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Bruth wears no mask, bows at no human skrine, seeks neither place nor applance; she only asks a hearing.

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### CHICAGO, APRIL 9, 1870

VOL. VHI.-NO.3.

## The Bostrnm.

cture by Isaac Rehn, Deliver Concert Hall, Philadelphia.

phia.

R SPIRITUAL

R SPIRITUAL

Let me say your attention tersome consider ation touching our nervous organization, and the means by which a servery at our sections knowledge, logating, seeing, for ing, \$4. If I show the third the servery at our sections in the third the section in the section of the in the section of the interval of the section of the interval of the section of the interval of the section of the section

## Facific Department.

## Was it Moses or the Egyptiens !

Among the things apparently irreconcilable to mankind of the prosect day, is how the learned of the religious world can for a moment sit up the claim that the fible is a divinely inspired box, or a special revolution of Gol through his Hebrew

honest.

In the reign of King Isalah, some eight hundred years before the Cartilian en, Hillitish, the bligh priest mad a grand disc very,—annig, he found in the temple a book, which he called the book of the law. The book was read to the king, and be ordered it to be submitted to the prophetess, fluid ah, and abe decided it to be can onlead, or, in other words, the will of Grd completing his prople, of which king and subject dere alike ignorant.

ple, of which it is and subject were alike imporant.

Is it not remarkably strange that feals had alfeedly released over the people of hit years, and all
the while been ignorant of the existence of such a
book in the temple? Booyd such a thing occur
at the present day, to the ruler of any civilized,
people, we should not think it strange, alone our
natingal libraries are so extender. But be it
known that books were rare articles in those days,
and very for in number.

A pain, how shall we account for the ignorance
of his immediate ancestors of a book of such vyast
importance as that one must necessarily be, since
it was the word by which he was to govern bis
people acceptably to 600.

But if his ignorance and that of his immediate
ancestors was remarkable, it is periculy attached
ing that filliblah, who was brought up in the tem
please the company of the control of the contr

cry, and such usesophalicated Igoorasco of its Volsey, in his "Ancient Reverches," settles its matter, in our opinion, beyond all doubt, —namely, that Hilkiah wrote the book, and what is more, stole it from the Obside/c religious a ritings. And where they obtained their ideas first, it is difficult to deide. Historians have in vie here abia to decide which of 181 two are the oldest in civil relocated claim providy and saw tall it, since they are no nar a tax. Probably nather to their they or an are the expires of their not declaracters, and they of the palently view.

As in a reprobability of their novel characters, and they of the palently view.

t the (siccil) class, probability go, llindestan is the old-then on our globe, and hence, the moth-

As far as trousasters were as a significant of all the ret.

It is a proper as closely affire that Childre was reliable to the country of all the ret.

The Enp price closely affire that Childre was ret. The Enp price closely affire that Childre was ret. The Enp price of the country of the same conclusion. This writer again that they are the order of the country of country of the country of the

lies to expecs, we are inclined in the lot a that legs of expecs, we are inclined in the lot at his degree and existed to them for the in are anothers, we note that he considerent were notested to them for the in are anothers, where the latest and the whole the lot of the lot of the lot of the lot of the whole the lot of the line land were well known to the world long anterior religion ceremonics with that of the land line lot of the lo

ebrated historian informs us that in a very temple in Egypt an inscription has been as follows: 'I am whatever is, was, and

, as follows: "I am whatever is, was, and
"so this show that their God is of pages
17. It has breen claimed by some writers who
18. It has breen claimed by some writers who
do the identification of the identification of

their image.

The image.

The image.

The image.

The image.

The image of (Jahbrah) their God so it that they serve wrote it is full in their tooks, but expressed it by a short mark they prosoned. "Adols," measing the The Egyptians on ortalised the same lifest right to their divinities, writing them one no pronouncing them another.

Hisdoon saterates.

The Hisdoos enterances use new recommend to Brahm. The Regptian prients always were a breast-plate reasonates with levels, all westaining the names (two delties, Thuneshed Re, alguirjung justice and dight. Hoose dictated that the Hebrew high prients abould wear breast-plates accorned with justice, and the Urina Thannaism to be placed thereon. December words are derived from two Hebrew words.

heales which Moses constructed in the was white entirely after the Egyptian mpies, although he cishned that it was course althou Johovah that planned it; faced the Mar. Second, it had a tank ides, was insit cultury assertion experience of temples, abloops he calcimed that is was inhestern and of electric that is was inhestern and of electric that places it is food that has, foregoing its feel is tank for for abjustice. The property and as outer in-asserted to the control of the

gamm'no imagicable, for the meaning of the He brew word cherub is to plough. Hence, no doubt they were winged balls, that were held as ascredenblem by the Chaldena and Egyptians. Again, the Henrew ark was constructed so that it might be carried with poles on the shoulders of the prioris, and the Egyptian c best was constructed

e priest, and the Egyptian come no non-like manner.

The Exptian priests were accustomed to anoist conserve with sacred oil. In like manner, Moses manafed the Hebrew prests to anoist them troe. In Egypt, the priests were all deceased on one tamity. Among the Hebrews, none but a Levitle sad they of the tamity of Asron could was an include.

the Levitte and they of the ismity of acros could serve as prison.

In Eq.pt, provision was made for the prison, less settling apart certais lands for their especial swill like made or, the fishes writes were provided to ... They host wors the shitest and purest lises when discharging the device of their office. In only include the theoretic generation at prevailed, their authority was absolute, and the priests the medium of communications the state of communications the same.

ng the same. Icomed the new moon with relig-, and their harvest fastivate were

loue coremouler, and their hereat factivate were able.

The Hebrew law prescribed as obtations to Jehovah, preclashy such articles as were used by the Egyptian oriente long before such a nation as the licebrew were very beard of. The Hidoocs and Egyp lane were accust und to burn animals as secrifices to their detties, because they believed the fragrance thereof was pressing to them. And in the Mussic law, they are slawsy mentioned as a west asyon unto the Lord.

