along as best we can. Life is a kind of zig zag anyhow; and we are obliged to resort to expedients, and make experiments, and learn from our blunders, which are inevitable. We find out a great deal more from men's mistakes than from their successes.

Ввотник Јония:-Will you, Buttans are your management of the best of your numerous readers, asswer through the best of your judgment and experience? I sak your decision, not that of the spirits, judging that your opportunities have been ample to "try the spirits," both in and out of the form, and that you must before now, have arrived at some definite conclusion in relation therete, based upon philosophical

principles.

1st.—Do spirits require food as we do, to be manicated and digested in the same manner?

2nd.—Are they subject to injury by accident, disease, and to death.

2rd.—De they perform menial labor; build houses, till the ground, implements being required therefor?

.-Do they have the power to move through from planet to planet, by mere force of the

Mosherville, Mich., Feb. 24th, 1570.

REPLY.—Spirits on being born into spirit.life or from the material to the spiritual plane of life differ in their wants and desires.

Every desire can be gratified upon the spiritual plane of life.

Those who live and pass from material life with all the faculties found in the base of the brain, in full activity, will naturally seek for their gratification on entering upon the higher life, for the reason that they raw to knowiedge of the delight of living in the higher facultier. That they will find corresponding means for their gratification, whe doubt not. The gratification will be of a spiritual nature, and psychological in character, and yet will be gathered from material surroundings.

They love to be en rapport with their old associates and surroundings.

We musticate and digest mental food—so to speak—not with physical organs—neither do those who are above referred to the propagation of the human species, we answer emphatically, rea,—by making conditions favorable for the development, through proper and legitlmate means, from germs which have ever xisted.

Do human beings on this plaue of life do more?

The spiritual plane of life is so tar removed from

The spiritual plane of life is so far ret the physical as to be free from physical accidents.

accidents.

They undoubtedly perform labor which corresponds to mental labor—spirit being a power in itself,—when it intelligently moves, all grades of matter are subject to it. By intelligent will-force, all things desired are brought into acfual being and made subservient to the use designed.

We hardly expect to be understood by many of our readers, upon this most interesting subject, in this brief reply. Yet it will doubtless elicit thought, and lead to a more extended discussion of the subject.

Bersonal and Bocal.

Mrs. Wilcoxson is still in Texas, and from the actices of the press, we judge she is doing a good work. She is an eloquent and she advocate of our philosophy, and, of course, will be well received wherever she goes. Her address is in care of P. Bremond, Houston, Texas.

The Woman's Suffrage Association of Kalmeets semi-monthly.

Emma Hardinge is lecturing in N

month.

J. Madison Alien has returned to New England, after an absence of nearly two years. He is lecturing at Lynn this month.

A. B. Fredch has returned to Ohio, and can be adderessed at Clyde.

C. Fannie Aliyn lectures during May in Milford, N. H.

Miss Miranda 8. Carleton has been elected Super-intendent of schools for the town of Andover, Vermont.

The old veteran in the cause of gener Dr. Samuel Underhill, is still in Ohio. He heals the sick, and develops mediums. publish an account of his doings next we

Iowa.

We learn from Will C. Elliott that the discussion at Anderson, Ind., last month

Zhiladelphia Department.

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

ARE THERE OCCUPATIONS IN SPIRIT-LIFE SIM ILAR TO THOSE ON EARTH

This question is frequently saked and is a very proper and interesting one. On one occasion we were saked, "What will lawyers do in heaven?" Having hear! the saying that when anything moved very slowly, it was like lawyers going to beaven, it seemed that there was but one answer to this, but immediately the thought was presented, that the principles of law underliet the entire structure of the Universe, and justice is the foundation principles on which law is based. We replied that the sudy and elaboration of the principles of law, are among the highest occapations that can claim the attention of machine, either here or in the spheres, and all through the future unfoldment of the human soul, these will form a prominent and important part of its work.

Let us examine the question as to whether the ordinary persuits of life here, are confinued herealter? In the domain of mechanism, from the construction of the simplest machine, up to the most complex and perfect that has been brought to tune to the exterior plane, all are spiritual. You look upon any machine, a steam engine for matance, and you see the spiritual idea of the inventor. The discoveries in mechanics, which have occurred all along the ages, lawe had their origin in spirit-life. Inventor's tremedums.

are had their origin in spirit-lite. Inventors re mediums.

How often have they dreamed out some highrimportant invention, or resched it through
ome other spiritual condition. A person may
e a medium and may be ignorant of it. An inentor, whose soul has been inspired with his
cursuits here, passes into spirit-lite. Those feelogs which have been the leading traits in the
haracter here, hold similar relations there, and
nding some enedium or mediums here, through
hom they can evolve more clearly the concepcons of the mind, they find the grand triumph
their lives, in giving these to the world. The
flist, the poet, and the philosopher, find much
orce extended fields for their labors there. The
inister, who is litterally the servapt, and the
or the extension of their useful callings, since
it new born spirits require much aid in these dicetions.

nodified, the good, and the users only ing.

Let us inquire in regard to two of the most sesential and prominent pursuits of this life,—lothing and feeding these bodies. When we leave these mortal shores, and eater the beautiful life beyond, we shall have our appropriate lothing, far more artistic and attractive than anything of earthly fabric, and those whose compation has been to devise and construct garments here, may find something for which they are peculiarly fitted in that life.

