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S. S. JONES, FUBLISHER AND PROPRIETOR.

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Fiterary Department

The Haunted House.

Lady . McNamara's Story.

Ah! yes. No don't there's reasons. ere's always reasons. But still it comes to s; none does stay in that house; "and it's belief the ghost drives 'em away, say what y will." t what is the ghost? What does it What brings it there? Do tell us," said

ill. ladier, I can only tell you what I've You see, the Clendons-the family as here belonged to-was always a baddish wein, source, i can only tell you what I've reft. You see, the Clendons-the family as morbere belonged to-was always a baddish They were all wild, from fither to som t they drank, and they gambled, and they in had ways from year's end to year's end, I run through most of their money. And n they would go abroad and out the way, and place was shut up, and let go to reck and a. The old house was pulled down because the twas not worth repairing. (It got into the creditor' bands by that time.) I i was not worth repairing. (It got into the creditor' bands by that time.) I i was not worth repairing. (It got into the creditor' bands by that time.) I i was not worth repairing. (It got into the place was the L-dge when I remember it, siore the trees was cut down, the park ploughed up and sold off, bit bit."

and the park ploughed up and som on, on, by bit." "How long ago was that?" "How long ago was that?" "A matter of fifty years—or nigher sixty may be. When the last Clendons come back here to bide, there warn't show half left. But thegreat house was there still; only part was shout up because it warn't sound and make. They was a gladsome set, them Clendona but the geni-ry about did hot take to them much, and I don't think they bared whether they did or no. They had their thends from London skying down here, mosthar ougether, and French folks; and the goin's on at the Lodge was the talk of the country.

the goin's on at the Lodge was the talk of country. here was gaming and dancing, and play-here was gaming and dancing, and play-ng it was saill goin'on every night; and there some new dances they had learned in had. I must wy they were pleasant to look il those people-, pretty, and gay, and merry, would go out to my sub to see en come by a many together, all sithing and langthng, a d driving, picileking about. They i care what they spent, you see, the Clen d d n' for they did n't pay any body, and haw wing, what is the house now. It was call bew whoug: I have any more nor a bundred sold; the draw room ware the, had the ir Builts care was usy spent for the set of the

d saked her to ing ways to keep is secret from and so, little and little, she got to with her new friends. Bad and into

ty face and got a sweethwaring of her; and s day when they were dancing on the gram, wanted her to be har partner in once of their wanted her to be har partner in once of their shared dances. Of course she knowed hin' of it, though abe was used to dances in fown home, and could foot it in a dener to be ma partage in doe of a good dances. Of course she know fit, though she was used to dance home, and could foot it in a cours the the best of em. Bless her, she as a faity i So, then, they and it is her; and she took to it like as

Then they told her they practiced it every night at Manorbern L-dge, and she must come there and make once of them. Fore a little while she stood out that she much's, and she durst-n't and what would come of it if unole and anni-found out '-Weill, and if they did, they can's send yon to bogy? and Gleadon, who never feared God nor Devil. And they all hughed at her, and permadid of her, so at last it was settled how it should be. After she was gone to her room at night-nine, and when they were over the house was abut up, and all the lights was put out, and everybody went to bed-nbe was to all out by her window, and her young man was to meet her, and take her to Masorbere, and in hy the old past of the house, and through the door at the top of the statraces. (what's batred up this may a year), and so on down to the dancir g-room; and when they must be able year. I don't know how bene bast to be room 'em took her home sgaio, all on the sig. I don't know how bene bast how, but no 'may times, I should blak, or she'd likely got caught? It would have been bast lower, some on 'em took her home sgaio, all on the grount. They all stopped has flight, and hitch her up, and his sam, round her, he fell her lean heavy all of a sudden, and ther alle away to the grount. They all stopped has flight, and hitch her up, and garied her to the case i; but no burit tatk-the map ther a doctor, and her ourse ration in the first hat he could do nothing. She was deal? "All you may say so, miss; cut off like that to the midt of her anna?"

"Good heavens! how. shoching : creat "Effe. "Ah! you may say so, miss; cut of! like that in the midst of her sins!" "There's no sin in danciog," said Lucy. "But there is in disobcdience, miss, and de-ceit! The doctor fre said it was disease of the heast; but Mr. Pergsi, he never would be per-suaded but it was a jadgment on her for seek-ing after carnal plassures; and he cursed the Ciencome and all their lot, as the devil's imps misleading the unwary.

concours and an metr 101, as the devil's large misleading the nuwary. They was more strict and serious than ever, after that at the Grange, and the house was lake a tomb for gloconinese; for they both loved their nice star their fashion, and they looked on her as a lost soul. Though, for my part, I can't bilo. thinking the Alangihty might, maynap, have mercy on a poor misguided chill, "You are a botter christian than they were," wild Locy. "But what was the 'and of the Clandon."

what was the 'end of the Clendon, ?"

"But what was the end of the Clendon,?" a ked Effic. "Wellt: Evin they seemed sobered like by that shocking night's work. The party proke up soon after, and all went away hor good. The tamily never some back, and I're heerd as how the last on 'em died in fortin parts. The creditors come and took possession, and the

erie 'particulars to her same " "And you believe it really is a ghost going to a ball, do you, my creatious intile Effig ?" said the colonel, pulling her ear playfally. "But the noises pape I We all heard

"But the noises paps I We all heard them.". "I have no drubt you did, and that the noises exist, though we have not been able to account for them. But dont you see, my dear girls, that it was the noises that were the cause of the ghost; not the ghost that was the cause of the noises ''

noises "" When we got home, of course, I told all this to Caphain Maccamars, who, like all sailors, loved a ghost story. But neither of us was troubled with nervost serrors. On inquiry we found that the sad story of the poor little truant girl was abbantially true; and then the mat-ter passed from our minds

piri was aubstantially irue; and then the mat-ter passed from our minds It was now April, very fine weather, and wara for the times of year. Tempted by the beauty of one fragment evening we had lingured on the terrace, on returning from a stroll in the garden after our usual late dinner, till I was quile tired. So leaving Dick to finish his last cigar, I stepped in to the drawing room by the window, and ast down, to the pineno forte. It was quite dusk in-doors, but I did not care to fing for light till he cannot by heatt, till at last I tell upon one of an old set of Besthoven's waltze, which had not come into my head for a long time. While I was playing, I heard the door, to which my back was turned, open gent-ly; but no case canne in. I thought it was my hunband, and that he was stopping to listen, as the walt was an old brotie of hat. "Will you or dest."

der teal" No answer. I turned round, and there, look-fig in at the half-opened door, as if the person were standing behind it, I saw a face so atrange, so wan and wisiful looking, that I utiered an involmatar cry. In a moment, Dick sprang in at the window, and I pointed to the door. "Who is it?" said I taintly. He went to the door.

Who is it? There is no one here."
 "There is no one here."
 Chara is no one here."
 What was it. dear? "I stole him what is was.
 The housenhald coming to see whether the three is no one was put to rights, I suppose."
 "I suppose it must have been. But, O Dick the grades is no one was put to rights."

you can't think how weird, and ghastly, and odd the face looked !"

odd the face looked !" "Why, so does yours at this moment, love; and most faces do look pale and queer at twi-light, exyclaily peeping in at a door. Let us have lights." He range the bell. "The servants came in with the ismps and tes, and T. perusded my-sell I had been mistakee. But somehow, I eld not like to think of that face at the dow; and I shonned myking the inquiry, whether the house-read had looked in. A few meets later, we were how up to have

not inte to think of that idea is the door i and i shonned making the inquiry, whether the house-mail had looked io. A few weeks later, we were to go up to town to pass the London sesson with my parents, who had taken a house there; and we had en-gaged to pay visits to various relations in the county sites reards, before returning to Mannor-here for the cub-hunting in September. All remaining in the neighborhood had-od. up a parting dinner, at which Captain Macnamara was to make one. It took place at Barton, a town five or six miles from as, and at an early hour, because some of the party had a long ride home alterwards. I dined alone at our usual time. I waiked in the garden a lite with our favorite terier, Fussy, and then I ast lazily en-juying my tes and a new bock, till 10 uod my-self beginning to nod. Looking at my watch, I as wi twa already eleven o'clock, and knowing that my husband might be expected home in halfan hour or so, I preferred waiting up for him to going to bed; so I went to the piano to rouse myself. Fussy, who was very fond of much, sat up, stretched himself, and filowed me to the instrument, where be placed himself at my lest. After playing several pieces, the old Beethoven waitzers recurred to my memory, and I began them. at my old Be and I I n

I began them. must make the confersion that after the sing when that very unpleasant face had and i began them. I must make the confersion that after the evening when that very unpleasant face had looked in so mysteriously. I had been weak enough to have the plano moved so as to sit facing any one who might come to the doar. There was only one lamp in the room, on my reading table; so the other end of the spacelose spartment was imperfectly lighted. Looking up as I played, to my saturalisment, I as win the distance whal I thought to be two white mice, capering about on the floor. I let the plano and went to the spot, be: nothing was to be seen. This did not: "points ence as naturally the timid creatores would run away at the slight-est movement; but being very fand or animals. I wanled to discover their, will sought under the sois and coal s, and i.e very corner of the room. All to vain.

the sois and coai s, and is every corner of the room. At instant and the every corner of the room At instant and wondering at the music seeming to attract them, I sat down once more to my waltze. In an usual, here they were again, soing routed and hound with the greatest regularity; but the moment I stopped playing, or move irrow my place, they were great. This happened thee or four times, and the oddust thing was that Fussy, who was rapid after rate and mice, instead of flying at toese little crea-tures, cred close to me and crouched trembling by any side. It was glad of it, for I did not which the here of the form of the form of the commend my time for the fourth time, when the door opened, wild my husband entered and walrad up the room towards me, while the little creature k-pt time with him perfectly, so-ming to follow his steps. "Dick 1 bick1" said 1 without scopping my music; "I lok there! Did you ever see any thing one of the the door opened."

by my

ning so curious?" The bar of the set and Ile paused, looked in the direc ion indicated by my eyes, and theo, in a tone of utter amaze-nent, exclaimed,... "Frect by II-aven 1" "What?" cried I, starting up. He stood as if petrified. Nothing was to be cen of the strange appartition. I told him what ad happened, and tast is believed them to be thile mice that I had seen. In the strange aparition. I told him what had happened, and that I believed them to be white mice that I had seen. "Mice !" said be, "As sore as I stand here, it was a little pair of feet in white satin shoes! I did so. "There the

"There they are again, by Heavens! Come quickly." I ran to the end of the room, but ... trace of

Tran to the end of the room, uses. I ran to the end of the room, uses. Next morning we started for London in the full expectation of returning to Manorbure early in September. But we were summoned in the beginning of that month to what proved to be the death-bed of my dear father, and changes in the death-bed of my dear father, and changes in september. Bat we inning of that month desth-bed of my dear family arrangements at kept us a upon

the desth-bed of my dear father, and changes in the family arrangementationacquent upon that event kept us some weeks away. During this time an uncle of my husbandy, was appointed to the governorship of a colony, and wrote to offer hin nephew the post of raval side de camp, which he giadly accepted. Be-fore the year was out, we had sailed for our new destination. When we came back to Eag-land, the haumied house had oceased to exist. A railway company had bought it and run its from toad clean acrose the preity garden. The house was razed to the ground, the trees were felled, and corn now grows on the scene of the ghest's waits.

felled, and corn now grows us an end of the story of its ghost's waitz. For some time, Dick and I kept the story of the ghost's waitz strictly to ourselves; but the public mind is now so well prepared for the re-ception of marvies, that I have no besitation in destring its acceptance of this suthentic little history. Accuustomed as every one is, nowadays, to hear-though certainly not to see-how gen-tlemen who print their indiputable experisones can clongate theimselves, flatten themselves, and fit in and to near-taougn certainly not to see sover gen-lemon who print their indiputable experiences can clongate theineitys, flatten themselves, graze themselves against cellings, and filt in and oilt of three pair-of stair windows; how instru-ments of music can play for their own, assue-fright and do corner out of humanity's reach, or function this can't which, humai theings float-dimono'thin to air, which, humai theings float-generation in the sit which humai theings float shows the interaction the second states and shows the loss and subset flowwards (the re-ports; and how spiritual heings can seture from the grave, to enjoy is game of romps under a loo-

table, or talk more dreary nonsense than they talked in life, if possible; there surely can be no difficulty in believing the simple fact of a poor little pair of feet in white saim above returning to this world, at the summons of a favorite tune, to finish a dance unexpectedly cut short by ruth-less Death :

14

Dying.

By Mes. Helen A. M The shuttle of the weaver Death The highli is wiftly firing through lives bright wood, and for a truth Day after day the hadow'd way, Grows clearer to my windo. Ard soos, ah I roon, m'ac is the boon To truck the Belds Elysian.

Much as this earth for me contains-And oh I so well I love i', When harassed 'round with cruel pains When harassed 'round whin cross you I love to scar above it, In awest communion there to dwell, Where sorrow cometh never. And where the sad, sud word "fareway for your,

So do not child me, desr ones, if Jook with analous locking Accretible life-at test so brief To where 'odd's hors are throng I'm weary of the poet's wreath. The world sait follow praises, it is not death to slor p beneath The violets and the datase.

Not Parted.

not parted, thourh their fee: randered far in different, ways; agh bey - evermore may neet is not though realmed divide. h boundless was between them notit, defing wind and tide. yearns to heart, and soul to soul.

They are not parted -only those Are parted whom no love unit

Are parted whom no love unlies; Their absence breaks not our repose. Who have no share in our delpth They may be by our side, and will As tar from us as pole from pole Who lack the sympathetic thrill Of heart to heart, and woul to soo

The Mystery of Sleep.

are the differences between sleepi What is the peculiar nature us condition which we - call e questions long and earnestly waking? What is the nuysterious condition These are questions 1 but never a swered, this phenomenon that tion. The distinction and waking state are ferences, as entirely un condition which we - call sleeping upestions long and earnestly asked aswered. There is something about enon that seems to defy investiga-distinctions between the alceping state are, save a few external dif-sitive unrecommend to day as the this phenomenon that seems to dety investiga-tion. The distinctions between the sleeping and waking state are, save a few external dif-ferences, as ealirely unrecognized to day as they were ages ago. Sit by the cradle of a child, and watch it as it is also it to quiet simular. The unceles gradually relax, the eyelids fail; and yoluntary motion - cease. The breathing is slower, as is also the action of the heart. The temperature of the body is slightly depressed, and a state of sparent unc. naciounness ac-companies the physical changes specified. That is all we can see, yet it seems hard to believe these things are all that constitute sleep. If so, sleep might be accurately defined as a simple cesasiton of rollino, or the action of the will, so that thought and motion of all muscles ex-cept those of the vital organs is impossible. But a little thought will show that cesastion of will is only one of the manifestations of sleep, and that the will may and frequently does only partially cease to act, relating command of the voluntary muscles, and giving rise to the phenomenon of somma musuins. At times also the mind becomes ac ive in sleep, and often ras soms with aurorishe cherence and dreams pressumences of someworks. At it tae mind becomes ac ive in sleep, and o sons with surprising coherence, and more or less approximating to realities ing hours, are produced. But the mysi taining to sleep, is the fact that it renor sys can from fatigue. And after all, t greater mystery than fatigue itents dres dreams, es of wak-stery per-vates the ing notice, are produced. Using only and provide the product of the product of the provide set of the provide set of the product of the produ ep is ? On light. parently no less remote from presen cientific investigation than the greate of all, life itself.—Scientific American t mys

Frinters. Chap'ain of New Ham

The Chaptan as a set on number among my "I have the happiness to number among my friends many printers. For the nine long years with all the inducements offered, not one of that trade has connected himself with my con gregation; and I don't think a man could be found, of all who ever tengated our prison, who could set up a column of type. I leave the read-could set up a column of type. gregation; and I don't think a man could be found, of all who ever tengated our prison, who could set up a column of type. I lever the read-er to make his own comments, dinly remarking that this cannot be accidental, nor can the ex-planation be that, their employment keeps them ignorant of the prevailing vices and immornities, nor yet that roung printers are removed from the large masses where dorruptions engender and spread. In all these respects this class is erposed. It is evident that the employment has an elevating ischnedor; and is havenable to interf

Charles Dickens' Gad's Hill place will be ion directories contain fifty n

Clear-mindedness of the Senses.