The Illindoos and Egyp is a believed that the detties were load of regaling their olfactory nerves with sweet amplifing things, and Musse comman fed the Hebrew priests to wave incomes before the Lrd.

detties were tone of regating their ollactory serves with sweet same, ling things, and Moses comman led the Hebrew priests to wave incense before the lace Exprises laid the sine upon the head of a bulluck as described him. In like memoer ded Moses with the sine of the priest, using a goat for the sine of the priest, using a goat for the sine of the priest, using a goat for the sine of the priest, using a goat for the sine of the common propic.

The Exprises and lind one were ever accountable of the common propic. The exprises a sine of the control of the sine of the control of the con

## Original Essays.

For the Religio Philosophical Jen WHAT ARE WE?

PACTA.

BY B F. DOWD

In three days, there is much, and loud talk about facts and truth, and (it secoms to me) without much understanding. The question which Paints asked of him who was accurated

In three days, there is much, and loud talk about facts and truth, and (it secoms to me) without much understanding. The question which Plates asked of him who was accorged and growed with thorns, and received no answer save the mule look of a dying man, whose lips, always perkings with gems of healty and insoiration on every occasion before, were dumb b free that mighty question. "What is truth?" Well might herbe dum's, Well might. In domit, that we might you got the proving sales in the latest the talk of proving sales in the latest truth—aws 1 or what anything in God's universe is. That trath (i.e., faces) with a will admit, but some are dup saed to deny that the oppose in fruth, or the opposite of facet, xe's, at all, save in "the seeming.

It is east to be the received opinion of all men that truth and faces are one in I the same, and are best it thus fall-the and sand mere theories. All men recognize truth as good when contract of gift falsehed, which they instinctively feel to be at I.

This innare love of truth being stiving in a me men, have led them to kink only to subbour facts for their religion, dismailing all theories as vain speculation, and hence become—like the faces which they wenthen-lowalized, subsecting, unytidine; for it is a lew of nature that man grows to be like that which be loves.

In winever condition is like we are, facts stare us out of convenance, Thy seems to be God, over present, unyleiting, all powerfals.

The fact of our exit-ence, we cannot get around, over, nor under, but troub which we arrive at through facts we appraisable truth if facts were all, then there would be nothing beyond, nothing histories, which he loves are always via bla and trough a single, bening, testing and smelling, but the truth which we arrive at through facts is reached only by exercal sense—a, reason y which the mer error of the proposition, which to mercens to be true, and which I have never new disproved, and think it cannot be, vir:

Every profitive,—that which appears to external enne.

2nd. Nego

1 d. Postree, —that which appears to external sense.
2nd. Negatire, —that which appears to reason.
31. Absolute,—that which does not appear to exact or reason; but to a higher, or more inner sense still.
It is not my object to discuss absolute facts in this chapter; the subject is to metaphysical for the generality of readers; but will simply say that there is only one absolute fact: is existence, or out of it.
The absolute cannot be divided or analyzed. Unchangeableness (if, you know what that is), is absoluteseen.

Unchangeablement (If you know what that is ), is burderesses.

Truth at we want,—not sophistry. How more of the his revealed to se without reason?

A very little.

The dog and the owl, the frog and the ant, may claim at much.

Positive facts are the foundations. The suris the foundation of all that belongs to her, and these that, belong to her fare graded from rocks to human bodies—from districtive to misd—iron mind which only debigles in valible family to mind—iron mind which only debigles in valible family to reason the grade from the family of the famil

third. These steps must be taken upon facts as we jurney through them. If the first step extends around the world, and to the cutatives objects which meet us on the way,—and to the starry hosts on high, it is no withstanding, a shall step when compared to reason; for reason goes through, as well as around, and finds its more palatable for d in the gorgeous repeat—spread for the gods only—the analysis of things and mind itself.

The man who can reason may by claim to immortality—not so the unreas oling—while be who is intuitive is already beyond destruction. Originality is indicative of power. The original is alone impribable. Now, reader, I propose to test your reas so. Nor do I care whether you accept what follows or not. If you do not it indicates that you do not sent. I so order to arrive at truth, we must of accessity have a signalisation in politive facts. These indeed are to use the primitive rocks of existence. Pusitive facts although true when reason is infanut, are never theleas, preed plate it is neglicity facts or return. A lew examples with suills. It is a positive fact, which all my senses it if mois true, trust there is upand down. I fact and know this to by true. The gase from my stove shows me the very: the falling down and rain drops shows me the very: the falling down and rain drops shows me incidence, even if there were no invite to prove it. It is a positive fact that some thrings stands with the company of the stands of the s

But use abvoiuse trust [s, all things are not for! of this, setther are all things are that, but all things are that of this gare to the control of things are that of this power are the control of the

Mas looks to positive facts, to the world of outside objects for pleasure and jacowieders and honoving the from these things comes by Tase kingdom of heaves is within 1 in negative facts, to which reason is the guide. Reason does not reveal absolute truth, but leads to intuition; and inuition spane the uniteres, as God's blue eye aspais the world. If this is really the true mode of reasoning, it positive facts are disprove; by negative facts, atthough neither reveals ab obtuse truth or facts, we sak what we may rely upon as truth? It reason revealed absolute truth, then reason would be the highest faculty, and its deductions the end on all questions; but here is the discussion of negative facts, is where the disagreement begins.

We are all agreed in regard to positive facts, but we disagree in the thoughts suggested by these facts.

A dozen men stand looking at a storm; one will have thoughts of feer; another will bhis only of the grandeur of the display; while another 'will be taking aketches in he mind in order to paint therefron; another, will speculatelupon the laws of property, etc., its. It will be found that altibough they all have the same four-ail in, yet each rear a temple of thought, peculiar to himself; and differing from all others; and these benefit of the whole universe. There are plenty of horels, but lew temples. These structures of thought are indeed the latent "what we have been" in firmer age, and shows the journeys we have herecoloure made, the age and stature of man.

In some men are magnificent palaces of art.

of man.

In some men are magnificent palaces of art waiting for suggestions to give them birth; in others, are governments alumbring; in others, are ink and varied landscapes waiting; in others, are ink gent in sparily perfected in previous births; in others are the great thought of ancient times which have grappled with the indule since man was; in others are vast acres of wheat,

And herds of luwing kine. Biesting sheep and Biby swine.

Bleating skeep and Bibly swine.

In others are said deserts, from which exhale in others are said deserts, from which exhale in others have a superior opportunity.