Generally, however, by a natural and spontaneous effort, each one will learn to prepare for themselves garments adapted to their conditions and developments.

As was tilled, which toll not, neither spin, so

out their highest and most artistic tastes in this matter. "
In due time, however, in spirit-life, we shall, on the one hand, lose the careless find slovenly asolts which, mark many on earth and in the relation of the state of the relation to dree, which occupies far too much time and care, and crampe the soul in its higher flights after truth and light. We shall be slothed in the pure and appropriate habiliments which belong to the sphere whigh we occupy. The tastes of the physical, for we have these here,—of the mental and the spirituff, will all be combined and expressed in those forms and solors of dress, which are emblematic of the in-rior conditions, and are calculated to a'd, in he amfolding and development of all their powers. We are often asked, how the clothing of pirits appears to us? We reply that it is aways indicative of their condition, or calculated to convey the idea of some past condition, erhaps of this life, which they may desire to issee feenified.

We have frequently seen the afters change

in the spirit life. As man, in the rude condition of primitive life, fieds that which he needs support his body, without much exertion, in the state around his sould be supported by the support of the suppor of primitive life, flods that which he needs to support his body, without much exertion, in the spontaneous productions of nature around him, as its spirit his we find the elements which supply the demands of the system, and with a freedom far superir it to that which we have referred in the primitive life, the spirit feels an attraction towards those objects, which contain a superabundance of those elements which are exemital to its development.

A few of these are contained in the mineral kingdoms of the various planets—first, those on which the spirit had been embodied, and when a portion of all the elements of that particular planet is received, the power is attained for visiting others for a similar purpose. The vegetables and animals of the planet give out certain emanations, which are of importance in certain conditions, and which may be received even at a distance.

A very important means of spiritual growth coppes from a certain can be seen as a spiritual growth.

comes from our fellow beings, in the form and out of it.

By a wise and bountiful provision in nature, every thing is calculated to produce more than it needs for itself. Hence there are emanations it needs for itself. Hence there are emanations from all bodies, all those who are captured to the control of the control o

We are pained to learn that this noble man in the cause of Harm poisl Reform, is now conduc-to his room, helpless from paralysis of the legs, brought on by excessive brain work. In a letter to a friend he says:

brought on by excessive brain work. In a letter to a friend he says:

"Since I saw you last, I have met with a misfortune from which I am siraid I shall rever recover. You know how long I have suffered from neuraigla in my legs. In the early part of last week these pains left me entirely, and my legs began to lose their strength. Now I have no use of them at all. * * When you are at leasure, call in. You can come at any time. There is no danger that you will find me just gone out. I fear my going out. is like hanging for murder in brooklyn—'all played out. I did not know what a blessing it was to have legs, until I arrived at the point on the working it even when a follow did kick my shins. I can't brag any more of beating any man of my age at a fight or a foot race.
But I and dead yet there is shough left to enable you to recognize
Your old friend, J. W. Edmonns."

The Judge is very calm and hopeful under his afflictions, knowing that it will not be long before he joins that noble companion of his who prased over the shining river many years ago. We love Judge Edmouds, for he is a pure man, one whom the angels have showered many blesings upon, and who has been devoted to the cause of humanity.

FRUIT AND FRUIT TREES.

Don't fail to supply yourselves with fruit trees. In another column will be found the advertisement of Brother Isaac Atwood, Lake

Advertisement of Brother Issae Atwood, Lake Mills, Wis.

He is a reliable man and will furnish just such fruit trees as you may order.

Another consideration, trees from Wisconsin nursery are adapted to the north-western climate, and sure to do well.

Published by James Burass, Loadon, is a monthly Journal of Zoistic science, intelligence, and popular Anthropology, sabbdying physiology, Parenology, psychology, Spiritualism, philosophy, the laws of health and acolety. An emotional land family magnitude.

The February and March numbers of the above named Journal is upon our table. We with pleasure recommend this well, exceeded work, as replete with valuable reading matter, and worthw of a blace in the family decise of all

which occupies so is, plane,—procuration and worthy of a place in the fact and betters of truth.

Statistical Bepartment.

Kellog Station,

cles with the hope of developing of

Mrs. II Borker.
Five mediums, names—W Parmeter, J. B. and Mrs.
Acort, M. L. Marble and Mrs. Baidwin.
Have had ton bectures past year.
Churches:—Une Roman Catholic, one Episcopal, one
Contregationalist, one Close Haptet, one Free Will, one
Methodist, one German Lutherian, and one Unitarian.
Bethodists in the ascredator.

Names of Spiritualist C Goods, Riza Goods, B. Hobs, Warren Weseniales, J. Hiffiker, Sarah Hiffiker, This healf I am adjusticed with in Milan there are, G Hansson and wife, V. Hanson and wife, Mr. Henderson and wife, A. Hoot, and Charles Goods.

and wife, Mr. Henderson hat wife A. A secretary of Coulder. Root, Planchette writer, and Charles Gould, Challevoyant.

The Universalists are the most prosperous, and have the ablest preaches. The Nethodie's have had a revival for the prosperous of the Nethodies of Particles of Peterses, by E. Woodwurth, and Charles Farlen, one by Mrs. Peaker.