VOL. VIII.-NO. 21

By Wm. B. Fahnestor

By Wm. L. Fahnestock. [Concided from last week.] Those who have not made the clear-mindedness of the senses (while in a somnamublic condition) their study, can have no ides of their powers when they are in that state. But before I proceed to the consideration of their powers, it will be neces-sary to premise that sensation and feeling are sepa-rate and distinct senses. This fact can be satisfac-torily demonstrated in persons who are in a som -namubilic condition, for whon they are perfectly fun-theat they have no feeling or sensation, un-tence the one and not the other, on they can experi-ence the one and not the other, and whe were, as they please. This not only proves that they are distinct concer-

ence the one and not the oring, and the error, as they pieze. This not only prove that they are distinct senses, but that they are under the control of the sub-ject's will. This is an important part, especially in regard to their feeing or not when they pieze, because in the application of this patient, so as to make them resolve to forget, or determine that the dissect or silliciton shall case to samoy them when they awake. Or, they can effect the same by keeping the diseased part in the insemble con-dition during the interval between the sitting etc., as 1 have fully explained in other articles up-on that subject.

etc., as 1 have sharp expendences and the eccessry, to or that subject. For the subject. For the person of the mind of persons and by the proper direction of the mind of persons who have in that condition, but my of ject in this articlet to treat more particularly of the powers of the emess in rec guining articles, scores and impras-tions, etc., under different conditions, etc., and sions, etc. under different conditions, soll at on, under different conditions, lande experiments to tas excitations in ade experiments to test the power of lande experiments to test the power of lande experiments to test the power of lander and upon test to a soll does not also upon test to a soll does not the upon test of the land to different individuals, many of when is of a young condition, and upon sevens of a young condition, and upon sevens of the paper o

this is done, that the impression and that the sense that the sense to be the to be to be the to be to be

to them fore. ides, however, does not seem to accord with a, and as matter is mostly found in a di-tate, and olten infinites i un particles di-nd semuciation infinites i un particles direcognize This ide the facts, vided stat tinct and every

anly. In experimenting with a view to the facts in the case, i enveloped in a number of p-pers a small pebble, so that no sense in i's naural condition could possibly recognize it, and placed it in the head of a charroyant and requested num to give

or, mendia's y declared that be was translated tance, and was under deep water, his com-tance, and was under deep water, his com-really feit he was there. He next declared to be upon a pethied short, branch by the secribed a person whom he saw there, pick-smething which with others here pick-something which with others her picked in the which it measures were then co-cribed back. Other scenes were then co-cribed back and the sawd in the cirk multit, saw ell s. describe. np smething pocket. Other se-oogh which it passed "Iv presented for its hi uother occasion age way ar

presented for its history. a suother occasion a gold ring was envel a the same way and presented, to get it . The calivoyast was a young lady, where that the was walled or conveyed into open . bistory.

chased it, etc., correctly and a Again, two ladies in the Miss O, another clairwywars, scap, well wrapped up, and d it was, and to have its histor article, said it was bought in of the ladies he indies, costribut the ght, the salesman, and an ent when it was parchase , was correct, in every par-onet and other articles w curacy.

experiments would seem to prove the natter has been removed from its original in m lity, bisto

derstood by all, as is involves important commer-tions and insure consequences on a scrious mature which are not generally known. If macrind believed that the windows of th Spirit World were open, and that the dweller therein cogid witness the will decid of carth.gor

The largest merc

RELIGIO-PHILOSOPHICAL JOURNAL.

Original Essays.

For the Boligic-Philo WHAT IS IT?

BY DE J E. BAILET.

The numerous articles which appear in the formant, upon "Artificial summanulum," are and ar paint by interesting any mice, as relia as the occurs of any mice, as reliant the conclusions of the writers, as immed many static to "memorial" magnetism : that the phromena (which are ad-mited) many static to "memorial" Targuetic" power, are simply the result of "ar-ifields aomambelian "" But Brother Fabnestock is as not as I am the to perceive, to clearly define the heav, mode und nature of "artificial scannabulism." He dimite mean the static as a static to the source to a different cause of tw. It seems to me, however, that in reality, the difference upon which so much stress is laid, is only in a same, and is shout equal to that be-tween "tweedledee" and "tweedledum." There is such a thing as "riding a hobby," and the hobby may take the bits between its test han earry its ride to scheral realms of distinctions without difference." Suppose Disener and bis discliestor oppo-ments, the sevans of Europe or of Paris, includ-ing Dr. Bergium Franklin of America, did not fully comprehead the jaw of mind, involved in the experiments and phenomens of their day, and, and which they, to some extent, investig-ted does it follow, do the results of their day, and and which they, to some extent, investig-ted fill, as stud by them, conclusively prove, that as estitences" Does Dr. Phenetock mean to asart this the human organism generates and heat mere claimed manifor its will be day that descrined force per-mentes all matter, and that the electrical force per-mentes all matter, and that the electrical force per-mentes all matter, and that the electrical force of one individual istandershibe the be organiz-tion of other individualitiest without the runal moder, semetions and functions of mind is distancting mind, aroungetabelia the inverid-ing of the aschip ways the electrical force

A Argin he states: "But certain it is, that if bjects believe, or are made to believe, that a train thing cannot be done (cfibar bein reor af-t they stater this state), they cannot do it, for a slaple reason that they do not ry, and have elefermined that it is impossible" (lb. page

b) Color assumes that no mind can be con-ore the science of the individual is not recionally subject to the will of another... will be account for the will of another... will be account for the will of another... will be account for the will of the individual who olice the phenomenon f. I have been made taings which were contrary to my will at me of as doing, and which I did not belies accharplished, any power of mind, it her accharplished, any power of mind, the individual who they is michanical action of my physical ism, while my mind was entirely normal, in columetion with every visible being they procomert and simulation wither the the section of the section of my physical iso by preconcert and simulation. unction with every visible being concert and stipulation, willed to our power, that I should do ciffer-at was forced upon me to do. And)nvinced that disembodied mind, h the law of rescaled int of our power om what was forced upon me well envirosed that disembodiel mino, itsrough the law of psychology or mag-wiles and competer me to so do, as I am irius can and do intrrommune with as shee of primone can testify likewise. soms ambulic author desise the function of I rightly underwand him. No in-the wiedge, no power

ultire knowledge, ino foreknu wiedge, no power How about the numerous cases of predicted eath, witch have been veifed, under condi-tions precluding the po sibility of the prediction cing syon the mited, as at lo cause the result? Sow about the fulfilment of prophecies of a general barring, which culd not have heen ef-ceted or affect.d by the "general à*list*?" for the imple reaser at that the general public knew (thing of the prophecy until it was fulfilled ? Whavever phenamena the Doctor does not de-site, he attributes to the cone it ion of what he leages to term "artificial somnambuliam;" un; we phase are attributed to "ra'ural comnam-itats. I do net proceive what his distinctions to between the two conditions, if thereous the issues are attributable to "ra'ural comnam-te between the two conditions, if thereous to between the two conditions, if thereous to be the prophece is on a bar of the set as to resort to the standard authorities, for a lown of their import.

to the tents is a defined by Webster, as The word is from it a Latin roots the some set of the set of the set the set of the set of the set mathematical set of the set mathematical set of the set is a prefix to some ambulan, as all be i ad as r

at a prefix to see so a prefix to see too's thesis. To to my poor judgement that our incrumsky, miected the wrong acience." True, thew may not be acience." True, thew may not be a yet this case same langurgent as applied to special parts of the man spilled to special parts of the true miscaling the miscaling r tells us that his subjects or special parts, as the shouldst arms, dies or into this commanibulic (usiking-in-slep) as a cursifve process or means. Into this surthing surrive for health. I also faith in natural surrive for health. I also faith is surthing surrive, when need the sume play. "Writicial surrive, med-the sume play. "Writicial surrive, med-the sume play. "Writicial surrive, med-the surve of the survey of the survey of the survey of the survey of the splitch of the survey my arm, is askep ") may belong to it, our Brother tells us that his subjects or are commanded

feel — all owing. I supprae, to my lack of scien-tific idevelopment — that the terms, magnetism, or magnetic state, are the but that can be used for the law or laws levolved in the phenomena which you please to designate a "science," un-der the mismomer of "Artificial Somambu-lism," — or cultivated alcep-waiking.

For the Reli MAGNETISM VS. SOMNAMBULISM.

8. Underhill vs. Wm. B. Fahnestock. LETTER FROM DR UNDERHILL.

8. Underhill vie Wim B. Pahaeeteck. LETTER PROM DR UNDERHIL.
To Da. FAHRERTOCK :- That there is a magnetic that is proved by the following facts:
When I operato on a paralytic person, I sense a dead heavy foeling that unlik me for reading og conversion, on any erry weak person-dor instance, on one went has just come out of a series of hysteric or other convulsions. I cured a severe case of Asthma in a person who had not a word about it, and who, the next morning, uterly unconclous that thes had gone to along a bout my and 'I key in we get one to along a bout my and 'I key in we get one to along a bout my and 'I key in we get one as long as I could.
A first Love who had been bed ridden four year, was put into magnetic sleep, when she had note the strands word about it. When a weak the doctor doing about my and 'I key in we get one as long as I could.
A first Love who had been bed ridden four year, was put into magnetic sleep, when she had never theraid a word about it. When a sweet case, and the strange. I have along the first lime that I kave waked in a year while the dist lime that I kave waked in a year when and the strange of the poster, and the strange of the most maked in the work is the first lime that I kave waked in a year in the strange of the strange of the poster, and the strange of the strang

the cars exhausted the fountain, and death en-med to a set the denses the fountain, and death en-main the set of the set of the health-is lis-ble to take the denses the readed. An illustration has often occurred with mac. The wife of a member of the Academy of Medicine often afded her bashand, but aiways took the disease that she helped to core. I had a chairvoyant who examined a case of folorus, (St. Vitus' dance). He feit a great sym-pathy for the marbefore I put bin to nleep, but as some a he was clairvoyant, field from him, and I had to excite his benevolence strong-ity to induce him to examine him, and it so af-fected him with the same symptoms, that in spite of me be ferked all night in his matural latege, and for some days, could not be induced to touch my case because that man had held Mary Ecoles was always afficied with the Mary Ecoles was always afficied with the same size.

Mary Eccles was always affected wi h the

16 touch my case because that man had held Mary Eccies was always effected with the disease ace prescribed for, for about twenty-four hours afterward. A heater or clairroyant may be so positive that they can, and do ryel the flow of the pa-tient's aura or magnetic field on them. I knows a dislogaiahed and successful heater, who for a long time, field no effect of this kind. These are exceptions. In heating, I exchange nervous field with my patients. But I might multiply facts of these kinds for days, and yet I do not deem them necessary. I want to say that the clairroyant teem not by smilight, could or ham necessary. I want to say that the clairroyant teem not by smilight, could or ham to be clairroyant to have him ex-miss the Mary a time have I. given the hand of a man to the clairroyant to have him cx-miss the Mary a time have I. given the tam on believer. When the clairroyant to have nother the set what do I do but seize he other hand, and look through him. Shoot I am tolb y the clairroyant, That will do Doctor, I can see well enough now. I have thrown any own magelism through him, and now be can see. That a clairroyant one night marking a lead ore mine near Glenn. The moon was eclipsed that night, and having finated marking the lead, I, said, "Look at the moon." Now that and fact give moon," Now that and fact give moon," Doctor, I can to see the mon. I vight travel ninty first millions of miles in 3 I was a travel in hor on the subset.

and facing the moon, 'Doctor, I cannot see us moon.' Light travels platy-fire abilions of miles in 8 minutes. Nervous fluid inavels rapidly, and a great distate, and brings back messages, but now fast it travels, and how sar it can radiate, I cannot tell,-indeed, without this magnetic fluid, nothing can be explained. You know that you do hot explain anything only make what to me seems very groundless seerions. If the theory of you and Benderland were true, each and every parson who fail into a brown the to me seems the ranges.

fuld, acthing can up anything, only man-that you do not explain anything, only man-what to me seems very groundless essertions. If the theory of you and Bunderhard were true, each and every parson who fail into a brown study, would go into a trance. One cubic inch of yood charcoal will absorb ninty cubic inches of assessment and the insulgable power of platfaum, will absorb eight hundred to the inches of oxygon instantly. Water will absorb a great smouth of dis means the finit. Clairvoyaals know the moment that is is fully charryoyaals know the moment that is is fully tient is in a cla 1.00

star, he is ob

charged. adds much to your snooses in treating dis-to keep the patient well supplied with metiaed water. Ask the chirvoyant to netize you a glass of water, and though ever any or based a word in reference to water, an s: UNDERS 11. M. D.

Ell'Europe. A line gotting clos In gotting clos Il Saanndunce authorities, 1 w high hi Uner. 17 Lieut.-General Sheridan has sailed fo Europe. He will probably find great difficult n setting close observations of war operations ed by both Fr

DEAD. "She is dead !" they said to him. "Come away ; Kiss her and leave her, thy love is clay !" They emoothed her treeses of dark brown hair; On her forebead of stone they laid it fair; Over her eyes, which gazed too much. They drew the lide, with,s gentle touch; With a tender touch they closed up well The sweet, thin lips that had secrets to tell ; -A'out her brows and beautiful face They tied her well and her marriage lace, And drow on her fest her white silk shoes: Which were the whites, an eye could choo And over her becom they crossed her hands-"Come away," they said, "God understands I," And there was slience: and nothing there But slience, and scents of cgiantere,

And jasmine, and roses, and rosemary ; And they said, "As a lady should lie, iles she." And they held their breath as they left the room With a shudder, to glance at its stillness and gioca But he who loved her too we'l to dread The sweet, the stately, the peauliful dead,

He lit his lamp and took his key And turned it. Alone again-he and she He and she: but she would not speak, Though he kissed, in the old place, the quist che He and she ; yet she would not smile. Though he called her the name she loved ere-while. He and she; yet she did not more To any one passionate whisper of love. Then he said, "Cold lips, and breast with Is there no voice-no language of death-Dull to the ear, and still to the sense, But to beart and to soul distinct, intense ? See now; I will listen with soul, not ear: What was the secret of dying, dear? Was it the infinite wonder of all That you ever could let life's flower fall? Or was it a greater marvel to feel The perfect caim o'er the agony steal ? Was the miracle greater to find how deep. Beyond all dreams, sank downward that sleep ? Did life roll back its records, dear, And show,ss they say it does, past things clear ? And was it the innermost heart of the bliss To find out so what a wisdom love is? O, perfect dead ! O. dead most dear. I hold the breath of my soul to hear ! I listen, as decp as to horrible hell. As high as to heaven, and you do not tell ! There must be pleasure in dying, sweet, To make you so placid from head to feet! I would tell yon, darling, if I were dead, And 'twere your hot tears upon my brow sh I would say, though the angel of death had laid life sword on my lips to keep it unsaid. You should not ask vainly, with streaming eyes, Which of all dea he was the chiefest surprise, The very strangest and anddences thing Of all the surprises that dying must bring." Ah, foolish world ! Ob, most kind dead ! Though he told me, who will believe it was said ? Who will believe what he heard her say. With the sweet, soft voice, in the cear, old way :

"The greatest wonder is this. I hear, And see, and love you, and kiss you, dear;

Ard am your angel, who was your bride. And know, that though dead, I have never died."