Man of t-lay is but a vital abadow of what has been. It is yain to look for truth in positive fact, and equally vain to sept to find abacolute truth by reason; left each are flexting, moving ever one ward to higher conditions.

The truth reached to day is error to movrow. Absolute is fixed.

able of the talents. But who understood then, or who understands to day, what he meant by the jurney which the nobleman took after dividing the talents?

I claim that God has loaned to us his talents,—his piwer,—for our use; and then taken the jurney of forged loses for a maton, i. e., he slumbers in us but awakens occasionsily and called the providing the talents of the providing the talents had been and the providing to the talents and improved go his loan. In the talents had been an individual to long at I am lest to God, for when God finds me out, I am as God. We exist by reason of the forge tituleness of God. If God abould bestow one moment of attention upon nature, all things would be perfect in that instant—no more motion, no more seeking for higher conditions. If God abould bestow on me one favor, annihilation would be my lot; or it one kindly impulse should swell the Infinite's bosom for me, the ec-tacy would be no great that I could at a triat longer as man, but that moment be waited home to that bottom. It is a port less fact that I preserve things; a negalive fact things possess me. A positive fact that one and one make two; but reason any that there is only one integer in existence: and that theirs are rolly fractions of that integer; and that theirs are rolly fractions of that integer; and that they if you want to represent two positive facts when taken collectively; and derivine its significance from the common comment to provide the control of the facts of the common comment of manthind. In an arriver to the set of the means of the facts of the common comment of the facts of the common comment of manthind. In an arriver to the set of the means to represent two positive facts when taken collectively; and derives its significance from the common comment of manthind. In an arriver we want to those of the second of the second of the common comment of manthind. In an arriver of the second o

existence—i s, is matter.

The physical eye reveals positive facts or fotne; and as clair-vyance is only a mode or vision, it reveals only pasiver facts, or, that which is transient, the absolows of that which realty is. Spirits have form, and he who looks not for forms, but for realities, are no spirits; for he lo sks too far! What matters it to me if forms come not? so long as power comes, or, so long as a formalese presence: shroads me round abovet, giving me all I can bear. What matters it if no brilliant shining light daziles my sight, so long as there ever confronts me a manekas night from whose fathomless gloom come whispers in a language anapyten and unknown by any save me; whose blick disk hate power to I invole every storm of my being and unfold a sense by the side of waich sight is so only one pol at compared to the myrist points of the limit less universe, knowing tast this sight is but the shadow of one who hold is the ren and guiden the Piny Steeds of the charict of the universe (whose wheels are sons and worlds). The life and light of which dish from their cycado pour from their sourise as they carge up on clasos, breathing in the aroms of the unknown, waiting the echoes of harmony upon the bletk ech less, waveless stores of Infinitude. Knowing that this shadow comes from beyond the fading howers, and golden shores of light, I am content to sit in lie gloom,—content to the aroms of creative genius, of now universe.

difful gleams of expiring legit emitted by the crash and whirl, toe a noise and tule of many a universe.

Positive facts being att aside by negative facts, or reason, what basis of fruth lave wet Materialism destroyed, where can we rest? If our existence depends upon matter, then we lave on permanent estierance, for matter, is a positive fact, a mere psychological impression, is be set acide by readon. Animate na ure is but waking from sleep, we are waking somnamulaes. Who is awake? Materialisms good, where does reason lead us? I answer, to annihilators? The religionit serting this, discarder reason, while the reasoner clings to matter, discarding theories—expecting his reason to be supported by positive tacts, be aya death is final. The first locate to revelations for truth, not knowing that revelations are positive facts to be disproved by reason. The second lasks to positive facts as ultimates, and expects reason to conform thereto. Both are fake. The true grounds are histween antigonists always; but it is not man who finds the middle grounds. God stands between contending factions. Life is not what it appears to be, neither to observation, nor reason. It is more than was ever dreamed of by the foliast reason, or than was ever revealed to observal in ainte man began. What are we t—not what we seen. If man seems to be illustrated to the interest of t

situs truth by reason; it founds to higher conditions, writing ever coward to higher conditions. The truth reached to-day is error tom wrow. Absolute is fixed in men there is no fixedness; all are silicion. If wear that existence is an absolute fact, we refr for this bloogs as much to the category of positive facts as day and tight.

These was bloogs to us, they may be taken from we, like our garments and new cone given in twirp lace. Score is an office of nowfer a much so as hody or any matter that chantees any garment being g. 1 me. Power does not early by reson of suc, ber power existed before, me, to which I am subject. What power existed before, me, to which I am subject. What power existed before, me, to which I am subject. What power existed before, me, to which I am subject. What power existed before, me, to which I am subject. What power existed before, me, to which I am subject. What power existed before, me, to which I am subject. What power existed before, me, to which I am subject. What power existed before, me, to which I am subject. What power existed before, me, to which I am subject. What power existed before. To provide making a transport to go and the power of the

The tuture like i rezorable fate stands dark before w. We sak it questions and our words
come back upon us in mocking; we stretch out
our hands to grasp it, and we find them empty
when we think they are full. It rushes upon us
the same thanks and the same thanks and the same
thanks and the same thanks are the same thanks and the same thanks and the same thanks are the same thanks and the same thanks are the same thanks and the same thanks and the same thanks are the same thanks and the same thanks are the same thanks a

The treatment of old Mr. Ellsworth failed of its intended virtee on Linwood Soff-ik, bur, rather as opposition invariably does in similar GECs, it only served to emboden them in their arrangements for their class destire departure together from the place as upon agentia to the full expression and development of their love. Their plot finally and quietly completed, it was on a dark and diszlings ight that Linwood Sulfold draik a farewell glass with the prefered-friend, and hustened to convey the levely Grace to the borst, which was to lear them to too opposite side of the river, where they were to take the cars and heavy on to New York, and be married ere the old folks could possibly miss them.

married ere the old folks could possibly must hem.

Nature, Indeed, scemed to lend her assi, tance to their midt light flight, for she was clothed in sable, dark, Indeed, as Egypt's blackest bight. With a firm hand and steady wep, Lunwood assisted the trembling Grace into the carriage, and they were soon rolling down hastly toward the Delaware. The heart of the cirl heat quick with love for Linswood, and lear lest her weavy parent having watched again, abouth pursue and overtike them.