We have had four occurre by min accordance with the Bible.

Old theology prevails to a great extent. Catholics and Mothodists are most numerous. Three mediums, one conscious trance, one inspirational, and one ciairvoyant.

si, and one cilcitory of the second strance, one Inspiration in the control of the second strange of the secon

is gone.

7 Spiritualists in Benton, Lafayette County.

man, Ann Shorts, Sarah Gray and Mr. Rien.

of Spiritualists in Platville, Wis.—Mrs. Emi

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A DEAD MAN'S MESSAGE.

sed from Arabic verses quoted by M at Bahreip. Palgrave's Arrabic.

He who dies at Azon sends. This, to comfort falthful friends.

Faithful friends! It lies, I know, Pale and cold and atill as snow: And you say, "A bolush's dead!" weeping at his feet and head; I can see your failing tears. Can Boary your sighs and prayers: Yeal Boary your sighs and prayers: "I am not that the you kiss. Case your wall and let it lie, It was mine. It is not I!" It was mine. It is not I!"

Sweet friends! what the woman lave
For its last bed in the grave.
Was a but which I am quitting.
Was a garment no more fitting;
Was a garment mo more fitting;
Was a cage wherefrom, at last
Like a blid my soul hath passed.
Love the Inmate, not the room,
The wearer, not the garb—the plume
of the eagle, not the bars.
Which kept him from the stars.

Which kept him from the stars.
Loving friends: Is wise and dry
Straightway every weeping eye!
What you lift upon the blef
Is not worth a single tear;
'The a single sea shell.
'The a searthen pot, whose lid
Allah seated, the while it hid
That treasure of his treasury—
A mind that loved Him: let it be!
Let the shards be carth's no more
Since the gold gene to his store!
Allah glorious! Allah good?
Now the word is understood
Now the four long wondere ends.
Now the word is understood
Now the four long wondere ends.
Now the man you say "is dead"
In unspoken bles instead
Lives and loves you—lost, 'lis true,
For any light that shines with you;
But in the light you do not see
Raised to full felicity;
In a perfect paradies,
And allie which user dies.
And this blessed hid Is ee
We have meat and we have drink
For more truly than you think;
Drain from dazzling goblets wine,
Feat upon a food drive;
Hut food and wine together pour—
From the same source—both are pread'
Arme haves—milk, from lidden bread!

My meanlug's shadow? for the sake
I speak—of two or may be, one—
The rest will also learn amon.
Farewell, friends; yet not farewell,
Where you are free, I too shall dwell;
I am gone beyond your-face
A moment's march, a single pace,
My meanlug's shadow? for the sake
I speak—of two or may be, one—
The rest will also learn amon.
Farewell, friends; yet not farewell,
Where you come where I have stepped,
You will wonder why you weet;
That three to fail life centre.
Be ye certain—all seems love,
Wen you come where I have stepped,
You will wonder, why you weet;
How the wonder way you weet;
How the word was the shadow of the sake
I speak—of the of all life centre.
Be ye certain—all seems love,
Yiewed from Allah's seat above;
He ye stout to hope, and come
Seas you—arrangeling souls, not "man,"
All for namelese loys decreed,
Which your wills may stay or speed;
But not one—at last—by fail,
Since at last Lovy, mus prevail.

Thou Love Durin

. He that died at Azan gave This—to those who made his grave. RDWIN ARNOLD There is no God but God."

FRANK'S JOURNAL.

PRANCIS H. SMITH, OF BALTIMORE-MEDICM.

George B. Watkink.

I lived in London in the reign of George I., and was a lawyer of some emittence. In my early days I had been a waiter at a public house, but having a great fondness for learning, I managed to pick up enough to enter an attorney's cifice. Here I advanced rapidly, soon acquired the condence of my employer, and after a while was taken into partnership. The firm was very successful, and my partner having passed away, I became the sole member.

It was the custom then for attorneys to take charge of title decds and valuable papers. This constituted a large part of my business, and this necessarily brought me into close relationship with many families of the nobility and gentry. It also let me into many family secret.

It had reacked the age of thrity-two before I entertained any thought of marrying, when I became acquisited with a young lady who was one of the Queen's attendants. She was daughter of the Earl of Carliff, whose strains and the secret of the control price of the control price in the control pric

ne on the spot man a many parameter and escaped.

Earl then ledged a complaint with the grant season of the spot season of the

All my'thoughts now were centered in Elizabeth, and how to bring about our marriage. Certain forms were necessary which I found difficult to manage. There seemed to be no alternative but a flight to Scotland, but how to accomplish this without her father's knowledge was the rub, for after the Queen's sentiments were known, a closer watch was kept than ever. At length I laid a plan that was successful. A coseli was placed at a certain spot which Elizabeth was made acquainted with. Her maid was let into the secret and promised to accompany her. I kept guard near by, ready to spring in when she took her sast. The maid had already disposed of the laggage. A bout evening we commenced our flight, and continued it all night. By morning we had got too far for pursuit, and cast away all fear. Thus we proceeded until we came to Sterling, and were married.

too ar for pursuit, and cast away all fear. Thus we proceeded until we came to Sterling, and were married.