IS GOD INFINITE, or a PERSONAL BRING

BEING 1 It certainly seems to me that every human being abouid take that question into considera-tion, and if possible, ind the evidence by which they can answer it satisfactorily to them-selves and others. The masses of mankind have what they call an infailible guide, the bible, by which they attempt to settle all questions. Well, if that book is infailible, it can settle our question without leaving a single doubt upon the minds of any. When we go to the book, we find David praying to an infailie God, who filled immensity by space, and from whose presence it was impose be to hide. Then if Divid's God was and now is the God of the bible or of Israel, then he is not personal, and they question is settled. But there seems to have been other inspired writers at that time, at least they are called such by the christian of to day. In reading the book, we find everal names there is a concer here a here a mindite God at different times there is there serve in the set of the reading the book, we find everal names there is a concer by Can an infaite God sum the various shapes that cause those vari-cus names to come up? Can an infaite God at different times the even any other class of people? Can a mediator angle the read by the trease infaite God and man? If God is infailite, is he not as much in one inter and the live, is he not as much in one inter and the live, is he not as much in one promise that, in him wellve, howe, and have our being? Can an infaile God have as any other class of fooine? Can an infaile God have as any other class of the son ? Can an infaile God have as and for a son? Can an infaile God have as and for a son? Can an infaile God have as and for a son? Can an infaile God have as and for a for a God when he visit America' for the or in a for the source of obset with any virgu and cause her 1; oonce ive and bring for in a son? Can an infaile God have as and for a son? Can an infaile for her and bring for in son? Can an infaile for her and bring for in

upon which he sits parts of the universe Chius do for a God If Jesus Christ was the spirit-world whil of other

and in e-rhen be visits and rhen be visits and the was on earth thirty-as Christ infinite? , then David is in error in faite. If God is personal, faite. If God is personal, faite and the bible is for the bible is the bible is three years? Was Jes If G.d is not infinite the is more, and have our being unl maid, and therefore the bible is infailible raie of feith and practice, o try to barmonize the two ideas of and a personal God, are humbug-becoming humbuggets by preach-

ged and are becoming intervention ing any such doctrice. If God is a personal being, is he omnipreset, omniscient and complotent, as the courches teach? If a personal being can take cop nance t should like to have It Got is a personal orange of the churches teach? It a personal being can take com rance of, and fill all space, I should like to have some good Doctor of Divisity give us a work upon the Anatomy of God, giving a perfect account, so far as in knows, of the num-ber of muches, arrow, visus and bouns in his and it he is not, then i sim exceedingly actions to hnow what does make up the body of objects any of the churcher is not as the body without any of the churcher is a for the same gues-tions I what to have such and every consisted personal bodies. These are s for of the many ques-tions I who have such and every consisted ves, and then give as answer to cance-t with anxions care for the annoance-is new work on saatomy saked for I cannot be satisfied with a reply by I cannot be satisfied with a reply by D. D.'s WILL againg W. J. ATEINSON.

ding in the Colombian Con-ered certain to become law, uivalent to declaring war pronounces in tavor of the pronounces in tavor of the A bill is pend

A SPIRIT COMMUNICATION.

A SPIRIT COMMUNICATION. 8.8. Jours, -Duas Bits - The following com-munication was made to the undersigned and serv-stal finds, who were present, on the servals of oth-the serval of the serval of the serval of the serval finds. The serval of the serval of the test of the serval of the serval of the test of the serval of the serval of the test of the serval of the serval of the serval finds. The serval of the serval of the test of the serval of the serval of the serval test of the serval of the serval of the serval test of the serval of the serval of the serval test of the serval of the serval of the serval test of the serval of the serval of the serval test of the serval of the serval of the serval test of the serval of the serval of the serval test of the serval of the serval of the serval test of the serval of the serval of the serval test of the serval of the serval of the serval test of the serval of the serval of the serval test of the serval of the serval of the serval test of the serval of the serval of the serval test o

h, 1870.

WAWEGOAN MARCH 24'b, 1870. This date a great battle was fought in the spirit world, begitning in the vicuity of Waskegan, and raing for eight - hours and over. The parties segared in this most freadful con-flet are symbolically called the ageria (spirita) of Light, sgiant the Spirit of Darkines. The rela-tive status of each will be becafter explained. The armise of darkness were beaten and driven from place to place, or from position to position, until they found cover, assistance and succor in and around the old city of Rome in Italy, which the stall the Boing City. The armies of darkness were besten and d from place to place, or from position to pou until they found cover, assistance and ancorr around the old city of Rome in Italy, which call the Holy City. This city is the *Head* of *Catholicum*.

Cocholicism. The battle reged with the most terrible fary and etermination on bo'h idee, and was fought by un-old millious in either army. Kesr the close of the day, in accordance with four time the army of Light were in the undi-stated powersion of the battle fields upon the con-inent of the New World, as formerly called - now with d numer.

art of the New. World, is lotmerry lifed America. The focall spirits of conservation or "darkners," rek to perpetiate religions as they were and are it he present; sale, governments, political and therwise, as they were and are at the present, in be Old World, or countries upon this estit, and los to extend there inalitutions to the Uoited Stater

is continent. s of Light, with their legions of ar perfect equipages, and filled with gress, zeal for truth, and true ins of progress, zeal for tru of liberty-religious and tankind and true worshi t, and "Father of all in tor truth, and tru-us and political-worship of God, th " won

many years in the b, still or the m the t he spin ing to earth. ion of "Holy Writ. r Heavenly Father

a dramin was of prophesy has a and will last many years. The inh econatry ought not to hope for institutions, religions and politic of all lostitutions of the older ti shistory. Hence their institutions The inhabitants o this f

equip diete country will an tign s

diamed from the bur country's late be sheet anchor of flying from place d village from place ges, to the Dragons. Dragons. I the de-srm'es. ord" and to man s of old, of

uled up the The na Let

lli continue their la house tops now come and po-

statesmen, asges and all chris

On the 24th day of Misch, 1870, L, the under-signed, Jound myself way much disturbed by out-side or spiritual inflarences. Having long been mediamistic, i made my way to A. S. Waterman's office, and the sbore communication was given in my protence, in the iss guage and as the time it purport to be. Others were also present. I made a memoranda of the same in my pocket diary, which I have read to external persons diace that t diary,

AABOM LEWIS, M. D.

out the latter part of March last, I was in Mr. rman's office, and hard the foregoing com-netion read by him. Upon examining my t diary, I found upon that eame date, that I intruling indusces, of each a remarkable and ving character that I made a measureside of ving character that I made a measureside of at fully in my p epical upon spi of disturbing loss J. B. WRLCH,

LETTER FROM REV. D. W. HULL.

To J. L. Potter.

Dain BRO. :- I am astonished at the coolness of our Auvent Bethies in the West. I.seppose they think it no harm to life for Christe seaks. They say they have no meris of their own, and I be-lieve them : I call weaper that they could tell the trath about that. In hawwer to your inquiry, I will say my brother Mosen preached for the Ad-waits from the time he was swentam prease of uras their champion deliner. Of myself, I am ashethed to my 5 was an Ad-vention 16, patch, holding on 5 was an Ad-vention 16, patch, aloiding on 5 was an Ad-vention 16, patch, aloiding on 5 was an Ad-vention 16, patch, holding on 5 was an Ad-be Adventis religion was be as corrupt as it

My credentials were published with ings of the Conference of 1867, in the rack, and a still stronger proof is foun that they, by the grace of God, are tell such malicious lies about me. To che and rackblog of a state pa of i

AUGUST 13, 1870

of bow their s for their s. Mr List tary, of the pice of the start and tell such malicious hes shows me. To give you something of an idea Advestise' rely upon the marks of the morais, I will relate one little circonn Himes, Mr. and Mrs. Mandeld, an others, were holding tent meetings -ind, and, as usual, had a great deal Spiritualise. Amongri other thioga, circumstance. feld, and pro-etings at Wes 4 deal to say e introduces as him. And appear all this sing, who should appear ble Moses Hull with the two Mrs which Moses insisted was the will which Moses insisted was the will reritable Moses Hull with the tr re of which Moses insisted was it rother, D. W., and the people bell dise seemed to be in a good hum w. Had a bombahell burst in the of have cunad worms confusion d won

tors any use brains into one man, and mee him mi dimension. Bilden atom. Elden Grant bas had one discussion with me, and I cas't coax, birs, or drive him into another one. He says he docen't want to hold any more discus-sions. The readers of the BANNUM and JOUNALL know whether that is true. He tella, me he wishes "he could follow me around, and pick me to puece." I offer to make it interesting enough to him to pay him for his trouble if he will, but he can't sleep all night in the same county with me. I action to are word, about it to be met in cis-cussion. Your,

D. W. HULL. Kendalville, Ine. World's Crisis please notice !

Voices from the Leople,

WILLIAMSPORT, PENN.-George Foulkroo ma - I have been taking the Journat a little writes.-- i have been taking the Journats a lift more than a year. If i hak known what it co tained, i woeld have been an older subscriber. wich we could be biersed with some text medlus such as E. V. Wilson or Addie L. Ballon. Medlus of any phase coming through this part of th country, will find a home and a place to lettu by atopping at Dabols' Theo, two miles into Williampoort, on the oppoolis add of the river. this part of the place to lectur

Minimiport, on the opposite and of the river. BTAN WOOD 10 WA-J. Grisson writes. For my own part, I have never seen any.spiritu mailestationa, but your valuesble paper teach me that they are tree and genuine. I hope that speaking or test medium will give us wisit our little town. And what reason have we to a that we should not trust our departed spirit if sing

FIVE CORNERS, N. has recourse ations. irit manifestations. iif and Engene Blocu orris Keeler, at Mc

FREDONIA, N. Y.-Lyman O. Howe like the paper, and pray that it me liv has I were able to make my prayer m purpose, by making it more substantia year's pablic service in the cause I love, pay, quite unlis ane for pecaniary work

CHICAGO, July 5th .- T. L. Lewis writes to the

question by skeptics, "What done T" One of our principal Chic at the Radical Care Institute test the power of spirits three at the Radical Gare Institute, 75 Third Aremo test he power of spirits throngin moliums b larent forty miles from Chicago. A lady geniceman, mediams at 75 Third Aremon made similar statements in organd to the thir property. This so introgical the unreflat

ti o com s the m in whom I clairways o soic your property."--and he soo and charged bim with the theft o articles He was greatly surprised, e medium, Dr. Bargent, how he much shout him. He owned his g Merch M Ph

SPANISH BANCH.-J. Soyder writes.-I by the last paper that "Fresh Eggs and Ye Butter," is worth five dollars. I do not ex to get "Fresh Eggs and Yellow Butter" from tao collars I sent you on the 17th of June, for

HAWESVILLE, KY ten in the raly we hopes soon to practice at al inquiring minds of Io paper. With such, the light." "To be or not "if a man die, shall be not to be aview.

F. C and then in every . We are now res rella

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igio-Philosophical Jo For the R TWILIGHT LESSONS.

BY D. P. KATNER, M. D.

La evening's twilight shades the scene, And length'ning shadows longer grow) for minds should from the lesson glean This truth, which rans through all below :

That springing life-spirit or sonl-.Unfolds, as glows the morn with pride, Then soars to reach its senith goal, And glides adown the other side.

From shades, through shadow's misty hou. The san-barst of bright morn appears; from childhood's 'wilight ope's the flower Of manhood's wiedom-freighted years.

As through the twilight-eve and morn-The sunbeams bland in censeless ray, So from th' extremes of life is born ; The spirit, unio endices day.

Childhood and age-the birth-the death But part of an evernal day: The eloraal past lent life and breath,-The future bears that life away.

The sunset, to which night succeeds, Dees not depulys the sum of light; Earth solling on, is warm ray feeds Some other land, and makes it bright.

Life's evening shadows-death's embrace Eafolds the earthy form ; the soul Runs, like the son, its heavenly race As part of the Eternal Whole.

om "Human Nat

RESURRECTION AFTER DEATH.

RY DR. OTTO ULE,-HALLE, GERMANY.

AY DR. OTTO ULE, --HALLE, OERMANY. Life and Death I These are the commonret, and yet he most fearful, of all antagonisms fiber. The whole world builds itself up from the the sphere of phenomena ia general flers. The whole world builds itself up from andiction. They are so fearful that, if exper-neerban not uell forth from their unsolved con-madiction. They are so fearful that, if exper-neerban not uell forth from their unsolved con-madiction. They are so fearful that, if exper-neerban not used us so intimate with them, re would never have believed them. The child been of yet, in fact, comprhend them. When a sees for the first time a loved one struck by heah and of death, it thinks he only quietly leeps. It cannot believe that the one who was non experiences in his whole life when he ap-man experiences in his whole life when he ap-monehes a deathled for the first time. Like, econdition of these smithness. To milden their the child, so does humanity struggle agant the compliant of the smithness. If the screyt in the sulles and ey/ymests of the terresting may the flat on the sull be premised to carry on the balles and ey/ymests of the terresting may the flat on the source of the histing philosopher mais the prodict howhere recept in his how. Teast.