Hat they reached the herry, and were harriedly approaching the waveling hoat, when mistaking the freight for the passenger way, they be the also walked delib, rately over the ship into the dispand dock below.

walked delib. rately over the ship into the degral dock below. Poor Grace uttered a piercing shriek and sank amid the dark watera. Lanterus were quickly swung over the side of the boxt, and ropes thrown out, but all of no avail.

There was another pinner into the dark seething watera, and anon site was select by a stranger hand, and herne sately from what in a moment more would have prorud to her a watery grave. Cowsyed hashily to a near carriage, perhaps the same in which the came, she was driven hurrisedly, rapidly away, before any inquirers were subte to yillable a question.

Lockless, Linwood was no more seen acr heard.

er."

She sprang from him, and recting, sank into a chear on the opposite sade of the room, "Dear Grace," said he slowly and composidly, "are you aware that it was I who saved you from drowning ton part 1?"

er he weat down, most probably he is drown.

Oh, that we had perished together!" She hobb, d, "and you saved me from drownin g?"

"Ye, Grace, and feel airesdy rewarded." But last you have prolenged that which is now a surden to me, added a lisery to my cup of sormer. O, would that the waves had borne me to be depths of sweet briggefulness. Yet, I should o'Perishape, be ungrateful." If hashs, descret Grace, thanks. This estators my reward."

If ect-sped her hand, and raising it to his lips, er bears invisiblisherly glistened like pearl-drops a her checks, and fest upon his hands.

Soon the soodyse we sadmininered by Madam lianche, soothed her troubled issuings late a lacted step.

### CHAPTER VIIL

Awahing early next morning, though greatly frashed, jet Grice felt mekancholy and sad, 'Gross, Grace, why so pensive this lovely orning?" a,ti Crafton as no j. land her in the acc where they sat together the night previ-

place where they ast together the night previous.

"O. Mr. Craftos, I scarce can tell, but I stall very sad to day—bur I believe to me lancholy for within the last helf hour, every incident of my past like all fps inted on caves, snoatyvidy has passed before me, filling my memory with sad recollections, and yer I should say—off is not sad for a b-sutful halo of light overspreads momentarily the thought-picture, and I see in the moist of a brautint green laws near a spheadld, man-ton in the country, and young girl standing hat in hand, as the in securing bree to help through the golden inglets of her luxurant hair, her checks blooming with the glow of roay halth, and her lovely ever sparking with the pleasing inspiration of her insocent girlish piecware. A large. New

self. What my condition will be after death, I know not, no more than I know what it will be to-morrow; but this I do know, that I shall exist find heaterfly that on bright gilled wings all the successor of the tree to care a more property and be well lives in a cornel with large and which is the successor in the well rives in a cornel with large property and be well lives in a cornel with law, increases in power, while he who violates haw, represent the spreading rich clear tree to care as power he does not possess, or have the right to use.

Writtee for the Religio Philosophical Joannal.

By The Author of 4 Media m - o The Mad Actrees "-1 The White Slave "-1 The Spectre Mider "-The Mivales, stc.

CHAPTER VII.

KLOPENENT.

The tree timest of old Mr. Ellsworth failed of its intended vittee on Linwood Suf-lik, but.

Wet and warry, the excursionists reach their Wet and weary, the excursionists reach their wet and weary, the excursionists reach their

ing fury.

Wet and weary, the excursionists reach their home again. But O, how changed that home from the calm quiet which reigned around but a few hours before. Sorrow, conduction, and the hurried treat of many feet j.-in the conflicting elements ji shroud that once bit side! about in address and glooms. Oh, who may describe a siter suggory and a parent's frenzed against, when they first realize that their household by, their darling buy is no more.

A beatman had seen a pleasure barge capize, and site kinnedistely within a short distance from the farther shore.

I heard it all and sank insensible within my

from the farther shore.

I heard it all, and sank insensible within my wee; ing father's arms.

The following more was clear and beautiful. The source of the previous day was refressed with unremitted vigor, and now with more success. The keel of the ill-fated little craft was found imbedded beneath the surface, at no very greet Gistance from the shore, and on dragging the lake, the body of our man-servent was found, but no trace of the nurse or her darling charge could be obtained.

"Why, Grace, I never knew you had a brother."

way, Grace, I never knew you had a brother."

"Ab. Yes: Guilford, I had a brother ene."

Ilaving berformed the hast and rise over the remains of our aged and faithful servicer, we turned with the acting son, our barks unon a place with which naught but surrow can beneed the service of the besuchated.

As she thus concluded, tears,—those sweet messengers of relief, coursed their way down her obeeks like rain, and Graft in tried to assume her grief and succeeded at length in pacifying her.

"And so, you have, Grace, though yours has indeed both a life, so tar, of much solutes. Guttlend Cra't in while thus engaged in trying to calm the terribly disturbed feelings of the districted Grace Elleworth, tailed to note the revulsion how going on in her mind and nerves in comequence of the exhaustive effects of the sorrowful in traspection.

A guidan account

come quence of the exhaustive effects of the sorrowful r traspection.

A sadden agreem it trit d lim to his feet, and
age in his alarm he could save her, she lay prostrate at he let.

"Grat beaven, what is this?" He
stammered, hurricifly attempting to raise her
to a Chair. "Help? he there, help! help!"
he loudly called.

The door opened, and Madam Blanche strod
a second gazing on the pallid leasures of the
beautiful girt, as ahe still lay helpless.
"Woat deep this mean, Mr. Crafton—no violemos I hope?"
"Noos, Madam. I'll assure you. It came upon ner auddouly. Please take charge here,—
cometaed me, and I will bring any thing you require to ret tree her."

"Bing some waters alone, and as you return,
bring a small vial from the side board in the
middle row."

"Yes, M.dam, great heavens! Rachael here?"
As he turned to obey the commands of Madam
Blasche, the beautiful "Jewess" confronted him
with her tall form draw to the full height in the
door-way,—her counteneuce strap, and her
large it teining black eyes flashing the severest
reproof, straking alarm and terror to the base
heart of her utrayer.