Having remained there a week, we set off on our return, and reached London in safety.

Our first visit was to the Queen, who received us graciously, and then to the Earl who ordered his door to be shut against us. This distressed Elizabeth very much, but she had made up her mind to it, and after a while became calm.

Hardly was I confightably fifed at home when a message purporting it come from Irreland, announced the death of my lather. I dimindiately set off to look into the state of his affairs. On reaching Irreland I found my father in good health, and then ascertained that the message came from Michael Leary. This gave me the first intimation of his cumity.

Nothing material occurred now for several years. I was daily advancing in my profession until I obtained considerable eminence. My wife presented me with three children. I was blessed with as much domestic happiness as falls to the lot of most men. The Earl was still implacable. No intercourse was allowed between the families. At length he was called upon to pay the debt of nature; but he underwent no change, and left no blessing for his child. This weighed heavily upon her and was a severe hlow.

One day while we were at church waiting for my coact, I left my wife for T-waitle to low?

child. This weighed heavily upon her and was a severe blow. One day while we were at church waiting for my ceach. I left my wife for a waile to look after it. Just then a man came and told her I had been killed by a run-away horse. The sheek throw her into spasms, which in her delicate condition proved fatal. That man too was Michael.

shock threw her into spasms, which in her delicate condition proved fatal. That man too was Michael.

I was now as wretched as you can conceive of any one. Her image never left me a moment. Her children were dearer to me than ever. I began to entertain some thoughts about religion, which until now I had not much regarded. But I encountered difficilties at every step. I could not receive the account of creation given in the Bible. I could not believe in such a God as the Jewish terriptures described. I could not believe in a loving Father filled with hatred against his children, exciting one portion to butcher the other. I could not believe in a heavenly father condemning his children because they could not act contrary to the impulses he had implanted in them. I could not believe in the absurd doctrines the Church had adopted in regard to a future state, making no distinction between education and the want of it. I could not believe that endiess we was just for the long-cet life of crime. I could not believe in a religion that saves a life long sinner by a death bed repentance. Nor could I give my sanction to a hircling priesthood, rotting on the hard earnings of the people.

And when I looked into the lives of the clergy.

gion that saves a life long sinner by a death bed repentance. Nor could I give my sanction to a hirciling priesthood, rioting on the hard earnings of the people.

And when I looked into the lives of the ciergy and many of its professors, I saw nothing attractive—all seemed greedy of gain. I could not advance another step.

But I was no infidel. How could I deny the works of God. Every spear of grass, every tiny insect, every fluttering bird, every waving forest, every becom's pulse, in the cloud-capped mountains, in the rolling ocean, the star lit sky, the thunder, voice and the lightning flash, all proclaim the great first cause, and my soul did bomage to his might. Here was a religion that I could delight in, and heart and soul gave full assent. I believed firmly in a future life. My aspirations went up continually for re-union with my dearest, and never did I lie down at night but her image was at my side.

I gained no solace from time, and but for my children, life could have no joy for me.

I lived after this more than fifteen years; saw my children all educated, and sa promising as heart could desire. Throughout all that time my wife was sa dear and as precent as ever. By leat mothers will saw and clear, the star of the second of the same and could my leat my lead to see her. She came and foldern in the rembrace, and kiss attex kiss was received and returned. How I gazed into her soft blue eyes; how I canned her over and felt as though it were heaven enough to be with her.

She then told me I must wander in the garden awhile until all the corruption of earth was

her.
She then told me I must wander in the garden awhile until all the corruption of earth was gone, but that she would be with me, and aid me in the task.

gone, but that sue would be wind in the task.

I sat down and began thinking over all my past life from childhood up, and it was astonishing how many sins I had committed, sins hardly thought of at the time and forgotten, but memory brought back every one of tigem. How I qualled under the stings which conscience inflicted; and how my darling tried to comfort me. I wandered thus for some time, no living being

I wandered thus for some time, no living being near but her.
Atlength, glancing atlmy garments, I discovered their appearance completely changed: they had become quite bright, and the state of my feelings, too, had become altogether different, and I perceived my wile clothed in smiles; her face fairly beamed with delight. She threw her arms around my neck and exclaimed "you are free, you are free," and at the same time pulled me along.

Itow shall I describe the splendor which now opened upon me. I have no words, nor could you conceive of such beauties as now burst upon my bestifered gaze.

you conceive of such beauties as now burst upon my bewildered gaze.

I have seen the Earl. He was in the garden a long time, but is now quite a different man. He almost worships his daughter and her love is none the less for him.

I was brought here by George Geoffrey. He is constamly here, and takes great delight in the messages that are coming from so many spirits, some of whom even were crowns. I also feel deeply interested, believing you are designed for a great work. Good by.

writes as follo

her long hair and snore comes well a mother to the Woman's Advisorate:

Yes "in charge of a gradientin—a wife, a mother, and still not able to travel without being put "in charge of" somebody!

A young lady that father and mother think competent to marry, and still can not travel twenty-dive miles without being put "is charge of a pentienten."