but of this conflict, the thinking philosopher creates a doctring of immortality, for which he finds the proof howhere except in his own breast. Derh and Life-are, however not merely fear-ful antagonisms, they are also the depend and the intermetation of the canon barry line between them? Who is any "Here is an is well known, a means of facing men is a death well known, a means of facing men is a death well known, a means of facing men is a death well known, a means of facing men is a death well known, a means of facing men is a death well known, a means of facing men is a death well known, a means of facing men is a death well known, a means of facing men is a death well known, a means of facing men is a death well known, a means of facing men is a death well known, a means of facing men is a death well known, a means of facing men is a death well known, a means of facing men is a death well known, a condition which they are not only robhed of all consciousnes, but of all sensation. It is choroform, the inhaling of which he is as fitted sentiles death, enabling the surgeon to perform on the sleept operations of which he is as fitted sentile as the corpe to the knife of the anatom it with death was, in the earlier period of the discovery, when we possessed but it the spectrum, were free from all cath. Even to the spectrum of the superstruction when the other when the other when the other when the south we proved but the appearance of death. There is also another condition in which life has perfectly taken on the superstruction of the discover is a different of the discover is a different of the superstruction when the other wears they whomed to it is that is least failth and and higher animals, a real cessatiof of the direct means they will not be allowed to the appearance of death. In regard to the appearance is a high of the start, were an hold a finme before it and it will not be lacker; we can place light faithers or down upon the lips and they will not be moved; and still the ordinary least the altowed to

tions of line-the sir, warather, back of line-the sir, warath, or nourish-sent-are withdrawn from a living being. Indoubtedly the man dies who cannot breather pre; he sufficates in the wapour of burding als as in water. The fah dies, at once or ar a time, when it is drawn out of the water. But there are beings which, under similar cumstances, assume indeed the appearance of th, but can be wakened to life when the con-time of the are returned to them. Whether da, exposed to serve cold, perfactly frozen, d, in spite of the stiftening of their bodily one, be not yet dead, but can return again to by cultous warming, which was lately as-bed in the report of the Pail's Academy, we we undecided. The t sats should remain able of life inside of rocks for centiffermeasy cast to the fables of the mirgle-section read. And that the section white periectly frozen weak, but can return again to out as return again to out as return again to out as ming, which was lately as in the report of the Pails Academy, we undecided. The task should remain of file inside of rocks for centuribre again that the grains of whest which the fails of the mincle-seeking af in that the grains of whest which a that the grains of whest which of France Surptian tomas, sprouted in of France Surptian tomas to the healthy jointhre thousand years' is wonderth account uses to minsting power will. It is wonderful and three thousand years, will. It is wonderful account is the thousand years, many plants, bit may believe who held garminating power for twenty years and nore. The most remarkable incet, however, is furnished us by the living microscopic work lare area whole list animatolism, not belong-to the lowest, which, robbed of the elements eccesary to life, apparently die like everything is out of this apparent death. Shoe the microscopt has been

life out of this apparent death. Hince the microscope has become a chill's plaything, microscope [life is closed to no one. Everybody as therefore able to seek out the lif-tie animacious which lead their life in the gui-ter of his house. The unaided eve will, indeed, not perceive the slightest eign of life in the dus-of these guiters; but when due puts this dust into a dial of water, and observe a crop of it an hour sherwards, he will very dickly perceive when one puts to ad observes a drop rill-very quickly

move about in a preuliar manner. One of these animalcules, which has a fairly stiped, spin-die-like body, holds fast by means of a fittle trident, and pushes itself forward like a lock, first drawing itself together, and them seein stretching iself out. These movements are sta-cuted with such rapidity that it courses across the disk of the microscope in a very short space of time. Now we see is spain firmly stach it-elf with its right sign. and now utraining the bead to the right and left, as if still medisting which way tog. Studdenly the fore part of the body divides before our spee into two hap-pets, which are covered with delicate labes, and which by use. Studdenly the fore part of the body divides before our spee into two hap-pets, which are covered with delicate labes, and which by other streaming in the water, which leads the little salmal wherever it wishes. Now the true character of these labels, and produce a violent streaming in the water, which leads the little salmal wherever it wishes. Now the true character of the salmal will delovered ; it is one of the most fearful animalcules of prey in the microscopic world of the drop of water. It shoots wildly about in all directions ; udden-ly it makes dash and swallows up a to d' fil-de infusorie, which, on account of the transpar-ency of its body, can be followed to the ston-ach. This remarkable little being, which has re-

ly it makes a dash and swallow up a lot of Hi-tle influoric, which, on account of the transpa-ency of its body, can be followed to the stom-ach. This remarkable little being, which has re-oeired the name of wheel-animalcule (Rotatoria) from its peculiar wheel-like organs, was first discovered by Leuvenboek about the end of the seventeenth century. About a hundred and eighty different kinds of it are now known, which are found not only in the dust of the gut-ters, but in most garden soil, and in the most at the base of trees. It is this animalcule which offer us the interesting phenomenon of a resur-rection after desth. When the water is evap-orated, we the little animal, like every other, dried up. It wrinkles up, loss its form, and looks like a little dried up bilster, or a piece of skin. We should, in fact, consider it dead. But the first discoverer aw this dried-up little, ani-mal come to life after two years, when it was moistened. He succeeded in revivitying a dried up wheel-animalcule sittle and hour. This wheel-animalcule is itsen line, dry-ing up and reviving. Many of the little crea-tures woke up a few minutes after the sand was moistened, olders meded for or than a hour. This wheel-animalcule is not the only inhabi-tant of the gutter-dust; the milercocycle claws, which shine like lover. It has no wheels like the Rotatoria, does not use his claws to hridl him fast, does not swim, but drags himself heav-ity and with difficulty long the sand, like a bear or storids. It has for that reason been anned the little were-bar (Waserharchen, Tardigra-dus). Although belonging to a pretty highly organiz day of the saminal the behomenon of a resurgetion alter suparent deat. When the wheter evaporates, we see its movements be-come slower, and gradually ccase altogether. The lags as the wheel animal, the phenomenon of a resurgetion alter suparent deat. When the built ender the resurd the soin a sup-mal dried up and meaty needone words, the sal-mal dried up and meaty negeton even sal how case bebautifi

Still a third rare inhabitant of this dust is seen at times in the drop of water utder the microscope. It is a little, long stretching being, with transprant, silvery body, and a cro. ted, pointed tail, and winds and twists like an cel, and has been named the little cel (Aalchen : Anguillula) on account of its scrpentine move-ments. It can be found in the carles of corn, in vinegar, and in dough, and can be made to dis-stand its because the mode to dis-stand its seen rolled togelier, spiral-like, after the manner of sankes. When the sand is mois-tened, it fart commerces slowly to move the tail, then the head, and family the rest of the body. Life has sgain galaed supremacy. In all these cases the death from which an

body. Life has sgain gained supremacy. In all these cases the death from which an swakening takes place, is undoubtedly only ap-parent. But where is here the boundary line between life, and death is . The bodies of these animals were dried up to mummies, and years could not destroy the life, which returned with the conditions necessary to life. The clock-work was, so to speak, only run down: it could be again wound up. But anoth-er year, another day, perhapsonly another hour, and there is no further resurrection I beath has claimed his supremacy. In face, life is the depreset mystery of nature; mysterious as its origin, is also its and.

INDIANA.

Letter from 8. W. Otts.

Letter from W. W. Olis. Buo. S. Sjorss .- The cause of Spiritualism is progressing here slowly, hut surely, as all truth is bound to do. Last January we organized a lycoum for the purpose of free speech and free thought, commencing, i believe, with only seven members. We mat ais a private house under the leadership of Bro. G. W. Carpater. Our number has increased to about thirty, and Reo. George Bollinger has to private house under the leadership of V. Oarpanter. Our number has increased thirty, and Bro. George Bollinger has lendid ball for our beneal, which, on the dedicated to free speech. We have of favored with a series of five lectures by V. Bull, which has the lectures by wored with a series of five loctures h . Hell, which has been attended with . Very soon after Bro. Hu'l commence s, the churches began to manifest gree in trying to keep their members an n attending. Street con roversies wen oppo t atlend the lectures, know what we which is evidence that they either ha-pr were "caves-dropping." By Wednas '20, some parties felt so badly pushed offerred a chailenge to discuss the mat when they found the Spiritaalists wer either had Wednes. debate with Mr. But if the Bat-Hull, the se a up n use l At the cl secture, is stated the ptoi their chose Hull as their who accepted there who accepted there was an observed to be a service to be a mpion. se gentleman sm ssy, that with Bro. bate with B and vulgar, afraid to del Malk as this? Butler, Ind.

THE DOUGTER.

ould we but know t ends our dark, ut a travel. ----

hive but hear age's imagined chorns, nes, with weltoful eyes and clear the of the realm before ma-t moment given to see and hear, who whold fast ?

Were we quite sure To find the peeries friend who left Orthern by some celestial stream To pase in eyes that here were lovel This weary moral coll, were us que Who wontal coll, were us que

REPORT of J. L. POTTER, Agent

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Total = \$27.11 Places visited: St. Authony, Waies Grove, Long Lake, Pymouth, Excelsior, Medina. Number of lectures siven: 0 Amoust paid out: \$3.15 All of which is respectfully submitted to the Spiritualists of Minnesota. My field of labors for August, will be Oseco, on the 7th inst.; Acoka, the 14 h; Elk River, the 21st; Primoton, the 28th. Piacos that wish for my services evenings, during the week days, can address me at the above places. St. Authony, Minn. August 1st, 1870.

August 1st, 1870.

THE SUMMER LAND.

Where is it-The sixth Zo Etc., Etc.

Etc., Etc. Seera bave an advantage over those drudges of science who are content to investigate what lies near at hand, leaving the remote and shad-owy realms of the ooffit unexplored became they cannot be submitted to scientific tests. The advantage of the seer is, that to blin grows mat-ter is neither ponderable nor impeneirable—it is singhamounfor through it, no mitter if it is milli-ions of miles in thekness, the seer can look as resulty as through his apeciacies. To him time, is nothing, and space but the medium of his soul-endesvors. Tais, as will be seen by the more than tyro, is a vest advantage over any passeed by the ploiding investigior, any of whose results may be tested, and received or rej-ted by meet woo have eyes and cunning finger. The seer is contant one, and these whot cannot find on thereitagy side of the milistone what he clearly perceives to be there, are no so gifted as he—are purblised mortals, who must accept the dictum of the clairy adverts. Revelenhors. Pamerian and hopeless sockers after truth.

and hopeless seekers after truth. Corneliu "Agripps, Swedenbors, Paracclaus, the Neo Pistennists, Piciniaa, and Porphyry, bad-eimply to look, and all was open to him, Noti-less is the world indebted to Mr. Andrew Jack-son Davis for bis revelations than to those who at various times and piaces have annihilated space as he has done, and, looking with eyes intently fixed on the Logos, the CM, Ezem-bate and the D.vine Centre, have seen into, through, and beyond them, and given weary man the results of their clairvoyance and so-stard to cheer him on his road to the Land of the Hersenler, be it Paradise, Ghenna or the Summer-land.

stact to cheer him on his road to the Land of the Hereafter, be it Paradise, Gibenna or the Summer land. According to the Davisian ("theory" being here used in a stricily etymological sense; "theory" being from the Greek *Lawaria* to look at the Milky Ways or universes which to-gether form a belt or ring of galaxies which sweep sublimely round the Divine Centre, con-stituting the baverse, is but one of countless billions of Milky Ways or universes which to-gether form a belt or ring of galaxies which sweep sublimely round the Divine Centre, con-stituting the Sxth Crede of Sans, which is the outermost of the concentric star belt formations, and the only one of them which is bold and ripe enough to evolve humapily producing planets. This belt is made up of issand universe disposed about its periphery at right angles to its incon-ceivable and inconceivably long rand centre of formation, each universe revolving in its own place around its own centre. This is the Davisian or the earth, hook out toward the grand Sensorium, or parental centre of these concentre belts, and if we are seen we will find that our line of sight interacted is own toward the grand Sensorium, or parental centre of these concentre bolts, and if we are seen we will find that our line of sight interactes four other star belts closely resembling the sitty, but with the grand Sensorium, or parental centre of these concentre bolts, and if we are seen we will find that our line digits interactes four other star belts closely resembling the sitty, but with it. Seeling all this granden we find be-tween the fifth and sith belt as pace lying there like an infinite golden glory. This is the Summer-Lund-this the Aurelan Zone. The external eye may not view this had--only to the introspective eye of the seer is 11

tween noe mus and sizid octis a space lying there like as infinite golden glory. This is the Summer-Lind-this the Aurelian Zone. The external eye may not view this land-only to the introspective eye of the seer is i visible-and yet there it is, between the fifth and sixth circles, an ever-blooming land of the ascended, the broad home land ol all liberated human beings, who are that to dwell within the milky-way bell. But the infinite Sum-mer Land, as is perfectly evided_to one who will give a momenix thought to the subject, cannot lie within any finite milky-way; however, it lies a tracquil, divine, unchangeable zone far within, and nearer to the Parental Centre than the Sixth Circle of Universes. The Summer Land is not less broad than the immesurable beit above it—that is, not less than forty degrees in breadth. It is an aggre-gale, a congeries of refined atoma, eliminated from the infinite sums and planets of the sixth circle, and which tinge with white stard us, the unamapped bournes of immensity, in which the freed soil may disperiiseff with a great amount of self-antisacion. There have wary cease from troubling, and there the sixted out, but introubling, and there the sixted out the spirater is the golden handled, white stard.

the inter-stellar and inter-universe spaces com-bined. Now, the interior Summer Land xue and the exterior universe belt are parallel circles, lying serve near each other. "Things extend indefinitely throughout space and each tung has its own peculiar emansition, and this makes what is properly termed the "spirit world." Neres at hand, the sum of each external object tully represents it, for it is the external refined totality, whatever that may be. It is the unorganized ether realm-the casence sord-unnundiform. It has no durince, no limitations, no locality, but all perveiting. Like the divine Hyta, it is itself you is at no or excape it if we would, we breathe its atoms in our air. From this it is evident that the term spirit-world must never be confounded with or substituted for the term Summer Land. Spirit Land. They arise is and share no name, on any chart, for they are unmapped. Far off within the sight circle lies the home to which we are all hastening—a land of gold, white star-dust and peace.—New York World.

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The Search After God.

Where can we find God? That is a question it has often been saked. Is be among the rs, in high beaven, where golden-paved octa, pearly gates, and breaves sweet with the frame of flowers, greet the senses? Is be re, on a throne, a "coptre in his hand and a won of diamonds on his brow, -while Metho-ts, Baptusts, Congregationalists, and other or-low next are thromonic colden berrai and dists, Baptists, Congregationalists, and other or-thodox sects, are thrumming golden harps, and singing psalms in his praise?

singing paslins in his praiser Tes, you may well ask the question, where is he ? We all desire to know. We will seek him among the flowers; on the arid desert; in the mad, surging waves of the ocean; in the dens of infamy and vice; in the polluted pools of licentiournes; is an orthodox prayer-meeting; in the sermons of the divine; in the prayers of all humanity.- and see if we can find him. The microcope cannot unveil him. The iel-escope, although it can discern the grandeur of the heaven, cannot point out his locality. The orthodox churches have always said a great deal about him; they have talked knowingly in reference to him; they have talked knowingly in reference to him; they have rail many things regarding hh, becatiful home,-yet no man ever aw his face.

regarding bh beautiful home,-yet no man ver saw his face. We are searching, then, for a being that nev-er existed, are we? That remains to be seen. The world has curious ideas of God, entertains strange notions in reference to him: and in this series of articles we propose to give some of the views of humanity. In our previous articles, we showed the won-derful autagonium that prevailed in nature, and that various circumstances and conditions in life seemed to indicate that there was no all-powerfal, intelligent Principle that ruled over the desuip of man. The views of the various orthodox churches, in regard to God, smount to nothing, and are exceedingly weak in point of argument.

solding, and are excrements a summary argument. He made the earth, the stars, —the planetary srgument, —the whole universe, —*himedf*, all alone; but when be collected the dust of the earth jo-gether, —preparatory to his hast great act of cre-ation, —he said : "Let us make man." Whong he called to his aid at that time, we know not; but it would seem to indicite that he was inadequate to the task, and desired assist ance. It would appear that he uttered those words tremblingly, as if fearing the result of his labor, and mistrasting that it might prove a fulnes. —which it did.