"What seek you here Richael? Why do you
thus cross my purp see in the discharce of a cur-

reproof, strating alarm and terror to the base beart of her techayer.

"What seek you here Richael? Why do you thus cross my purp se in the discharge of a cury which the ittrong ever owe to the weak?" Still the proof woman it out there is manifer a his course,—a smalle of terrible meaning wreating with fooths her purple lips as he oracleded a squech. Bill is se-poke not Madam Blanche, also writed with the abrupt intrusion of the attracer, turned as a be leased over the failen girl, and stared on her in rage. Cration embodiemed by this, advanced haptily and excludined, "Stind seide, woman, and let me pass?"

Crafton emboldemed by this advanced hastily and exclaimed, "Stand selde, woman, and let me pass?"

"Pisce not your hand on me, Guillord Crafton. I know you, and you see I am prepared," the Jewes sourafully repiled, 'tick-sing a glistening dagger in the light. The rove three back in tror, and Mulam Blauche statted up is amazement.
"Madean, what mean you by such a demonstration as this is may house? I shall insist on a full explanation, or you must submit to the officers of the law," she spoke in a tone somewhat imperiously," as explored in a tone somewhat imperiously, and the property of the law," as explored to take the life of any, though in truth, armed as I am, I only come not to mary your parece, not to take the life of any, though in truth, armed as I am, I only come to any the lost, or, parhaps, thank hewer and her good angles she lay set tally say, d—to hake the lamb frum the wolf, and to restore the stolent to her home."
"Woman, I know not who you are—your charge are false. Bland saids that I may asset in restring the initing grif." Go, and obey your misuress, Guilland Crafton, and when restored, Grace Elisson'th grees with me.

He passed out, but lasted of saidting in restroing the rick one, he pused into the street, and away.

Pricently Grace moved again, showing igus

storiog the rich coa, he pussed into the street, and away.

Pr. sensity Grace moved again, showing rigue of returning tite, and she at length unclosed ner drooping give; but they seemed fixed on a remething off in the distance. What cou'd it mean?

Grace, look in, comegiri, what du you hear, and in a hearne whithper questioned: "Who calle? thought he started par-laily up, and in a hearne whithper questioned: "Who calle? "I'm my brother's voice." I hear it from the deep, calling me by same. And is it to P. O. sout it be "Liawood, my long lost brother? No! to! yet the split tells me, thy brother and Jiawood are one. Liawood thy missing brother a storio."

With Rachnel's assistance, the gained her feet and with her yone still, fixed, her hair failing and with like of yet and the star failing and with the region still, fixed, her hair failing and with the region still, fixed, her hair failing and with the region still, fixed, her hair failing and with the region still, fixed, her hair failing and with the region still, fixed, her hair failing and the reset and with her yets still, fixed, her hair failing and the reset and with her yets.

"I'll go and bind my troubled brow With pine and express, pale for in , for I am elck with sorrow now. And with the amoratch for thes.

Ast it in the december of the service of the servic

"I'll go and bind my troubled brow With pine and cyperse, pale for me,"

Tours coursed their way down the cheeks of both the "beautiful Jewess" and Madam Blanche.

A writer in lest Satislay's Tolegam, over the signature of "A Lover of Heavily," pronounce the "ling mants sation" à deceps) in. He says to "can have by reliable witnesses that the ring was made to separe to and can also produce the ingenious anchanic who make the ring set that it withbackmined to that it to the neck." Knowing the age rilion to be titled by falcewithout the blightest foundation in trath—o for as the rings used by myself in tits mantesiatin were concerned, I saccitained the mane of the author, and in extensive the similar for the situation of the concerned, I saccitained the mane of the author, and in extensive the manufacture of the south festination that be had near her present a any one of the exhibitions of the philipsinancounce, citarria private circles or if pulsas meetings. His bold and unquisitied assertion resides in the pulsas.

lits bold and unqualified ascertion restict a skiy up to because you have given to the public, in the four it edition of "Inward Wey I Became a Sprittualist," we carefully prepared account of this "marred of the age." The account of this "marred of the age." The account of this "marred of the age." The account is obtained by the second for the same algorithms of Baltimore, who spoke from hand four based to be a solid from heavy. They to fly that a walk to the third way. They to fly that a walk to the third way account account to the same and the same account of the same account o

observed were such that they renoured occupan-impossible.

In presenting this subject to the public, I do not speak exclusively. The "ringe" were thoroughly tested to except in their solidity, which is not at all difficult. They were so mark-of that it was impossible the marks could be known to the medium or counterfeited by Lim. They were made, at by the "ingenious me-chanic" who manufactures "rings" it it roughl-ent purposes, but by an hone; tracingent oxid-smith who cill not believe the manufestation possible, but who tested it thoroughly and to his entire satisfaction.

They are a 11 in my pression anni-spec is not extending of any one interest of in the matter.

The investization of this remarkable phenomenon has been always conducted with the most care full scrutley; as meaning under the superva-on of a commuter of gentlemen embent in the scientific and social circles rion or summitty, and no one has, in a single invisace, precedul to detect imposture.

In announcing these "new fart," in the words bustry, I am actuated only try a sense of imperative duty. I know now difficult it is trealize that which couldes as in an ince known a laws of arture. I do not expect, nor desure it could not be a summer of the property of the most of the property of the property of the most of the property of the property of the property of the most of the property of the

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BPIRITUALISM OF THE BIBLE, NO. XV

BANLY MISTORY AND DEVELOPMENT OF JESUS.

A Beauce through the Mediumship of Jews.

A Beance through the Mediumship of Jews.