Won't the women laugh in sheartily indigment manner (in a tew years from now) at such an idea? Every time we hear of a woman "in charge of some gentleman," it reminds us of a perrot, or wax doll sent in charge of a milroad conductor, or a beat's captain. The nonsensical talk of the parrot is other as entertaining to such officers as the gab of such women, whose fathers officers as the gab of such women, whose fathers decremedate are not, capable of

tigm "in charge of" some one, when they can not accompany taem temselves.

Or it reminds us of wax dolls in the hands of children, who treat them as "play human binga," with play intellects.

But if officias in public thoroughfares were the only gentlemen that men's wives and daughters were trusted with, the aburdity and immortality of the same, might, perhaps, be something less.

ality of the same, might, pernaps, or the steps in immorship have been taken while on a journey "in charge of a gentlemen." Men women are dreased sensibly envillent need to be mut in incharge of anybody, but while they will submit to the slavery of long skints sweeping this males, bee must be "in charge of somebody who is their master—(of the situation.)

SPIRIT PICTURES.

My advent as a Reformer—the latest Discoveries in the second of the seco

When I first entered the field of spiritual labor, at Chicago, only a few months since, I then and there consecrated myself to the discovery of the spiritual labor, at Chicago, only a few months since, I then and there consecrated myself to the work of doing all I could, to promulgate to inquiring minds, whetever I could met with them, the glorious principles of our Harmonial Philwophy. Accordingly I organized private circis, which is the weekly on the West Side. I attended public lectures, bycems and circles; sought out as personal friends the society of those who had been long in the ranks. I made it a business, after the secular work of the day, to assist my guiles in developing my own spirit powers. Yet I was not satisfied. I feit assured we were about to have a new dispensation revealed to us from the Spirit World, and I was very anxious to participate in the enunciation of newer, bolder and more forcible principles of spiritual science, sustained by phenomena, too universal and self-evident to be denied, even by our bitterest cennies, when backed—as such phenomenas of liberal minded, no-ble men and women, scattered throughout the

ble men and women, scattered throughout the country.

Well, the invisibles favored me. They timed the memorable meeting between dear old father Rogers and myself; he it was who first gave me an inkling of the method of taking spirit pictures. Since then, having much leisure time to experiment, I have improved it, and in conjunction with my sister, Mrs. Horton, have made it a winter's study. Circumstances have favored me thus far. We have no little children around us, living in the house, to draw off our attention. Our time is our own.

The result of these lavestigations, I have from time to time laid before the readers of the Journ All. These phenomena are cometimes of so starding a character, that we have to call in our neighbors as witnesses, to see if these afte so. Every week some new phenomena bursts in upon us like a funder chep, giving us fresh light upon the subject of taking spirit pictures. I will relate an incident of the kind, which happened last week:

It was evening. My sister, the medium, was sitting at home alone, employed in sewing. All at once, it seemed as though a bright sheet of light, brilliant as the noonday nun in summer, was shot up from the ordinary blaze of the lamp, the number of the property of the seemed as though a bright sheet of light, brilliant as the noonday nun in summer, was about up from the ordinary blaze of the lamp, the number of explosion, put out ber hand to turn down the light, when she precived the lamp itself to be all right, and only the usual blaze of the wick, yet still that wonderful spirit light! As she looked, another bright shaft of fire arose gradualy and very gently, quite to the top of the lamp chimney, and there remained stationary for quite a while. This was repeated several times, the spectral beams shining more brightly than the carthly, material light just below it did.

I also witnessed it, as did several of our friends. We examined the startling phenomena very closely. At a distance, it seemed very bright and luminous, but coming up very close to th

meant me no harm, but they were bound to root me out, whether I liked it or not, to have a scance, and a glorious one we did have, whilst it lasted. I noticed they all wore heavy side whiskers, but none on the upper lip. They appeared to be a happy, careless set, very good natured, yet not at all pious.

Presently the scene changed—the party appeared to be essted in at sut sleights, drawn by athlete horses, riding round and around through the deep soow, apparently traveling with great rapidity through the internor of some very cold country. Soon the figures began to fade away, and ere we knew it, the lamp chimney, bright as crystal, reflected nothing but the rays of the light within! During the night, when I was in what I call a trance state, the same party came to my bedsile, and told me their adventures in spirit land, which I may some time lay before the readers of the Journal.

Friend Jones, I sometimes doubt the evidence of my own cyes, when I wigness the manifestations of these extraordinary phenomenas, which are daily transpiring at our little house in Minnesota City, they are a swonderful. Yet I am not the only one who can testify to themselves, yet they are a timid s.t. (They see and tremble. They realize the daily, hourly presone of departed friends; know-they are around them, yet they are afraid to commit themselyse. They would gladly be Spiritualists, if it were only fashionable.

We are always happy to explain to parties who may give us a cail, the mysteries so far as

they are afraid to commit themselves. Liev would gladly be Spiritualists, if it were only fashionable:

We are always happy to explain to parties who may give us a cast, the mysteries so far as we know, of spirit shadons and potentis, which daily pass over our minater plate, the Spiritscope. Whenever presents, we bring it out, with the state of the spiritscope. Whenever presents, we bring it out, with the state of the spiritscope. Whenever presents, we bring it out, with the state of the spiritscope. Whenever presents, we bring it out, with the state of the spiritscope of the state of the spiritscope. Whenever the rays of the sun, or a bright known that the spiritscope is to the state of the spiritscope in the sun, or a bright known to personal, I explained in my last, and need not repeat it there. The fittle ship 4 inch disquerreotype plate, we hardly ever use now; the tin sips we have long since cast aside, since we have learned to use larger ones. Small slips, however, are very useful for beginners to experiment with.