Jure,—which it did. The orthodox God has been getting lato dif-dity constantly. He is irritable, petvish, an-lar and warlike in disposition ; neither com-chemistre in his designs nor successful Thronis dertakings. He exhibits no strategy in over-The undertakings. He exhibits no strategy in over-coming his enemies. In some respects he appears so foolish as to be unworthy the name of "God." The first time the world knew anything about him, seconding to the Biblical second thereof, he was a "matter mechanic," engaged in the, formation of this earth, dividing it into mount-ains and valleys, tivers, lakes and is so and to oap the climar, he made Ejen; a basutiful place where waving boughs, sint unitar, spring bright-plumaged birds, and flowers exquisite ly beautiful, constantly greated the vision. As a mechanic, he was duits, a success, although the house he was duits, a success, although the house he was duits as to be there many hard of the second the second the subscript of hamber to be the second the second the second the second many here the house here it flamme, in-diments to how the second the house here it flamme, in-

"d see if I same ind there on the forth

fruit," and it obeyed his voice. "Let there be lights in the heaven," and different orba ap peared at once with their genial rays. "Let the waters bring forth abundantly of the moving the moving ediately the creatures that have ite," and immediatel prodigious whale, the shark, the salm on productions whate, the shark, the saim in, the tr ut and the perch, sprang into existence in the twinking of an eye. And God blessed his

works. In the Garden of Eden he played an import-ant part, finally becoming a gardener, and form-ing a beautiful retreat for the happy pair he had made, and putting them in it, though naked, they were not ashamed.

usey were not ashamed. The creation of the first man and woman was an important event; but it scemed that God made a mitsike here. Whils he had created man and woman upright, he had made the sor-put also, a very cunning, mischlereous crea-ture, where mission was to thwart the action of his Creator.

his Greator. Well, here is a mystery 1 Why did God mske tble cunning, treacherous, mischleveous animal? Why did he introduce an element of discord in his great work of creation_-knowing, as I de must, have-- what would be the result? Yes,

- his great work of creation, --knowing, as He must, have---what would be the result? Yes, says?
Here was Eve, --we can imagine her beautiful, possessing all those gifts that a God could shower down upon her. Adam, too, was the personification of nobleness; there was grandeur in his soul, --poetry there, with the spark-ling sentiment and humor of a child just from the hand of the Divine Architect. He made man pure, noble, upright; formed him in his own lange, endowed hia with the excellencies of his own heart, and constructed him a beautiful bone; but he had done another work, which haves a dark shade over everything that he had previously made, and makes him appear like a monster. He had created the serpent the, most subtle of all the beasts of the field, and it cauted Adam and Eve to violate his commands. He made them upright, but failed to keep tarm so, hence he (the orthodcx Got) is a failure. He made, them mure as the undriven anow on the moutian-top, but failed to protect thif purify from the insinuating wiles of one of his own progeny, the erpert it herce be was grossly negligent. In making them, he itcorporated within their mindea resolve to obey him, but the erefore God, in the formation of impoles in the first pair, failed to make them strong enough to resist temptation, for which neglect he is estilled to no credit.

impulses in the first par, failed to make them strong enough to resist temptailon, for which nealect he is entitled to no credit. "His first (fforts were ridiculous failures. He showed buit fille wisdom in making the serpent at all; in fact, when he made bim he must have left his infinite windom at home, and relied on his finite supartites." He made the earth free from veratious words and poisonous herbs, but could not keep it so, therefore, as a gardner he was a failure also. He made the earth free from veratious words and poisonous herbs, but could not keep it so, therefore, as a gardner he was a failure also. He made the beasts of the field with innocent dispositions, but could not maintain them in that character. He made the beautiful garden of Eden, with its singing birds and murning streams, and put Adam and Eve into it, but could not keep them there. He put faming swords around a certain tree therm, but seme warlike tribe must have captured them, for they have not been seen there for nearly six thousand years. He first made the earth and all things in it, and pronounced them good, then in a fit of anger, curad them! Dd you ver hear of that which was good being cursed before t He made a beautiful tree and hung tempting fruit thereon, but forbade Advan and Eve to partake of it. He became a tailor, and made garments for A can and Eve. Whether he ever took them from them in a fit of petulant anger, we never learned. He had trouble on all sides. The ser-pent had proved troublesome. Adam and Eve were troublesome, and God was encompassed with a see of trouble some, and God was encompassed with a see of trouble on all sides. Now, God could not have posessed a very good character, for if he had, his children would not have proved so annoying to him. The serpent he had made was exceedingly cuuning; wonder if God is cuuning? He was the most suble of all the bests of the field; could God have imparted to him anything which he de field not posses himselft? He desired to thwart the sciton of God; where did thas desir

Here was a drama! The Garden of Eien was

Here was a drama! The Garden of E ien was the stage: God, Adam, Eve and the scrpent were the principal actors. The curtain rises on scene first, chibiting a beautiful tree filled with blossom and fruit. Eve, bawitching'ty beautiful, is quietly reposing beneath, meditating on her condition,— gazing wistfully, meanwhile, upon the inacious fruit, with which the branches above her are loaded. Of her costume, we will any nothing. While enjoying herself, the scrpent makes his appear-ance.

ance. Serpent.--Yee, hath God said, Ye shall not sat of every tree in the Garden ? Eco.--We may eat of the fruits of the trees of the garden, but of the fruit of the tree which is in the mids of the garden, God hath said, Ye

of the garden, but of the fruit of the tree which is in the middes of the garden, God hath mid, Ye shall not eat of it, lest ye die. *Serpent*.—Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as god, knowing god and evil. Eve them partook of the fruit. It was deli-cibur to the teste. Adam appearing on the stage, she gave to him, and both did eat, and they knew that their eyes in zero opened. The curtain fails on this scene. When it rises again, we behold Adam walking in the garden, "in the cool'of the day." Buddenly a voice is bahrd > God.—Adam, where art thon? Adam.—I heard thy voice in the girden, and I was afnaid, because I was naked. God.—Who told these thast thou wait naked ? Heat those eaten of the tree where of I command-ed the that thon shoulds not eas? Adam.—The woman whom thou gavest to be with me, she gave me of the tree, and I did eat

God --- Woman what is this that they hast done ? Woman - The serpent beguiled me and I did

done f Woman — The serpent begulled' me and I did est. Whereupon God flies into a passion, and launches forth an angry itrad; against the poor creatures whose only fault was, that they had been "created in his own image." God — Thou serpent, because thou hast done this, hou art cursed above all cattle, and above every besi's of the field: up n thy' belly shalt thou go, and dust shalt thou est all the days of thy life. And I will put e emity belly shalt bruis his beel. And up thou hast done shalt bruis his beel. And unto thee, oh, woman, I will greatly multiply the aorrows of thy copteo-tion; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and the shall rule over thee. And thou, oh, Adam, cursed is the ground for thy rake; in sorrow shalt thou est of it all the days of thy life. Finally, the cartain falls, and presently rises on another scene. God, with a needle in his hand, is making c a's of skin for Adam and Eve.

hand, is making c a's of skin for Astan-Ere. This is followed by a solilequy of God, who says, with tears in bis eyes, and in a tremulous tone of voice: "Behold they have become as one of we." Reader, do you like the God that is pictured here? We are searching for the true God, and will not iscopt of one as set forth above. He is a myth, as we will finally prove. To us convitues.

The Supposed Sensation of Pre-existence. "Off or a y brais fees that strange inser roll Which makes the proors which the data doth largi-feem a nere semblance of core anharm part. Mind with such feelings ap perfect the sould feeling sector of the steep and some have and we lived trop set the yeak of Then we were." The above is a flash from the sould off that natural poet, C. Jaridge, and therein he seems to convey the idea that he had lived in some un-known past, and the impression made upon his mind then, still existed. Many ascribe this sen-sation merely to psychological effects, or to im pressions made upon the mind by some peculiar circumstances, and the cause of the same being forgotter, when it chances to arise within the nick, it seems to carry us back handreds of year, revailing some cromstances with which we seemed to be connected. Tennyson is affected with similar sensations. "Memorer, samsthing is or sems

Moreover, something is or seems That touches me with mystic gleams Like glimpses of forgotien drams -

Like glimpers of forgotien drams-"Of constitue fail like something bere; Of a mething cost it how not where; Back are blagmage may declare." Dickens regards this semsation that seems to bring to light aomething in the unknown past, as common to all minds. He says: "We have all some experience of a feeling which comes over us consionally of what we are saying and doing, having been said or done before, in a remole time—of our having been surrounded dim ages ago by the same faces, ob-jects and circumstances—of our knowing per-fecily well what will be said next, as if we sud-denly remembered it." It would be perfectly natural for a man of such extended research as Dickens, whose mind was so richly frickbed with those rare gens of

denity remembered it." It would be perfectly natural for a man of such extended research as Dickens, whose mind was so richly freighted with those rare gens of literature that made bins such a favorite of ao-ciety, to have within his plastic brain impre-sions in regard to the origin of which he. was profoundly ignorant, and which would natural-ity seen to carry him back into the unknown past. Many times, impressions made upon the brain of the child, as it reposes on its mother's bosons,—in a fur years, develop themselves, and, of course, possess strange characteristics, and Which makes the pressic, (white taking dots hast Been a mere sublance of some nakes of the little child, though it can not liep a word, often, when mature years are reached, assumes form and carris the midd back into unknown realma, were made during their earth-little, either during the bours of aleop, or otherwise. Even a dream will make an impression on the mind, that, if a far years, when the senses are fully swake, presents itself as a living reality. To show the action, of the bases mind, and the wonderful manifestations of impressions made upon it, we give the following from Dr. Draper's admirable work on Human Physiology. "When it was five or ais years old, if dreamed that I was passing by a large pond of water in a very solfary place. On the opposite side of it, there stood a great tires, that lookel as if it had been struck by lighting; and in the pond, at another part, an old fallen truck, on one of the prone limbs of which there was a turtle sun-ming him calf. On a sudden, a wind arcee, when for a sudden as the following it we give the following from its green-ad arcee, the pond is an if its a been struck by lighting; and in the pond, at another part, an old fallen truck, on one of the prone limbs of which there was a turtle sun-ming him calf. On a sudden, a wind arcee, when for a sudden truck on one of the prone limbs of which there was a turtle sun-ming him calf. On a sudden, a w

struggles to extricate myself from its green-and allony waters, I swoke trambling with ter-ror. ""About eight years subsequently, while re-covering from a nearly fand attack of scatter ferer, this dream presented itself to me, identical in all respect again. Ziven up to this time, I do not think I had ever seen a living tortokes or northe, but i indistinctly reasonsheed there was the picture of one in the first apelling book that had been given me. Fartage on account of my critical condition, this second dream, impressed mis more dreadini than the first. "A donen years more clapsed, I had became a physician, and was now actively pursuing my profisional duties in one of the Southern States. It is offit out that one dig aftermoon. I had to take a long and wentions for miles. The formst had that intense allegies which is so characteri-ke of the part of the day; all the wild animals and birds seemed to have great this rateres to get rid of the reads of the same. Statised it, saw subset of the day; all the wild animals and birds seemed to have great to their rateres to get rid of the reads of the same. Statised it, says rid of the reads reads of the same based in there should a pine tree birds of the same fitter man. water-pool, and, mating my cyte across it, fars the or a pine tree birds of the same it, fars in the un. The dreads of the same it maker ing in the surf. The form my hands; is unit valuentile for overheadowd me as it shrankt away from the accurred place.

"Though business occasionally afterwards would have drawn me that way, I could not runmion the resolution to go, and have actually taken roundshooti patha. It seemed to me pro-foundly amaring, that the drasm I had, should, after twenty years, be realized without respect to difference of scenesy; or climate, or age. A good clergyman of mix sequalinated took the opportunity of improving the draumatance to my spirit and advantage, and in his kind enthun-asm, for he knew that I had more than once been brought to the point of death by such forman interpreted my dream that I should die of mark means." "Most parenges have doublies observed that

aim, for he knew that 1 and more than once been brought to the point of death by such forers, interpreted my dream that 1 should die of marks masses. "Most persons have doubles observed that they suddenly econumer circumstances or overate of a trivial nature in their course of life which they have an indistinct recollection that they suddenly econumer circumstances or events of a trivial nature in their course of life which they have an indistinct recollection that they suddenly economic direction that they suddenly economic the mysterious and unaccountable. How wonderful it is that we so often fail to see the simple explanation of things, when the explanation is actually intrad-ing isself before us. And so in this case, it was long before the truth gleamed in upon ince, be-fore my reasoning powers shock off the delixive impressions of my sense; but it cocurred at last, for I said to myself, is it probable that tuch a mystary is true, or that I have dreamed for the third time that which I had already the bud of twice before I daws I really seen that could almost be folk no provocatives to a dream? I have fidden under such the sitery rithe ould almost be folk no provocatives to a dream? I have fidden under such circum-tance, may a mile, fast asleep, and have worke and known it, and so I resolved that if circumstance ever carried ma to those parts again, I would satisfy mysell as to the maiter. "Accordingly, when after a few years, an incident led ms to travel thers, I re-valied the well-recombered acces. There still was the stangent pool, but the blasted pine-tree was goose; hid stiler Fhad pusched the hores through the marishy thicket as far as I could force hino, then dismouted, pursued as close investigation on foi in every direction around the spot, I was clearly touvinced that no pine-tree had ever grown there, nor any tokens of its remains could be seen; and so now I have concluded the', as the glumpse of the water, with the readi-mes of those who are tailen asleep. I had slopt-dia useternal fact into

frightened with less than a shadow", the best Now, this gentleman's dream made an impres-sion upon his mind, which is nater years became "spontaneously illuminated," as fully explained in a series of articles on "Impression," which appeard in the Journat. two years ago, from the pen of J. Francis, of Olathe, Kanasa. Could we determine the origin of all our im-pressions, they would not lead us back into the unknown past, but to some period of our earth-life. A writer in the Nation, treating on this subject, ayy:

nte. A writer in the Nation, treating on this subject, says: "There seems to the writer, then, apart from all the preity things that philosophers and poets have made out of this experience, othat it has for its chief interest a therapeutic interest. The sensation of pre-tritence, or whatever it may be called, ought, he thinks, to be regarded as showing "disturbance of brais functional," and he doubts if its rec yealton and removal might not pre-t much more important disorders. He suggests, too, that 'inquiry in cases of epilepay may detect a something of this sort put saids, so not being of sufficient consequence to speak of, and yet, in truth, being a minumized form of phill mai, warning to precultions against a larg-re secure." The chief precaution he would take is cossition from work, or a diminution in the smouth of work done. It would be curious to know if Mr. Dickens, by whom this sensation seems to have been felt so often and to viridly, and who died, it is said, of overwork, had experience of it in the later days of his life."

Women's Wages in New York City.

Baye of the field Women's Wages in New York City. At the present time, especially in New York Giv, a degree of destitution exists among the According to the statement of the Aius York Time, Mra. A makes vests for eighteen cents apiece for a wholesale house. Site can ear to any their state, and has two small children to any their it was given to her-aince Thanks-to support. She has eaten mest once only and their it was given to her-aince Thanks-to support. She has eaten mest once only and their it was given to her-aince Thanks-working hard for it. She has a grandmother to support, and has often "Ived for weeks on bread and water, in order to afford the old doman broth every day." The Star, which is abled to describe these cases from the drivy of a lady who has visited them, gives a bread and water, in order to afford the old outer wages. It seems to us that the wealthy classes of for do the poor laboring women. But not to do the poor laboring women. But not spitting on style-a tablood to around the pathene or or prevent them from yield ing on style-a tablood to around the path of a the search, which is spitting on style-a tablood by a singer of the poor laboring women. But not spitting on style-a tablood by a singer do the search in order to around the path of a searce or near them from yield to a searce, in order to around the path of a searce which act, which is an spitting on style-a tablood by path as the search of the search in order to around the search or the search, in order to around the search or the search, in order to around the search or ablored or the wealthy, arised rate makes of his searce with dot's damashib to be almighty dollar, compelled to his the institue is no chaysand to the jinging of the almighty dollar, until death cuts his down to the wealth or data damp or lar, until he life to an earliering house has the would devote weathy man who devotes, his means to pro-mation while of hispanily, in any direc, in the there is hon chaysandy, in any direc, in the the search maindy. We how char N. M. Holnies, M. D. REMARKS :-Inspiration follows Aspiration. In-vestigators in the great field of spiritian philoso-phy and phenomena, usually acquire that which they most servestly aspire to. A multitude of would-be investigators cannot sour above material things-things feeting and transitory-hence fra-quent diaspontiments and failures. Others aspire to know of the spiritual, of the philosophy of life. True to this aspiration, inspiration unfolds a world of besailful traths.