In our previous agicle, wa gave an account of the intertiew of Jews with the learned Doctors in the temple, givily the remarks that he made on that occasion. Surrounded as he was by an angel band that could come at any time in close rapp vit with him, be wan prepared to not only answer their many queries, but, anticipate the objections that they would rate, and the questions they would just; This integriew taught these learned (?) non an important lesson, for it convinced them,—although they would not admit it, that there was a power independent of Yesus, that gave Lim the information that he imparied. The scene in that temple was transcendentally grand and beautiful. The little boy Josos, with innocence and purity beauting from every feature, with eyes spacking with he radiance of a divine mission, with a countenaire illucrimated with that glow of inetigence that came from that fount of troth within the plastic minute of his angel band,—was essabled to meet subgessfully the questione, propounded. Abit beautiful scene,—Javas the instrument, angels the musiclane, and the harmonious chimes of truth the music. Giorious event was it not? A little boy scarcely 13 years of age confronting he doctors in the temple, and teaching them an important lesson of life! Independent and alone, be would have been powerier; assisted by the angel worll he feared nothing, and no alone, he would have been powerless; assisted by the angel world he seared nothing, and no remarks that these present made, seemed to in-limidate bins in the least. He mind responded to the questions asked, with the same certainty that the musical instrument will respond to the the temperature of the musical instrument will respond to the dricent touch of the musical. In the midst of these Doctors, be was like an Oasle on a brrren plane; like a blossom jost unrioding from its narent stem. The contrast was apparent. Truth on one side; bigotry and supermition on the other. Well might the scene be admired. It was in this temple and at this interview, that the learned Doctors saw for shadowed the downfall of their own temporal power, and the institution in the place thereof, of a higher and purer method of divine government.

In the speech delivered, there was a vice of besuty, that bore upon its gurgling soriace all the elements of truth, and as it circulated among the people, they felt the effects thereof, and wasdered why it was that some c-ange was gradually coming over the minds of the citizens.

was gradually coming over the minds of the citizens.

We will again raise the curtain of the past
But how any past? The past continues with
the present, and the present with the future, and
he is tedend wise who can designate the dividing
line; but up the curtain goet revealing to our
vision many incidents of other daws. We see
Jesss under diffesent circumstances. For a
long period of time, the world lost sight of film,
and the "vile," innovator was not known. Durthis questival period of his career, he was quietly
purming that path startic out for him by the
angel-world. From the age of 35 to 30, the
world knew him not in the character of a Savior.
Ancient history, the bible, the traditions of the
past, tell mothing in rigard to him. His life
was evential up to that age when he seemed to
disappear from the minds of the people. The
interview with the harmed Doctors in the tenple, then the high time that his appeared to public in the character of an instructor. His mission
than against to require a different course of non-

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OHICAGO APRIL 9, 1870.

During the time he persons propagation of the series of the poor labring class. He knew all this, and, of course, bis pathway, was an arranged that he would seem to disappear from the world,—would seem to sat like the golden sun preparatory for another day.

During the time he resided with his foster like the golden sun preparatory for another day. During the times he resided with his foster parents, he became the wonder of the people! Up to that time, he had not commenced curing diseases by the keying-on of hands, Ills physical organization was not yet adapted for that grand indus of the healing elements that come from the angel world. Still be prescribed for the slock with great success, and, on account of his jo-coar disp suit in, at times, and mithfulness, and strangs welred remarks, by the people he was called Joer, instead of Jesus, a name that had been given him, that which they did not often call him, on account of considering the former more appropriate has appressing something in connection with piece people, and straits of character. A somble-paritt did not always divilinguish this veractic character even when prescribing lost the slock, which he often cil under the influence of these spirits who were perfectly familiar with the act on of the various like his prescribed to do it was amount of good. Little Joor, then, was the center of attraction, and well he might be, for he not only cured disease, but predicted the events of the future, with a certificity that astacked the people. It was during this early career that he exhibited such marked affection for blary the daughter of Little Joor, then, was the center of attraction, and well he might be, for he not only cured disease, but predicted the sevents of the future, with a certificity familiar with the center of attraction. A man was borne to the bone on a litter prepared for the purpose, on whom disease had favored the family seemed to be the center of attraction. A man was borne to the house of J-seph and Mary seemed to be the center of attraction. A man was borne to the house of J-seph and Mary seemed to be the center of attraction. A man was borne to the house of J-seph and the received the same. The sen ewas terrible to beloid. It seemed even now that the manfest entry and the reven in deven the angel world. Jesua piprineches and the kneed Jeans were great harmonizers—in fact he never held communion in the presence of otters, with the angel world, without first kneeling down and uttering a fervent invocation. A supplication so follo pathon to fall for a modern tremulation and other present the exercise, the lights in the room were extinguished, and for a moment all were in total darkness. Soon a beautiful phosphorescent light was seen just over the patwnt, and increasing in size and number, they become so numerous that the whole room was illuminated with them. A may of water was sitting on the stand, and there could have been heard therein a little noise,—patter, patter, patter, as if some foreign substance was falling into it. In a moment, Jesus sursay, and taking the may, passed to each one a glass of pura, delicious wine. This was no uncommon occurrence, and excited but ill the attestion. At the eastern part of the room, those present discerned a dense cloud,—it seemed to be composed of phosphorescent particle, but looked like a silvery halo of light. At first, it seemed to have a dense vapor-like appearance, and to be i form nearly like a gobe. Soos, and to be is form nearly like a globe. Soos, and to be is form nearly like a globe. it seemed to have a dense vapor-like appears and to be in form nearly like a globe. So however, it commenced to clongate, and ass ed the form of a human being, standing on a beautiful pedestal. The phosphoracount lights ie the ro m became partially extinguished, and visitant just formed, presented truly s in the room became partially extleguished, and the angel visitant just formed, presented truly a remarkable appearance. Not a word was uttered—the attention of all seemed directed to this personage that had just made his appearance. We will pause here and describe hist: There was a mejesty about him that defed congration; a rublimity in his appearance that extended far beyond the grandeur of the poet; an expression of wisdom gleamed forth from his countenance that reached far beyond the highest conceptions of earth's children. There is solemn grandeur he ktody holding in his hand a crost, but saying not a word. Then he gradually disappeared; but aimset instantly another cloud appeared, and a personage, with a recklesse spression on his countenance stood before the eyes of the eager crowd, and near him was perched a cock, evidently forshadowing something that would occur in the future. Then disappearing, another character, with shrewdness and canningness manifested in every feature, holding in his hand thirty pieces of affert, was presented. He soon passed away, and then it seemed as if the anged world had made its appearance, for them another soons, transcendentably heautifully and grand, rises up. The cloud fills the whole of the east ero part of the large troom, and finally arranges instif is to a large table, with twalve persons engaged in a repast. The company were more with astonishment. Even Jesse could not interpret these symbols, although they forshadowed marked out, and a large table, with the persons of a large table, with twalve persons engaged in a repast. The company were more with astonishment. Even Jesse could not interpret these symbols, although they forshadowed marked out. There he stood holdes them, and also in their market. They comprehended their position, and wisched the representations with laterest. is any roots occame parually extinguished, a the angel visitant just formed, presented trail remarkable appearance. Not a word was ut ed—the attention of all seemed directed to t