We have used the looking glass with good results. We shade it so that it does not reflect our own images. Keeping it in a slanting position towards us, and covered over at the top part with black malin, stretched out several feet over it, to prevent the reflection of surrounding objects as anuch as possible. The pictures seen thus are very clear and plate. It shows best at

towards us, and covered over at the top part with black muslin, stretched out everal leet over it, to prevent the reflection of surrounding objects as much as possible. The pictures seen thus are very clear and plain. It shows best at night, keeping the lamp a little on one side of it, so that you cannot see it reflected in the glass. Permanent likeness of individuals will sometimes come on slips of tin, not as plain as daguerrectype, yet if you look closely at the plate in the shade, near a bright light, you can always see them if they are not worn off by frequent handling, as they sometimes are. These slips must be properly magnetized, by holding in the hand, and breathing on several times afterwards. Let them lay around the house openly, out of the reach of chiffren, and kept free from dust, and from promiscuous handling. One medium alone should strend to the—her magnetism alone should pervade the plate. Agan, be careful about laying them down on strange objects. I have had several very fine plates temporarily with improper magnetism. You cannot be too careful of them. When your female friends come to see how it is done, tell them plainly but politely not to handle the plates. If they please. You must be firm, and insist upon it, and all will be well.

Il like Mr. Hills method of developing spirit

You must be firm, and insist upon it, and an will be well.

I like Mr. Hills method of developing spirit pictures, published Feb. 28th, in the columns of the JOURNAL. His communication was a very valuable one, and I have read it over several times with great pleasure and profit to myself. I hope he will conlinue to investigate, and report progress from time to time, when he discovers constant. Go on, Brother

They are generally of cheerful countenances, bright sparking eyes; general demeanor very contented and happy. Undeveloped spirits appear to be encompassed by a mixture of dark soulf and dark lead colors,—sometimes very dark about the forehead, so much so, that often the lover part of the face is only distinctly visible. These invisibles are, some of them, full of fun, life and animation, taking all manner of grotesque attitudes in the Spiritscope, crowding and shoving each other aside, as though each one wanted the best position, to show himself in the plate. I hardly ever see women represented among the class of mischief makers. They generally are amongst more developed intelligences, or they form groups by teemselves. Some figures among the groups appear very pensive and sad. They seem to be unhappy. The pangs of remorae seem wearing upon them, yet we know they are under the guidance of unseen guardians, who are anxiously waiting an opportunity to do them a lasting service.

There appears to be a far spreading, universal interest manifested by the numerous readers of the Journata, generally, in the new phenomena of spirit likenesses. I am, and have been for sometime past, receiving letters on the subject from, every quarter of the union, begging for more explicit explanation of my method of procuring them. I cannot answer them personally, but if Brother Jones will have the goodness to republish my first communication which appeared Drc. 18th, the instructions therein given will be found sufficient for any one mediumistically disposed to develop pictures. Many readers, I presume, have not noticed it, in its issue, who would now be very glad to see it again in print.

Minnesota City, Minn.

WONDERFUL TEST.

ing Stolen a Cont. LETTER FROM E HOVET.

nover heard snything of it before.

After granting him a full and free pardon, with kind and encouraging words for his fature, be expressed much gratitude, and assured us be could now rise to higher plans of spirit life.

As the matter had been out of my mind for years, and as Mrs. Eversale could have known nothing more of the transaction than the other ladies present, it afforded an excellent test of spiritual communication as well as an illustration of the principles affore presented.

For the Religio-Philosophical Journal

SPIRIT PICTURES.

New and Wonderful Developments BY W. H. WANDELL.

Re-published by request.

MILWAUKEE.

Letter From H. S. Brown, M. D.

The first society of Spiritualists meet at Bow man's Hall every Sunday at 2 p. m. A chapte of the B.ble is read and its teachings compareof the Bible is read and its teachings compared with the teachings of science and Spiritualism. At 7½ p. m., a conference is opened by an essay which becomes the subject to be considered that evening. At all meetings the freest criticism and speech is requested, that is consistent with order.

I think the following should be reason when the reason

tant Christians that was commenced communion. We have some such Spi among us, but they do not come to the reason, as the most faithful followers of cresent do, to the worship of these idol evening essays are upon various subjutare better calculated for the public that office subjects; yet we think not as useful unlists and others who wish to prepar contest now commenced, and soon to bitter, and if the people will sanctio bloody as those of Christ,—upon and spirit communion.

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Evontier Department,

BT..... B. V. WILA

Don't Give up.

clip the following from an exchange. It is Read it, brothers and sisters, and "Don't

In this world I've gained my knowledge,
And for it I've had to pay;
Though I naver went to college,
Yet I've heard the poet say,
Life is like a mighty ocean,
Rolling on from day to day,
Men are vessels cast upon it,
Sometimes wrecked and cast away.

Many a bright, good-hearted fellow, Many a noble-minded man, Finds himself in water shallow— Then asslet him if you can. Some succeed in every turning, Fortune favors every scheme; Others, too; though more deserving Have to pull against the stream.