DEARD JEN THEATES. The famous Manning's minstrels are now at this ihestre, and the entertainments they offer are well calculated to make one 'longh and grow fat." They have done a capital business all this week. They have added to their previous reputsition vary materially, by the excellence of their new pro-gramme.

barti sesson, as follows: Masra J. J. Wheelock, F. 'Bock, Fred Hight, (and apparance); E. Russell, C. Stanley, G. O. Morris, O. Rogers J. L. Howe, H. A. Blood, J. H. Walkack, F. Mosely, H. Cotton, L. L. Sharpe, S. Myers, J. H. McVicker, Mrs. Anna Cowell, Mrs. Carris Jamisson, (Ant spoperance), Mrs. Mary My-ers, Mrs. Elia Kimbell, Mrs. J. H. Wallack, Miss Florence, Miss Nellis Evolution, King Mis-Florence, Miss Nellis Move, Miss Nettis Scillogr, Miss Carris Morton, Miss Elia Mazdell. The popular frish coincidar, John Ceiling, will open the season, after an sight years' absence from Chilogy.

Take Notice.

The time of holding the Convention of the American Association of Brithualists, has been changed to the 20th of September, instead of the 27th, as at first announced.

AUGUST 13, 1870

Spiritualism not a New Thing.

<section-header><section-header><text><text><text>

.H. F. Ashton.

Lynn, Massachusetta, suis one doilar to Broth-er Anatin Keut. His benevolent deed is wirthy of imitation. Brother Kent's address is Sock-hoim, St. Lawrence Co., New York.

"Spirit Communication."

The "Spirit Communication," which as manother page of the JOURNAL, we reg mblematical of stirring events which are we. The fighting in heaven was used a s an illustration, and not supposed to chal occurrence. on anot emblem low. 7 as an il actual o

A. B. Whiting.

This distinguished gentleman lectured at Cros-by's Music Hall on Sunday last, to a small but appreciative sudience. He lectures here during the month

A Reliable Test and Healing Medium.

We with pleasure call stiention to the adver-tisement of Mrs. A. H. Robiasce, in asother col-um of this paper. Her mudiumistic powers are of the first class, and abs esidon, if ever, fails to give entire satis-faction to those who address her by letter, or visit her in person at her reddence, 145 Yourk Areaus, her in pe

An Inquiry.

Will you be kind enough, either by direct answer or through your paper, is inform me how to ob-list the infinemes of those spirits who have the highest intellectual and most practical mindaged what developing median is most success ul and trastworthy in that respect.

3mssements.

N'VICKER'S TREATER. Mr. Myers having returned from Long Branch, announces the company at McVicker's, for the next sesson, as follows: Measur. J. F. Wheelock, F. Bock, Fred Hight,

------The main fasture of attraction at this place of announcent during the past week, has been Bry-ant's Minstrels. They are to be successful by the famous Lydis Thompson trough, comprising Lydis Thompson Paulins Martham, Belle Bowjth, Ma-

Thompson, Paulies Markham, Belle Howitz, Yel Ho Hope, John L. Hall, Wills Howitz, Yel Mill and Mr. M. Gonzolly, who have just condition that much No. Opposition that the Collinguist, and will make their first oppositions.

Alken's thesies will open Monday, Angust 5th

mday, Aug. Sth.

their meet brillient tour in make their first appearance o in an entirely new burlengue.

N. M. Holmes, M. D.

RELIGIO-PHILOSOPHICAL JOURNAL

Philadelphia Department.

31		H.	T.	CHILD,	M. D
Subscription will be received, of at wholesale or retail, at 656	and	pa		Philade	obtain lphia,

An Invocation. . By John B. Brown.

By John B. Brown. Sterns, all-creative mind, Researce of heing undefined, Bource of all wisdow, truth ad love, the sterns, all-creative mind, Bource of all wisdow, truth ad love, the sterns, and the sterns, the sterns, and the sterns, and the but our understandings shile; May which with her boards with her boards for the sterns, or cen-tions and creating shile; May which truth in beasty see, for precious far then pears, or cen-tion our constant in the sterns, or cen-tion our constant in the sterns, or cen-tion of the state in the sterns, or cen-tion our constant in the sterns, or cen-tion our constant in the sterns, or cen-tive a pure lowers of cell short, that see may or level is then, the sterns of the sterns, or the sterns, and nay we ways of evel is then, the sterns of the sterns, or then, the sterns of the sterns, the sterns of the sterns, or then, the sterns, or cell sterns, the sterns, or the sterns, or then, the sterns, or the sterns, or then, the sterns, or the sterns, or the sterns, the

The American Association.

r active and indefatigable friend, Doctor Billey, is agaio on the track of the Amer-Association, which, as he traily surmises, seen hibernatiog since it's last annual

been hibernation since it's last annual ting. unbority was given to the Bard to make prierly royrs, and if there hud bron any-ng done, they would doubles have inde-se. But there has barn no meeting of the ard since the time of the annual meeting in tember last. The funds received under the self the second meeting and the revision of sufficient to most the expenses attendant on the annual meeting, and the revision of pamphets remaining in hand from the for-year. Since the snual meeting, argu-recurstion of the and the revision of pamphets remaining in hand from the for-year. Since the snual meeting, argu-recurstion the snual meeting, argu-recurstion of the snual meeting. "The plan of representation by state societies liked to think it not as good as the old plan oncal representation, brevene it is not based on the number of Spiritalist, but on the mere opeople, or the representation in gress.

mber of peoply, to see approximately association is furthing in the reason the association is it reliable is if from the attacks of these who opposed to organization. We had more of so last year and they seemed to stimulate members to action.

Toto, commercing weathersy, the max day of Angula, 1870. Byphers will be entertained free. Dard can be had in boles and in optrat, families, as price, ranging from \$1.00 to \$1 to per day. "Afforts will be dade to obtain reduction of fare on the railroads. Speakers and others during to attend will write to Mr. Josha P. Hitch, Concord, st. All persons from atread are in rist to attend and be at home with us the same as clinits to a tiend and be at home with us the same as clinits as four own State, "Now, ist us have a demonstration sworthy of our cause Eat every village, form and hannis in our State, be repre-mensed by all good dpirinalists and others.

W between the intermediate of the intermediate

The Round Table. (Tafelru

(2afdrande.) The new spiritual paper published in German, at Washington, is quile a irrely little shoet, well-got up, and coolating many interesting arti-cles. It is published seni monthly at \$100, per annue, or free carls a single number. They dran attest, Washington, D. O. Bar A weited by Da. P. L. Schucking, and has a the shoet corps of deviced Gernan way, and art and literature. We balieve this pipt is calculated to meet a want long fait by our German fillow-clitzen thinkers of its ease. The German mind is metaphysical and pro-found, and its instanded by any motion of the sea. The German mind is metaphysical and pro-found, is of its instanded by a sea forth-conding locations in the source of the sea. Meaner, on account on whose life and labors will be found in one of Reims Hardi nge's forth-conding of Spiriush. The articles in numbers one and two of the Beaust Ands whoch was to clear where on the subject of Spiriush. de.)

The articles in numbers one and two of the used Table which we have received, ard mass-ing, and present clear views on the subject Spiritucism. We trast our German friends-over the country, and all those weo are fa-iar with the beautiful language of The Fab-nd, will assist in sustaining this enterprise. we Spiritualiste most anguage will find this ur both an interesting and valuable aid to m in their studies.

APPODITESTS -- Hannah T. Stearns, Penn. Ise Missioary, will house at Waking N Y. 1 Sanday the 31st of August. She will attend basks pic-size at Cargeolar, P.a. on the 37th 4 58th of August, and will becure in Harri-urg and visually during Sophumber. Friends wiring her services in because in Friends -

ild is lecturing in and around Phila-s State Missionary.

France has 119 twireses, of which eigh of the finst punk: Paris, Lyons, Strasbourg, Lile, Todion, Brest and Charbourg. The fostions of Paris are stared to have cost 00,000, and up to 1868 there had been ex-ision of Charbourg \$34 000.

Spiritual Meetings, Conbentious &c. NEW ADVERTISEMENTS.

Fourth Annual Con

nts will be made for securing board at reduced

Imms Hardings and other distinguished speakers will be in attendance.

RUDION TUTTLE, Pres't. GRORGE WM. WILSON, Sec'y.

NEBRASKA STATE CONVENTION.

The Breentive Committee of the State Association have ppointed Friday, Saturday and Sanday, 2 stn. 29th and 30th f October next for the State Asso. Intion, to be held in th

iste Capicol at Lincoln. There will be good lettares for the occasion. We cordially invite all lettares and Free Thinkers to

We contains furth us. Come and see our young State Capitol, where we can peak our minds freely.

MEDIUM AND SPEAKER'S CONVEN-TION, AT LAONL. N. Y. Quarterly Convention or Mediums and Spankers isd at Land, On stong in, O.y. Now Y.rk, on Saturd Sunder, September 31 and 4th, commencing at ch, a.m.

Valock, as m. This Gourceation is called at Local by the solicitation of fixeds ratifing there, and they propose to heapitably em-erials those who may attend from abroad. Past experiesses at courself are of the kind faralsh millioning symmics that another of the so-rich Pestecontal sesson will be e jyrd, and that good epsking and sing-g will about. functionarcs and of so all, sectors for

armonial Philosophy. .7 J. W. Boaver, P. I. Chun, Frank Rece. C.mmaitt.ee,

GROVE MEETING.

The Lyceum and Society of Milan, Ohio will hold a Orce Mesting on the 31 Setorday and Sauday of August 20th and 21st. The sesantiful Grove of the Western Reserve Seminary has been scored, as of will be fitted up for the occasion. Mama Harfun, J. M. Peobles, and A. A. Wheelock will occept the platform.

....

OB.VB MBSITSO .-)a Saturlay and Banday, the Oth and Slas of Angast, Spiritualists and other friends w.ll old a Grove Meeting at Manchester, Illigois, near Beloit

FOURTH ATHULL CONVENTION OF NEW HAMF-SHIRE STATS SFIRIULASE ASSOCIATION --THE Convention will be held at Easte Hall, in the city of Con-cord, commençulag Wednesday, the heat day of August, 170.

Meeting of the Friends of Human Progress.

The Fileweith Annual Mosting of the Friends of Muman Program, of Sorth Collins, will be hold at Stmitoch Hall, In Takker's Grove, Brast, Els Constr, New York, com-menting fields, the Mith day of Angani, STMO, continuing the Weight of the State State of Angani, STMO, continuing the State State State State State of the State State Nation is given to all to asiand. Taxes from a deisance state come by the Lake State State State Yare, and take the cambra which Fight mas both morning and sensing takes for State State

A lady at Paris advertises for employ-tent as "ornamental guest at dinner and eve-

A mounted letter carrier, who announces his approach blowing a hora, is the latest nov-elty in Newark, N. J.

Øbitnary.

Is Chicago, Jely Sth, the spirit of little Franky, only child of Dianon and Lizzis McLean, aged one year and ten months, left its mortal casted, to join the band of charabs in a hone where stokcass is unknown. Frecious bud, those wert too sender to endure the phericag visids and biting provise of this, our cold estri-sphere, and the angel of death passed by and any thy beauty, and the angel of death passed by and any thy beauty, and thes easy marked thes for His own, too transplant to the genden of rare exotect, where blocks are were wither, but bloom in elsecal brightness. Bereaved patents, you will miss the earthly form of your dealing, and listes in train for the pointer of tury feet across the floor, the class of loying arms around your meeting, and listes in they without hope, for our beautiful faith olds as look bryond this well of tears for immortal love and sfieldion.

issuerial love and affection. Bo, morreal going crist; such hope ; and after a fer-move days of foil and, pain, you, iso, will pass on, and as you ensur the goiden goin to the spirit-world, you will belood your franky, grown in beauty all. May the conforming thought strengthen and amile you to these children and the balany all. They take conforming thought strengthen and amile you to the conforming thought strengthen and amile you to the conforming thought strengthen and amile you to the conforming thought strengthen and amile possible the strengthen and the strengthen and amile the possare: Bo favoral for a little while Darling of our heart; Ot, we show the time will creep Till we meet, yo more to part. B.A. Tharge

S.A. Theye

present. Gime up, everybody, to the mass meeting.

bles, J. O. Barrett, and other speakers will be

Frank Chase, Str. Abijan Averill. Secreta

H. Tucker, J. B. Parker, Hers Lydin Brown, Arts. Alonso Hawley, H. Tuckar.

MILAN, OHIO.

Wisconsin. J. M. Pee

M. Posbles, sur-im. ince will be provided for. Lee Van Scotten. Secretary. C. F. L.

JULY 18th, 1870.

ALONZ) ROGERS, Corresponding Secretary

Order of the Committee;

appointe of Octob

OHIO STATE ASSOCIATION OF SPIRITU-ALISTS. Prospectus.