brief but giorious career. He then seemed to recoole from their view, growing larger as he pasecla way, until in the disance, be had assumed
the full sisture of a man,—his beard falling upon his bosom, and his freebed rising in grand
proportions,—he was indeed majestic. This
scene seemed to indicate his early departure
from the home of his parents, and that they
would not are him again until be had arrived at
manbood. This seance was truly grand, and
foreshadowed many important events in the career of thus remarkable personage, although
sone present could interpret the meaning of the
symbols gives. The appearance of Jesus inthit halo of light, was the last of this clean of
manifestations, given as that times. Now to the
patient, Jesus stunds by his side. Near him is
a mug of water. Again the patienting noise is
heard, and the water is soon impregnated with
certain medicinal qualities, and the poor man
was hathed therewin, feeling at once the lovigorating properties thereof. Again all 's quiet,
and the same pattering noise is resumed in the
water, and another character of medicine is made,
that the palent must take invernally, and which
finally cares him. that the patient must take internally, and which finally cores bim.

that the patient must take internally, and which finally cares him.

There was grandeur in, the early history of Jeaus. His mediumably was of that character that the angel world could present those symbols that foresindowed future events,—project them on the atmosphere, where they would remain for a certain length of time, like a mirror anspended in a room. These images were generally formed with a phosphorescent cloud, and could be made to assure any required abape, or represent any personage or scene. I'mesphorescent clouds can only be formed within the sphere of the emanation of the medium. Outside of that they could not exist. This emanation of the medium is the atmosphere in which phosphorescent clouds that demograpy life, just as essential to their existence as the atmosphere is to ours. They are not extracted from the peculi ir emusal; no fa medium, but from the animal life that is within the atmosphere. It has pecalist emunation of a medium, but from the animal life that is within the atmosphere. It has been demonstrated by fine learned chemist on this mundame sphere, that there are untold myriads of animals in the atmosphere,—a fact fully realized by the wise sages of the Spirit World. These animals are highly charged with phosphorms, and it is by collecting and condensing, as it were, untold millions of them, that phosphoreseent clouds are formed through the instrumentiality of which the representation of waiting.

rus, and it is by c-ilkering and cendensing, as it were, untold miltims of them, that phosphorescort clouds are formed through the instrumentality of which the representation of various characters are present at through the instrumentality of which the representation of various characters are present at a significant of various characters are present in all ages of the world have seen what is called ghrata. One entered the tent of the ancient it man General Pompey, and predicted the failure of his wallike enter prices. And, indeed, the whole Roman Army-at is said, at one time, precisely at 12 o'clock at night, asw a gloot. A ghost may be a spirit that has found a medium, the omanation of whose body is of that character, that it can extract therefrom an organization as previously explained, which is visible to the material eye. Here, for example, the medium is sitting. With in the radius of his sphere is the constituent parts of his whole body. A spirit is standing within that emanation. Now, mark the progress in the process of the formation of the new body. The particles of matter that compose the sphere of the medium, are naturally attracted to the spirit,—just as naturally as or train chemicals disolved in water, will cluster around a wire. The particles composing the bones, gravitate to the place designed for them, for bear this fact in mind that the whole physical organization hiends harmoolusely, and the emanation thereof, we designed see the sphere of any person. No sooner does a spirit step within the sphere of a paysical medium, than this process, in the might time, commences (for bear this for tentertain the idea that these physical manifestations can be carried on in the daytime, as well as at night, not understanding those laws that govers the formation of the medium. It would be utterly impossible for a spirit circle to form a phosphorescent cloud in the daytime. They could not then colour. It would be utterly impossible for a spirit circle to form a phosphorescent cloud in the daytime. They could n

then concesses my security in the carly bi-tory of Jessa. The angel world know the insidents of his early life, understand all those characteristics that distinguished him, and are perfectly familiar with all tries the same which he passed. The scenes alloded to an occurring at one of his seamons was strangely phrophetic, and though no one present could interpret them, they made a deep impression on the mind of Jessa, causing a deep impression on the mind of Jesus, causing him to anticipate his own future lite. There was Judas with his thirty pieces of silver, and Peter who denied his master at a certain time Piter who denied his master at a certain time-designated by the crowing of the cock. And then the representation of Jesus increasing in size as he recorded from view. Coreshadowed his early departure. In our pert, we shall again ad-vance on disputed domain, unveiling the true character of God, and showing the source from which we derive our information in regard to the early history of Jesus.

PRINTY NEW OU BOCKIBES

We continue to hear good reports from Mrs. Bal-lou in Exames. At Clathe, she created considerable excitement among the Hell Sellevers, Infant Demantics Advocates, Blood Paritying Devotess, and those who six one bilants, and pray the effects three of away the next. She sends us from that place about thirty new subscribers. We rejoice is having a medium wherein we can reach old ortho-ders in Clathe.

loxy in Clathe, The Mercer thus speaks of her efforts:

The Merry than speaks of her efforts:
A Mrs. Millor has been betwing in Olathe for a
few days past on mediern Spiritualism. She is a
talanted lady sed an omeration, include in a
talanted lady sed an omeration, include
the heat greated with large andiences and all who
have heard her mean well pleased.
Mrs. Salled will be in Westen, Mo., on or about
the 6th of April. She is new on her way back to
Bl., and pertine withing her corvices in this State
or Indiana, only address her in case of this office.

THE ALLEGED DINGRESIENCE OF ADAM.

THE ALLEGES DISCUSSIFIED COLORS.

From Mises' statement, Alam was not accepatable to say stored law or command, not being a morel agent. At the time of the slirged command, Adam did not know right from wrong, or good from swil, and could not be amenable as a moral agent, to any moral law. The absurdity of the command is shows by the fact that the Lord mest have foreknown that any such command could not be obeyed, for lack of the requisite knowledge of good and evil. This absurdity is further seen by two other facts. First, that such command for blee what was absolutedly necessary, by the results, should take piece,—viz., it cared their bilindness had also been in val agents. The 22nd wars of the Alsalghty spoe that act of Adam, and is concessive that is Bit view, that act of Adam; instead of being 'is fall," was a high exaltation and dignised condition.