If the wind is in your (avor, And you weather every squal), Think of those whose buckless labor. Never gets is wind at all-Working hard: contented, willing, Struggling through life's ocean wide, Not a friend and not a shilling, Philling hard against the tide.

Don't give up to foolish sorrow, Let it keep you in good cheer. Brighter days may come to-morrow. If you try and persevere. Darkest bights will have a morning, Though the sky be overcast. Longest lanes will have a turning, And the tide will turn at last.

Spiritualism in advance of Universal

F. W., in his reply to our answer in No. 18 of the OCRMAL, to his question, contained in the same to; seems not satisfied. We did not expect he rould be, for he is wedded to his idole, and in his

would be, for he is wedded to his idols, and in his answer to our reply to his letter of inquiry, he shirks the question fully. Brother W., come up to the mark squarely,

1st.—Your religion is but another phase for old and effete theology, and your salvation is dependant on your belief in Jesus Christ, as stated in the Winchester declaration of faith. "We believe in one Lord Jesus Christ, through one Holy-Spirit of God." This you concede. Your own words I house:

God." This you concede. Your own and the holds of the control of t

gave this on: one fold," then your belier is a come floty Spirit of God," then your belier is a come failure.

End.—We have no faith, as Spiritualists. Ours is knowledge, based on the testignony of our senses. We have seen, we have heard, we have felt, touched, handled said talked with those immortals; hence this is our knowledge. I believe you are, Brother F. W., a Universalist minister. I do not know you, hence I can not have knowledge that you are a minister of the Universalist church. But I believe it. When I meet you face to face, I shall have knowledge of you. In a court of justice, whose testimony takes precedence; the witness.

whose tastimony takes precedence; the "witness that believes a thing, or the one that knows it? You sak:

"How do you scquire, knowledge Not a the work of the younge of the younge, and younge, and

Edmonds, Owen and others, is a vain attempt to sustain your views of Universalism. I said nothing about those that these men had converted, but of

about those time time. The timesters only. As to Universalism knowing a changeable God I have nothing to do with. If you accept feet as your awor, you are bound to accept the God that made him a savior. If you reject the sultowity for a redeement, you repeated the sultowity for a redeement, you remain the sultowing the sul

spirits. Your church expell ed him for this bellef, Is your church government founded on Jour Confesion of Faith 7 if not, why have any? There is a screw loose here. Brother, will you tighten tu up a little? Please tyr. "As regards 3.0. Barrett, who openly condemns and ridcules the religion of Jesus Christ," he who utters this, simply utters a faisehood, and speaks that which is not true.

ne.
As to your claim for the charity of the God of airgraellam, I frankly confess that in your reply use a poor method of showing it. Try again; other. You may have a better influence.

THE CHICAGO LYCEUM.

The Chicago Lyceum, a society organized sever-al months ago by some of the enter, rising young men of this city, meets every Wednes ay evening, in the ldwer Farwell Hall.

men of this city, meets every Wednes ay evening, in the lower Farwell Hall.

It was formerly conducted under the Empices of the "Young Men's Christian association," but the society resorting to the discussion of orthordoxy, and indied questions among others, and the result of these discussions being frequently against the interests of the orthordox theology, the President of the" Young Men's Christian Association, objucted to them, on the ground that the association would in the eye of the public, be endorsing heterodox doctrines: Accordingly, by way of compromas, the name of the society was changed to the Chicago Lyceum." No qualifications for memberable are required on the ground of sex, color or religious belief. The society already, numbers over one hundred active members, and is fast rising into-public notice.

ship as required to the ground of seri, control religious bellef. The society aiready, numbers over one hundred active members, and is fast rising into-public notice.

The delly press frequently contain reports of its proceedings, and now its undoubtedly the largest and most prominent lycenum of Ohicago. At one of their last meetings, there was a sharp and animated discussion of the following resolution:

Resolvan, "That modern Spiritualism is productive of more evil than good."

The opening and close of the debate was conducted by Mr. J.-P. White on the affirmative side, and the negative, by Mr. H. L. Slayton, both of themy young lawyers of this city.

Other members volunteered during the discussion. Our regret is that we have not a verbatim report to lay before our readers.

The charge by the affirmative, that Spiritualism was a "lie," a 'child of the devil," that it led to immorality and insanity, and several other accusitions, were all farely and quarely met on the part, of the negative, and so completely refuted, and their arguments demonstrated by analogy, facts and statistics, that the Fresident was complied against his own personal preferences; to de cide as to the merits of the argument, in favor of the negative. To our great surprise also, the audience on the merits of the question, voted by a very large majority, for the negative side of the proposition.

Now, even to some Spiritualists this may seem a very trivial matter; but we must regard it otherwise.

It shows that we have young men of talent in Chicago, who have the moral courage to stand up

very trivial matter; but we must regard it otherwise.

It shows that we have young men of talent in Chicago, who have the moral courage to stand up for the truth and the right, regardless of public opinion and the consequences. Moreover, this will encourage others less courageous, to array themselves on that side where their hearts and sympatites belong.

Ons great obstacts to the progress of spiritualism, is that it is not regarded respectable and as one of the means for removing this hallucination from the mind, we recomend the Lyeum.