The Fourth Annual Concention. The Fourth Annual Copression of the State Association of Spitienalize will be held in Lynam Hall, in the pitty of Giveniand, on Frider, Statratign and Smadry, Spitzaber Bibly 10th and 11th, 1870, commending at 11 o'clock e, m. Local Sociates and Lyneam will be estituted to two dele-pies for each fifty members and theorem at the origination for for each dilitonal fifty members and ones for each fraction thereof. THE SPIRITUAL HELPER thiy, in the interest of truth, as seven d insolvation past and present. It v yon no danger that may lie is the path for n, while it will aim to speak with p so and Refort, while it will aim to speak with pro-non-model of the seem best calculated for manhind with faith and trust in each other, a mis of the principle of Diruse Love and Power, up th all must depend for salvation from the darkness

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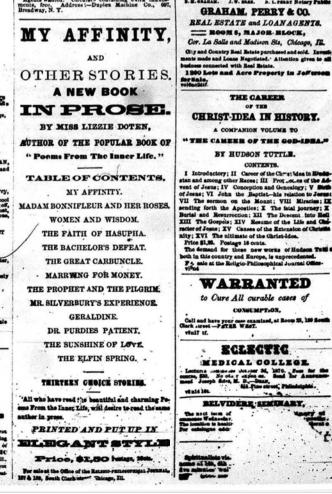
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er faculty which we have all agree all reason, bugh a prod thereby an arough's for d.og aprigh -reason into the ly suggests that those frees I formarily stood upright, and those standing stanly fall to the ground. Still actentize rapht, far would learn that some of those ra looked fresh and uits-like, much vite those , while other ugain, sere very much decayed aloue in such a case would inevitably is, it as trees that fong dince failing, while others ing. *

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t Barmonial Hall, Phili to Bolations of Spiritua To Reform.

the JOURSAL by H. T. Child

are are three subjects presented to my , and to the best of my knowledge and fibre speaker, tither of whom are ready willing to speak to yoo, and they each have own subjects. They are very different to out an in a dilemma, out of which you dilp ma. the three subjects and you shall

"The universal Providence in his-history of the planet as well as first is,

Theres" The rest is "The relation of Spiritualism to sform," and the third is put into my mind in a form of a question : "Was Jesus Christ a

of the society was in favor of THE RELATIONS OF SPIRITUALISM

the subject. This Rink-priors or 65 fairtoaliant to Riscoari. In the Masorite or square He brew bible, the first wree of Genesis reads, "In the beginning the Elohim formed the universe," is free trans-lation of which might be rendered thus, "In the beginning of the present era, spiritual beings reformed that which was created." The translation of Genesis recognizes no cre-tilon. The very idea of creation per se is myth-ical. We have in the universe of matter and of mind, formation only. The infinite life is thermal, -stermal in the past, in the present-expressions, and expression varies from time to time in accordance with conditions. They are in and of themselves but the outworking of varied expressions by spirit through matter. This is idealism. This is Spiritualism, and so all of life-it is one grand reformidon. This but the death throe of the body, "The waste of the wrong and il, Whatever good the old time had, is living still." The busk decays ; the nut keeps the seed and genes; it is preserved, and in other summers builds for itself more beautiful habitations. The gross materials become refined, the veg-etable more highly developed, and the animal perforted, and man is born and enters upon an immortal course of progression. So we have reformation; yet we are not bound to the everinging circle,--we dopot livin in sectoniuous line. We do not move as the old Expression in sec.

that, on every

vitness. great spiritual baptisms have rolled s earth and through the spheres. It is un the highest life is peable were drop-the lake of lifer below,-the circle be-reads out and rolls ouward into fundi-ly to be succeeded by another wave. ortainly as they therefore of the strongcade out and rolls onward into faftul-ity to be succeeded by another wave. certainly as the vibrations of the atmost is morning are swakened by your sab-is, in regular order chasing each oth er-the air by thousands and lenk of thous-every instance just so regularly, just ally in time and harmony, the rolling spiritual liftick break upon the shores a existence, and each wave obeys the "shaped the other. When you stand "shore, you bear the sounding suff re-an anthem whose every verse varies t which preceeded it, and that which fol-oning out an elernal poem which never self.

rolling of these waves of spiritual the rolling of these waves of spiritual power over our existence, each new taiton, each new development is after its ner clearly. Thus along the shores of our States, iron coid north-eastern rocky lown to tropical Florida, there is a con-change going on in the water front, are removed, promontories, are slowly, pidly wabled away, and so while the blis in its unvarying round, the water ream sends its powerful tide northward overry river. These currents set be-cre has been a change in the bottom of p. The shifting sands alter the course codern stream, and there is a different ation, but no different order of cerek p-

in our life to day, the phenomena of As in our meto cay, the passionica of pirtualing are not the same phenomena that sey were in the pash. The rivers of the ocsam ifferent manner, yet in the same order and by seame power. The form is different; the me in which the tide may rise upon us varies. may come in the alght; it may come a the day; it may be retarded; may be scotlerated by causes over thich we have no control, but yet, which we, y our infinence in connection with others, ay change just as the waves and drifting cur-ents create the banks of sand which obstruct is river.

have to-day the same power operabase to day the same power opera-ich in the past formed and re-formed, e influx strikes down upon us, just as aline that so coldly visits us DBs-mor-ithe same as that which shone so hot by pramids of Egypt, and far, beyond n the pre-historic races of men, and sun-the black man. The same light, and the same spirit, by the same laws. But in those road the pre-historic men, there were in could like in that age. This earth of for samph class. Then in forming union and a samph class. Then in the sample sample so that and a samph class. Then in forming union and a samph class. Then in the sample so the sample so the sample so you all know, different union.

irian not live in that it is under the second of the second secon ngs

came first, and all ans, came first, and These were all nec-m the others could t build molece and

races in order, for this is the beautiful law of nature, and nature's law is God's method. God could not have done any other way, bacause it was the best way, was the wiset way, and He bing perfect, can only sot in the best and wiset manner. He 'samot act unwisely or do an improper thung : cannot act unwisely or do an improper thung : cannot do an unlawful thing, because He is Wisdom. He is Order. He is Law, and so things began, as they began back as far as we can three thom, and beyond that we know not how. Here Genesis begins. In the beginning, spir-iual beings formed the, universe. If you read the chapter, you will see the eri-

at we here Genesis beging. In the organization nal beings formed the universe. If you read the chapter, you will see the evi-ence of mistransistion in the werses that fol-because it says soon after, "And God because it says soon after, "And God

dence of mistranslation in low, because it says soc asid: 'Let us make man in That is bad grammar. slogular and plural. But said: 'Let us make man i plain. And so they mad That is mixing up if we read, "spiris n our image," it is e him; but it took a

That is bad grammar. That is mixing up singular such planal. But if we read, "spirie said: 'Let us make man in our image'," it is plan. And so they made him, but it took a good while to do the labor in. "They have not completed the task, for with all our growth, we are far abort of the glorious life of those haven-commissioned angels, who took this earth in hand, to mold it scoording to the will of God, as the potter molds the clay. So each formation is necessary. God did not make this world as the popter molds the clay. So each formation is necessary. God did not make this world as the popter built. The world grew, or if you choose to say so, it was built. You have the authority of the bible don'yay so. The world aggregated. The world grew, or if you choose to say so, it was built. You have the authority of the bible of raying that is intelligence superin-tended it. Spirits-built and rested. We can imagine bible, but hut he infinite God, either built or res ed, we can not concriter. The work-ing and maint of for transcende all imagine. can in built all imag

Ing as in reacing or you transcenes all imagina-tion. We have reached out into the air, and catch-ing a glimpse of some angel's role, or looking up into the atmosphere, and seeing an angelic visit-ant full of lowe and wision, we have said, be-bold God Filmself,—and we full down and wor-ship Jilm, like John on the lie of Pat-mes was ready to do, who full down before the spirit that was communicating with him, and weak have workshiped hin, but the angel sent, and of the to is not, but has topf at. Workship and the too is not, but has topf at. Workship and of the top the sent the sagel sent, weak have workshiped hin, but the angel sent, and of the sent have and looking of the the max was ready to do, who there are wite and mighty superintending spirit, holding direc-tions and councils over those of the human race to day, guiding and leading it, and rendering an account of their atwardship unto these who are ever bigher than they. Think of it, then, this little world of yours these few men and women that you have to day, or have ever had, or ever will have, until mill ins of years from now, when your planet drops loto the burning sun,—eit your minds go forth in the light of you fay-beam that kisses your bables forehead, and know that for five hundred thousand years that ray has been spreading through space at the ray on that for sing values for every wing of the penduum. Five hundred thousand years, and it has only reached, your baby's forehead to night! With all that haste,—with all that speed, to assure you that in the unmeasured and immeas-urable depite of space, world. Hives and pro-duces bings who ejoy life ! Five hundred thousand years sago, that is the latest telegraphic dispatch we have from that distant star, and were you to speed to it with the velocity of light, you would travel all that time, and your own carts. might have rolled into diantegration, and all the race might have pased away. It has been probably five hun-dred thousand years in growing to its present. condition, adm in the undred

The sector of th

Pacific wave. channels of the oceans and rvern, which by the mighty such of the earth-and, -tach influence working in order by that which belonged to it, and unfold an nature. If the earth had relatined filly, its beautiful simplicity, the waves excs wandering unobifurcted around -most gently, mostly beautifully, file of infancy, the ripping waves were laugh of childhood, -there would have getable or an anismal. were chis quakes h to de velo p that whi its s

There was the subterranean fire, and if it had not broken up the granite crust, and scatter-ed the warm, universal ocean, there might have been a few simple monotonous forms of fish-life-this is all. But this law is implan-id in the nature of things, or which forever re-sides in things without being implanted implanted, orking in each-planet, sun and ie it

particle and stom, as is tend. This was not the inethod. The method was God's. The work is that of finite intelligence. In the beginning, the Eloham formed the uni-verse, did not create it, built it, constructed it, and from then until now, construction and re-construction, formation and re-formation, have been the order, and will continue to be the order. e, until the prob

your earth will be thrown back into the coean of fire, into the suo, and there refined, is will come forth again, re constructed by the Elohim, and a new and better race will inhibit it. It was an intuitional fire gleam of science, which these men had who gave the traditions, which these men had who gave the traditions, and when they tell you that this earth will be consumed with fire, and the elements be milled with fervent best,—it is true. This earth will outwork its mission, and go base latto the fur-nace of the sun, and come out in better order-for a higher class of life. You are not fit for that earth in due time, when it has lived its millions of ages, will have a race of men upon it of a bigher order, more refined development. So your whole system will be re-constructed, re-formed. Through what rand archways will you find triumphal entrance into the invitire? What planets shall roll neath your feet? What tars burn over your heads, when, marching Bit of a higher order, may be recommended by a state of the state of t

F. So we trace out the relations of Spiritualize to formation and re-formation in the world ma-terial, that which you call creation. The appli-cation is general and universal. We may not dilate or shaborate upon it ; we may not con-plet the illustration. We direct say the thought is that direction. It is so an exit work. If it is that direction. cation is general and universal. We may not dilate or elaborate upon it; we may not com-plete the illustration. We direct your throught in that direction. It is no new thought It is not original. You find it on record in your Bi-ble, and that portion of your Bible in which it is on record, is also emotioned in the Old San-scrif, which twenty thousand years ago was spoken by men whose biblelleence serves you to-day a language which Sir William Jones tells you, is more perfect than Greek, more copions Thme Latin, and more harmoniously besutiful than either; a perfect language from tweive to twenty thousand years ago, and by the acknowl-ment of Ant/quarians and scholar, away belind that perfect language is the fact of architecture. We have a history here that reaches to far into-the past, that an eternity itself would almost be required to express the perfect of its conting-ance. Your race is old,--the circles of your life are

the past, that an eiernity iself would almost be required to express the period of its conting-ance. Your race is old,—the circles of your life are very, very many. History and civilization, anchitecture and art, have repeated themselves over and over again. You rise every time in the ecale, but you rise comparatively little— each generation of man stands upon all the la-bor, all the thought, all the life which has gone before it; standing upon that foundation, they reach upward towards the heavens, and bring down their inspirations engraved and incorpor-ated in expression through their a cloin in the world mental, in the world moral, and hav-ing dritted so much up the pathway to the skies, then steping aside from the serve of your globe, and leave the legacy of your labor to these who shall come after you. Building under inspiration, better than you know, each age casta up a highway for those that shall come af-ter it. Each age carries the road a little further into the infinite, than any one before it has seve done. By we leave this grand ides, as old, almost, as

The trace are carried the road a little further flots the infillet, than any case before it has ever done. By we leave this grand ides, as old, almost, as the race,-we leave it with you as a matter of study; we leave it with you as a subject for re-flection; we leave it with you as a theme for, inapiration : and, moving forward from that we ak more directly and definitely, what is the development of Spiritualism in fit relation to reform. Passing on from the material,-pass-ing from the geological the vegetable and the animal, passing even the physical human,-en-tering into that which is mental, that which is philosophical, that which is aphilitual, we inquire what is the relation of facts behind it,- what is its relation to the coulditure of man to day? If the Elohim in the first place formulated the universe, what are they doine in the present hour to upbuild humanity? What are the rela-tions of Spiritualism and its philosophy to the visit affect each most thought,-each fresh inspi-ration that takes hold upon the popular mind ? How does it affect every radical action? We have unfolded, is general terms, the law by which the influx of the high reserves the law by which the influx of the high reserves the same

Have does it affect every radical action? We have unfolded, in general terms, the law by which the influx of the higher like reaches us. We have unfolded to you in the present, the action of that force in the past; pointed out to you a more grand and comprehensive theory than use we have been in the habit of conceri-ing; shown you that it takes hold of that which you call the foundation of things, and builds up from the geological that the influx of the Spiritual is to all life, to all motion, to all action, as the sunbeam is to the seed and vege-tation.

builds up from the geological that the influx of the Spiritual is to all lie, to all motion, to all action, as the sunbeam is to the seed and rege-tation. Passing from that over all the intermediate space, at the rink of localing all orderly and men-tal councetion, we bring you from a considera-tion of that law, that universal law and its mightly developments, into the presence of the xow, and ask you what that which you receive is doing. What is is influence? What, in the first pisce, is its relation with that which you in your technical phrase call reform,-moral, political, and social reform. We have pointed sout to you form itseff and re-torm, so that you could really com-prehend it. That which you term reform to day, will tomorrow be called creation. We are making history for the future, as was grandly said of our armise:-----They are making phistory is they march." We are making photory is they march." We are making photory is they march." We are making photory is for the future, bu questing life to that future. Spiritualism, as we said before, is a fact; and facts are potent; they are always in order in ev-ery discussion.

ery discussion. Spiritualism is philosophy; it is the soul ot scence; it is in inc; elence, philosophy and religion, all related, harmoniously bound and interblended with each other, to form a perfect

rengent and the sech other, to form a perfect system. We would ask if there are those of you who have not lifted your minds out of the narrow proove, the sectarian rul, in which some tavel. They tell you that Spiritualian is simply a phe-nomenoni It is all that is known, -----it is a be-bief. In is a theory, ------it a religion, -------it s a philosophy. which is material. All that crists in a citico is spiritual. It sacrification to another theory, which is material. All that crists in a theory, which is material. All that potential fit : while the materialistic philoso-phy ascribes all influence to maiter, and claims that the material alone is the real; that matter is the only thing; that nature is but a fountain finging up life, to fall again, spent, into the dark walley of death. potential mer, phy ascribes all infin that the maternal alo is the only thing; to dark valley of death is the infinging up life, to dark valley of death

Carr, valley of death. Bpiritalism is more than a phenomenon. It is based upon facts ; facts are its foundation. Its demonstrations of immortal life are through the manifestations of phenomens. Thus it difficus from every system which has precoded it, which have only cought intuitive visions, and made af-firmations often marriy upon the basis of their perceptions; and those perceptions might ba-ss the vision of the astronomer, mightly dis-torted by the degletency of the instrument through which he looks. You may look at yon-der size, and if you have a faulty instrument through which to observe it, you will not see it correctly. Every theorem

through which works to be demonstrated by an speal to the facts of nature as observed by the use of the senses. As every telescope and mi-

croscope must be adjusted to the sys of man, so every perception of truth, by institution, must be reference to the facts in nature. Here Spiritualism takes fast ground with the twin influences of information and deduction. It winnes its flight, by these natural methods, to the highest points of human knowledge and philo-rophical attainments, to the best religious un-foldment.