We hope our friends every where will look to this matter, and take every fair and honorable means in their power, to bring the real merits and the truth of our beaven born philosophy before the people, so many thousands of whom are now starving upon the dry hnaks of old theology, but who would rejoice with a little assistance, to slake their thirsty souls from the fountain of Gods pure water.

YOX.

children. Don't believe he could love ms woman-very well."

Verily, the rising generation is the hope of the world. These boys have got hold of the right ledes, and if properly measured before self interest robs item of their sense of justice, what may we not expect of these and such as these—they will rise in the world and make their mark among the champions of humanity and its reform. Here in this out-of-the-way broom factory, may spyring out of these youthful esthusiastic discussions, some giant idea that shall thunder its trathe to all the hungry world.

The sense of the contraction of the

bungry critical be soon in Kansas, will write more anon. Meanwhile, success to the pages of the Journals and our cause. Savannab, Mo., March 2ad, 1870.

State-Society Meetings, Conbentions &c .

The second quarterly meeting of the above association, will be held in the village of Wankerha, Wankerha Co., at Barntows Hall, on Saturday and Sunday, April, and and Sunday and Sunday and Sunday and Sunday and Sunday S

Free accommodation will be extended to all who may come, by the Spiritualists, and full-grown people of that goodly town.

goodly town.

goodly town.

The accommodation will be encaged, and no pains with be spared to make this meeting in interest, accoud to none yet held in southern Wasconsin.

J. II. Towbridge Secretary.

Celebration.

The Spiritualists of Buffalo will celebrate the 22nd Anniversary of Modern Spiritualism, March 31, 1870, at Kremiin Ilali, in that city. The afternoon of that day will be devoted to the "the freat of reason, and the "flow of soul," to assist in which good speakers from abroad have been invited. The evening entertainment will be the many dance. The Spiritualists of the adjoining country are most cordially invited to coulie with us in the festivities of the occasion.

By order of Committee.

S. II. WORDAN Secretary.

. S. H. WOSTMAN Secretary.

married.

Married.—At the residence of Mrs. Lucy C. Bouldin near Clover Depot, Hallfax County, Virginia, on March 9, 1870, by G. H. Gilmer, J. M. Barpes, to Miss Mary P. Pleasant, daughter of J. S. Pleasunt, deceased.

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LITTLE GRACE C. TREADWELL.

GRACE C. TREADWEIL.

I REDETYED TOOR LETTER DESIRING TO KNOW the particular about my nice. Her name is Genee C. Treadwell, and she is four years of age. One side of her face was evolution for a long time, so that it is od one systematically and she had an injury under the other one-Whenever she could open the lids, there was soon a thick white sime over both eyes, as though the white of the system stretched corpus them. For two days she could not see anything. We commenced giving her the Positive Foredown as coops are knew it. When she had taken one half a host she could see as well as ever. She had been troubted with the Ecordius over alone she was born, and had always been "my will. Since she has taken the Positive Foredown had been very well most of the time, as healthy as children generally are. I myself used one best of the powders last enumer, and I have not been as well as I now an, for four or five pears."

Mrs. Mary M. Newcomb, Bernardston, Mass To Professor Spence.

AGENTS WANTED EVERYWHERE POR THE POSITIVE AND NEGATIVE POWDERS.

THE STOMACH OSTRICH.

ENOUGH FOR THIS TIME.

FUKTHISTIME.

11 Probably you remember my letter to you of Juco Interesting the condition I was in at time, and asking your skirtes. I was troubled with Rollegment of the Liber, Overflow of Oali, Okaterh, Broachitie, Sarofish, and in feet, about as complicated a condition of diseases as you will over find in the human system, and was unable to do any work. After taking six house of the Positive Fowders and one half about of the Negatives, and was unable and one half about of the Negatives, and was unable to do a good smart day's work at sawing and splitting wood. I might also speak of the case of my wife, who has used the Fowders with equal success; but I think I have said enough for this time.

AGENTS WANTED EVERYWHERE POR THE POSITIVE AND NEGATIVE POWDERS.

THREE DOCTORS

A WIZZARD A W 1 Z Z A K D.

A Ther trying three M. D's, and one bottle of Winzacc
Oil, and one other prescription, my wife's Elementian Rept growing worse all the time, until the took Mrs.
Espence's Toulities Powders which cured her ensured fetals, and now the is well and hearty. We also gave the Footitre
Powders to our little granddespiter at the age of two weaks
old for Pits, and it has been the smartest little thing you
ere saw up to pratected, when it was taken with the Scarers awa up to pratected, when it was taken with the Scarter Forer, for which we gave it the Footitre Forefers, and
this morning it is quite well."

Moses Hartland, Penn Yann, N. Y.

To Professor Spence.

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WHO TO ASK

WHAT TO ASK A SK Mrs. E smith, of Greenville, Pa-mak Mrs. L. Snow-man, of Costion, Sks-mak R. J. Weeks, of Harlem, H. Y. -aak A. J. Mobray, of Stockton, Minn-sak Mrs. L. P Worden, of Oshkosh, Was-sak the thousands who have tried them, if Mrs. Spense's Postire Powders do not care the Dyspopain, and leave not a trace of it behind.

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