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is the influen in religios, this acts -upon man, in comes, first is, that we may re-and from cause to effice the effect of some proce-is but a cause for a first evolution youd net evolution is the yond—not immortali say that Spiritualism tality. Immortality. ted scientifically. It is not scienti demonstrated in has been demo are three kin mathematical.

first evolution is the demonstration of like be-yond—not immortality. It is not scientific to any that Spiritualiam has demonstrated immor-tality. Timmortality, speers has been demonstra-ted actantifically. There are three kinds of proof; morel, legal and mathematical. The first establishes the possibility, the second the probability and the third the fact. The first is ground for suspicion. The grand jury will have you arrested on morel evidence. The sec-ond or legal proof they will hang you non. The third is mathematical, which is absolute. Immortality is legally demonstrated, that is to say, it is philosophical resoning, as these fact prove that man lives beyond what we recognize the send,—or, at least, so totally and courpletaly changed that, as far a isolividnality is concern-ed, it might as well have been the etd. We recognize a continuance not only of ez. Interest and the proventily. Will a court back, prove that the interview betweet the pro-test into the preventily. Will a court of the steme back of personality. Will a court of the inter and attribute, the interview back. The time idde of Jordan, is time still; the like is a is form, and not like water, taking shape of the receal link which it is poured, but like a di-form, and not like water, taking shape of the receal link which it is poured, but like a di-tis indestructible by every substance. On act count of is refinement is the form, no matter what it is broating in the count with a start of the hyber is a substil into count at what proves that persone its a subjected. It simply proves that beyond what you supposed to be death, you live; we have legal and moral proof of thes.

you live; we have legal and notes provide the optimized of the sum and the sum in the su

other who the state, and the state and the creat of worlds" comester Whos God steps forth thus, where will you by God steps forth thus, where will you by Into an overlasting steps. We don't know scientifically and negative large the state of the state of the state of the large the state of the state of the state of the man he will live forever. It cannot be abso-lutely demonstrated until you will as the dor moraling beyond sternity. We have state wakened like an infant on its mothers's be sat. We don't like an infant on its mothers's be sat. We know, not what solles and loving knees the day may bring us. We know not how the cold wintry winds may pinch us,—all is glori-ous uncertainty; but in the evidences that are continually sustaining us here, the pood Father has given us so much of clear and scientific phenomena, that we can see enough to trust con-thing the state of the facto of Splitianism; is not capable of analyzing and combing the lowers canot know the facto of Splitianism; such an one doubts continued existence. He is not capable of analyzing and combining the last is he knows not how to judge of them; he doubt shear significance; they are beyond his perception. But through these facts and phenomena not

auch an one could continue and a state of the second state of the second state of a second state of the se

Then he who has the greatest power of good, be who has the greatest capacity of perform-ance, has the largest opportually for happiness. Thank God for curage to do right, because to us, in return, comes payment for duty well per-

ia, in return, comes payment for duty well performed. By all through this life, we should be grateful for power to help onward everything that is good. While I assert that it is proper for every man to mind his own business, it is also proper for every man to lorget that he has any business. It is proper for swine to mind their own business and pait their own ugy lest into the trough. That would be very improper for man. This is a teaching of Spiritualism i a fundamental lesson relating to reform,—social and political reform. It embraces the obligation to use all ness and That we is a ter lesson r reform. damental political to use all

That would be try transformed a fundamental is a testing of Byrirutaism is fundamental lesson relating to reform,—social and political reform. It subsraces the obligation to use all our powers, to ge good by doing good. One step more and we lewse yood. In the fu-tion that old theology tells yoot, if You have Moses and the prophets, but ye will not hear them, nettaic will ny hear though one were raised from the dead. The mass will not hear them, setting the dead of at least have mever bear dead. Two mass believe, for Moses and the prophets all not said believe, for Moses and the good hear. However, for Moses will have something to do saids believe, for Moses will have good her at However all have refut have good her at However all have the prophets all not build be differed of You will have no will be the said boats believe, for Moses will be provided and the said boats and the you.

he glad to go where you can do the most go^{Od}. In this life the compensation is often paid with out much reference to the service. The mark who does the most tollooms and ditagreeshie labor often receives the least, whils he who does that which is more pleasant receives the

In tomics who does the mon-labor other receives the does that which is more plasm-most. Bipritualian teaches that it is easier ter to begin in this life to do right ; your bodies clean and pure; to use ; ad water. There is nothing th ad water work to the physical, Away t ; to keep Away tree. A way a second all your as your that take bles you whicky, tions. (Build up to purify your your tobacco Yo 7, 700

ut. s is a special work in spirit life for all. ay leave a son or a daughter behind you se that the son falls into the paths of disand yo paths of the your boabuse bis hu your act beaves will be norsh and positive spirit worsh and positive spirit worsh and porticus 1 if you worsh will power, you wan, and by the base dearth ay leave a son or a daughter b that the son falls into the part a. Suppose he begins to abu by intoxication. Your heav Suppose that the sipation. Supp-manity by into here. If you as that you may m the laws of natu have developed walk by that you when he woul may place your u are the true weloped your own will power, you moterstand weloped your own will power, you may that young man, and by that power, is would take the deadly draught, you ce your hand upon him and dash that earth — not in a spiritual sense, but in to and absolute sense.

When he would use the splitted sense, but in may place your hand upon him and use in glass to estim-mot in a splitted sense. but in a positive and absolute sense. I know a young man who was in the habit of getting intoricated, and the splitte have taken hold of him and made him dash his glass to the earth. Is that reform 7 I hold that it in. You leave a daughter behind ; one whom you have loved as your own life, and not wished her deed before she was born-thus instilling mur-der in her splitt. Are you strong in splitt now ? Are all your faculties expanded ? Then, as a mother, in the hour of temptation, you may stand beside that solitary woman, and bending an, and bending the of an angel' shall shield he stand beside over her, the loving prese from wrong. relation has presence upon her, t trong. Is this an an a has this to reform

from wrong. Is this an angel's work? What relation has this to reform ? Assuming that we have so great a cloud of witnesses; that all the loved once who have gone before us are with us; fathers and mothers, and sisters and brothers, and all the dearly be-loved are watching over us for good at every step of our lives; this is an incentive to truth and purity in our lives, so that when we have pased into that iand of beauty, that land of philosophy and science, of facts, of the develop-ment of the intellect, we can there realize all the unfoldments of reason, which we can make our own.

the unfoldments on remove, a final section of the beautiful All the culture of the love of the beautiful the appreciation of the artistic will be needed to comprehend and appreciate that which shall be around us. Have you a talent for orstory,-cultivate that for in that life your audiences shall be a hoor sandfold and your opportunities as much great er than in this.

for in that life your audiences shall be a thoe-smalloid and your opportunities as much great-er than in this. Are you a philosophert There are problems there beside which your highest thoughts to-day are but as the babble of children. Are you an artist a musician to painter or a poet f Cultivate all these divine inculties; for when this external life closes, and your syse grow dim: in that which we call death; when your ears grow deaf, you will need all your rela-insplication, as you listen to the songs that the angels chart, such aongs as make melodious the corridors of life through which you pass. There is no thaight we have here that is not needed there. There is nothing that we use here that is not useful there, in a higher degree. And so the teachings of Spiritualism are to es-tablish the truth; first, by democativation montality; next, by showing the character of this ismostality and then showing us the char-scer of our actions in this life, which will nec-essarily us the foundations for happines in that life. It comes to show us how to culture our physical, our intellectual, and our spiritual power.

These are the grand relations of Spiritu to reform. It is to reform, what motive action; what incentive is to labor; what s to body; what God is to the universe.

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Letter from J. L. Potter.

s -- I hold in my hand a book whose sic thus: "The Immortality of the final condition of the Wicked, care ed," by Robert W. Landis, of Ionia, ablished in 1868, by Carleton & Co., The work is a reply to Millerism, or But he cannot usas Splriusling BRO. JONNE title page rea Soul, and the fully considere Mich., and pu New York. 7 Materialism. without making says: "Modern monial Philosopi high-sounding pr forever sature On page 23, he o so called Har-called Spiritual-present age with claim of having immortailty." Os demonstrable proc man soul derivable moon-shine." Bu ney, his antagonist does he de? Let read. "The next tention is Matthee neared note them o, the the tesches into possessorie tit is not possessorie of happ for they must The next passa : 'And when gument theory. page 2 seal, 1 a seal, I aw under the altar the sould were slain for the word of God, and mony which they held, and they crie voice, asying. How long, O Lord, ho them that dwell on the earth, etc., et On page 343, he continues, "Here condition of the separative spirits er ransomed delineated, for that they clear from the distinction referent themesives, and those that dwell the set also Rev. 7: 15 to 17. This means then, is the

is destructive of soul a Driven to an admissi ly admits our grounds. does this prove spirit. does, then the statement

T. APP play, and no J. L. POTTAK.

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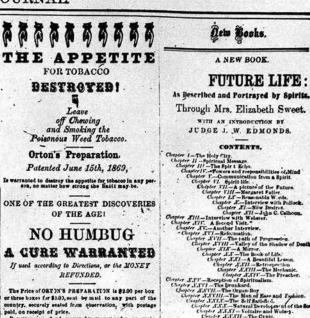
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on Divine in Chicago Disturbing the Ashes Of The Dead.

BROTHER JONES :- A reversed gent'sman by the mame of Fulton, preached a sermon in Farwell Hall hast babsh, or rether, as 'wenings,' as at-vertised by papers and hand bills, on the is'e Oharie Dicknes. We sever heard of Fulton be-fors. Boston, however, seeds out this feutieman, or rather, he comes of his own free will and accord or rath

Obleage. Thiton has a mission. He has a missionary work perform, and he performs it light value if, reconvering here comes to inform all the gio-ted shiuts and benighted sinners of this wicked up that Obaries Dickens has gone to hell. He are not exactly state that, he is there; however, fulfilment of his mission, he sent him to hell in atos. He has sent him to hell in Oblayco, and tends serding him to hell in other yaccs. He il doublies illuminate the whole continent with a loity fulfilmations.

is loty fulminations. It is hard to any what would have been the mis-for of Fulico, had not the world here bleased the Charles Dickess. But Fulicon would doubt-est have still found his mission-ho slander the ared memory of the dead. This is evidently the blease of Fulicon, because one of the greatest and obleas of earch's benefactors had passed from such uso life without string aims and doing sense to a domantic, aristocratic, mask, fuity, semilized system of old-fashion ad Furitanic theolo-ry, of which Fulion is a perfect embodiment in Ut is caence and quintessence.

pression of a construction of the function of

Father and your father, to my God and your God." Ourist himself gives the lie to the dogmatic as-simptions of orthodoxy. It must folions Christ as God, achering to its cold forms and right crea-tiones, while producing your and the stations of ferms, his good yorks and his example. That is good your and the statistical control of the main difference between J. D. Fulton and Charles Dickens. We see the former a hero wor-resorts in his frashed hashiftern, for shifting Christ. May have been be infinite God of the minverse. The other records his notice example. It is possible that some persons need a shift backing over hell to keep them doesnt, and itany, a person has that one persons need a shift by backing over hell to keep them doesnt, and itany, a person hourd really builters in the pit, to deter-mer to that private more in the pit, to deter-mer to the held control.

teen from and the state of the first block who can been from any the state of the first block who can be no mithed in their univer greas and Christian emithetimment, it is for the hoped that the world is lines will be able to dis-pending which world is lines will be able to dis-pending which world and the state of the state originated in pagaoism and Exprised darkiess. Unleage, August Se, 1870. H. t. SLATTOS. H. L. SLATTON.

The Sabbath-Day-What about it. By E. B. Wheelock, - A "Preacher."

In your issue of July 30th, I observe that ore of your correspondents, J. H. Garstson, of Hichland, Iowa, offers a reward of twenty-five dollars to any preacher who will tell him where the Babbath day begins. I augypose he means upon what degree of longitude, as given by modern science. Perhaps your correspondent is not sufficiently orthodox to realize that God first made man "apripth;" and since thee, man has sought out many wicked "in-ventions," among which is the science of astrono-my.

ventions," among which is the science of astrono-my. Almost any Christian who has really been "born sgain" by the "grace of God," has no dillcuity in telling within one half inch where the Subbith be-gins. I will now give the laws, rules and evidences, which, if they should prove conclusive to your cor-respondent, ishall be likely to get the reward. These evidences are both common and uncom-mon. One of the common evidences, which ought to convince Christians, at least, is the sudden holy feeling which comes over the soul the very mo-ment the "holy Babbath" begins. (Provide al-ways that they keep it in remembrance). The second evidence is one belonging to homma physiognomy, for the very moment the Sabbath begins, (it being so much holler than other days,) you perceive a sudden and unmistak-hole evidence in the drawing down of the upper lip, and a gen-eral elongatin od the face; and also a happy, holy. "By observing these 'matural" signs, your corres-pondent might tell to a barkgeorm when and where the Sabbath begins. "But there are other common eridonces, a mong

here the Sabbath begins. Bot there are other common widences, among hich are these : First, the day forle and looks and der more sacced, and second, the cast is timely bilded by the spontaneous "rest" and <u>Hallingson</u>" all Nature, except the solemn tones of the bella thich harg supprised above the "holy temples of

he human senses should long ago have in-

amed Your correspondent where and where the tolphil begins. But in order to obtain the reward of twenty-free But in order to obtain the reward of twenty-free Reces, when boffers, i suppose be will demand actentific solution as well. In the scientific days it forces, when the Bubbath day was instituted, high were quite different from what they spe-transfir to suppose the action was made fait and ad four corners. Consequently, on the seventh and early the sign of the series, about a Sch the seventh, begins of the series, about a Sch days of the sent sign of the series, about a Sch the seventh, considered to the series, toward as fait, -the Subbath begins. Now, by athelit weaked construct a consider to the series, the scheder of the series of the series of the series to delars revear and the series of the series of the series of the wagor series of the series of the series of the spiking are series of the s

the san. For there seems to be four days diffe-ence. The san was not made till on the "ionrih day" and how there could have been four days without a san, we are not told. But say the earth was the pricedpal and most important concern in the "Orestion," and having four corners, and being fat, and the sun being the secondary planet and four days younger thes the serie, it is presumable that the Lord God commenced counting days from the beginning of his istor, rather than from the beginning of sontie.

Tour days yronger that is earth, it is presentable that the Lord God commenced couning days from the beginning of his istor, rather than from the beginning of source. Tor who but an inddel cannot see that to make a many things a 'God did is air days, and being composited, from nockestly, to make them out of the preserve his health, it was widen that be should 'reat' on the eventh day from the com-mencement of Asisdors, its was widen that be should 'reat' on the eventh day from the com-mencement of Asisdors, its was widen that be should 'reat' on the eventh day from the source day recarring from the commencement of sun rise. If any should be carloat to know how God made four days without a see, I will give the solution, as make by dar Advent broth it, now long since the days and hight just a well without a son as with, and perhaps much better. For as soon as we commence making day and hight bo fils do' make on begins, and that be could calculate the fast and hight just a well without a son as with a sub perhaps much better. For as soon as we counce making day and hight bo fils do' make the gabath get a dig the the hight of its and the presker at the equator. And by not knowing the precise line of longitude upon which the emake the Sabath, even at the equator. If a sub the babath, even at the equator. If a started on the 'ourth day,' he night po-ship break the Sabath, even at the equator. If a the our the appearance of the bible, why should i err? I intend to visit Richland ere long, and shall the and atter is grains to the weight for dollar.

I fatend to visit Richland ere long, and shall then and there lay claim to the twesty five dollars, reyard.

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m entirely well. At one time the doctors a rease up to die; bet thank fiel doctors a rease up to die; bet thank fiel doctors a manified laking Spano's Portice Powders. a was 188 pounds, sow is is 187, and 1 kn (the Positive Powders that cared me.

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Contention of September 1967, Henton Ressel amo-one with a pair in bia left sey, which I transformed beneration, and transformed set, which I transformed for the tenaries, and transformed set, thins filter transformed and the set of the served approximation of the set of the set of the served approximation of the set of the set of the served approximation of the set of the set of the served approximation of the set of the set of the served approximation of the set of the set of the served approximation of the set of the set of the served approximation of the set of the set of the served approximation of the set of the

On the fifteenth of September, 1868, Hurton Ram-came to me with a furious Tic-Douloureux, Meuralgia. had him ander treatment until lest April, 1860, at whi time he was disminated improved.

Lawshy certify that I am comparised with Haston Res-sel, and that I know him to have been sick, and I also certi-fy that I am commanded with Dre. Wm. Arnold and Jewess Bounter, and have them to be practicing physicians. Witness my hand, and and all of mob Mohama Georgy, Reforming the State of December JAMMS H. H.OLEM.

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