But told theology may say that all Christendom believes otherwise, and always has so believed, and that it is arrogent impedence and indicitity to doobt the correctness and authority of their belief. Let it the so said, what then? Is it the amount of buller is numbers that can trinsform falsehood and erroscous belief into absolute treath? And if no, dould not the numbers in unbelief more than constrabilance them g.

In this stage of our examination, it appears in good time to inquire what has become of the dogmen of 'original siz." A belief may be catertained

In the stage of our examination, it appears in good time to inquire what has become of the dog-me of "original sin." A belief may be entertained that it is failing into the guif of oblivion.

The Scriptural account of the creation is the feudamental creed of religious belief in Christendon, in the articles of "Adamy' fail," and "original, sin."

These two articles matters as these are lettered.

al sis."

These two articles, ustrue as they are, i-st outof the question in their creed or sellef (as they
must be—will be in day course of time and, its
versets), leave old theology totally destitute of any
foundation upon which to belied their religious the.

A belief in them and in their threatened conse-quences, may produce spar, not love or reverential espect, and is not necessary for the promotion of

may promote igas, not love or reverential respect, and is not necessary for the promotion of good moral conduct.

It is not compatible with true ideas of the attributes of infinite knowledge, power and wisdom in the Aimighty, to threaten any one with punishment for his conduct, because it would be too near like revonge, like arbitrary man, who threatens because he lacks the sicreasid attributes.

"God created all things."

"God governs all things."

These expressions may be reparded as self evident truths. They have proveridally grown into a settled maxim, not to be disputed or downed. If, this, God created all things, and if leg overns all things, are not all things, and if leg overns all things, are not all things rightly and wheely governed?

Music Stall Reetings.

The Spiritualists of Chicago, who for several months part have confined their meetings almost exclusively to the conference, commogoed last Saiblath evening a new course of lectures at Crasby's Music Hall. H. L. Slayton, Equ., of this city, delivered the address. Good music was furnished, and a large and appreciative audience assembled, who listened attentively to the speaker's exposition of "Spiritualism, and its philosophy." Spiritualism was sucinctly defined, and its aim and object set forth at considerable length.

A minute history of the Fox girls and their connecti in with the movement, together with some interesting lucidents and experiences, that had occurred in the presence of the speaker, were related. Then followed an exposition of the various phases of mediumship. The speaker showed how the Bibbs from Genesis to Raviations, squastaged modern Spiritualism.

It was apperfor to ancient Spiritualism. because of prayers, and a higher civilization in our day and generation. This fact accomand for its rapid growth in the past tremsty years.

All the popular objections to Spiritualism and its advocates, were thoroughly sifted and anawered.

The speaker also predicted that if the church

The speaker also predicted that if the church persisted in denying and rejection the fact of spiritual intercourse with the unesen hosts what little strength and vitality remained in it, would eventually die out; in other words, there was no permanent middle ground between Spiritualism and Atheir

Spiritualism was the real anchor to the soul. It filled the soul with the highest hopes and loftlest aspirations. It was the only thing that could "rob death of its sting and the grave of the stitute o

It came not in pomp and parade, but like the gentle dove as an emblem of peace and a joy forever.

### Man and Women are presse to do Go sparks to fly upward.

sparks to fly upward.

A great change is taking place among the Spiritualists. That indifference in regard to reading and circulating newspapers that was manifest in the past, while meany were chasing the phanton—a religious organization—a" "American association,"—has been supercased by active work on the part of each Spiritualist, in inducing people to subscribe for newspapers and to purchase books. It is being pretty generally understood that Spiritualism is a yestem of phillosophy, to be studied and learned as we learn philosophy, to be studied and learned as we learn any other system of philosophy and acience; and that the same freedom of thought should be maintained, independent of all creeds, dormes, maintained, independent of all creech, dormer, resolutions, or systems of high, in the least in-tended to bias the opinions of the investigator from his or her free and enlightened judgment. As organization for the construction of actool houses, and the maintanance-of institutions of

source, and the maintenance or institutions of bearing are processery,—so organizations for the advancement of the science and philosophy of life, spirit opiniumsnion, are necessary—nothing

more. We feel to realize this great truth, more and more, from every day's experience. There never was a time when all were united as now, in introducing the JOUNDAL INCO new channels. Subscriptions beyond sill presented are being sent in daily by most all of our old subscribers and these who have but receively began to read our more more repetatives.

it, that we may count on them,—not only as life subscribers, but as like workers, to give its wide

circu-xxon.

If sving great confilence in G id's noblest
work as we said in the buginning, so we close—
men and women when unbiased by old theology, are prose to do good, as sparks to fly upward

### Ohio Ponitontiary.

The daily Chicago Tribune in a recent issue

mys:

There is a paper published in Chicago called
the RELIGIO PHIL SOFFHICAL JOURNAL, which,
unlike the remainder of our daily and weekly
publications of all colors and streat, is, we fear,
a very triffs beterodox. At least, if orthodoxy
were to be regarded as pounting does north, as
one helf of it certainly did during the war, we
should expect the RELIGIO PRICESOFFHICAL
JOURNAL to point north by north northeast.
But the Warden of the Ohio Peniticativary erincies
marvalous disvernment and fidenty in issuing the special buil-/ f accommunication, stoticd
ding the contents of this semi-religious journal
from contaminating the assession under his
charges.

This piper is not admitted into the Obio Peni-tentity. The mast to whem it is addressed in here for the number of his wife, and I do not alsh to have him with intrine correpted by any such publication as this. Frence the continue of m. Brun, Warden."

This Mr. R. Burr, warden, will be likely to have a bigger lab on his han is than he calculated upon when he assumed the authority of Poper of Ohio, and issued his bull excommunicating the Journal. If he continues to refor tailow the paper to go into the hands of the man to whom it is directed, we will see by what authority he assumes censorably over the press. If he has the authority claimed by him, then the hasted doctrine of freedom of the press, it is a failure, and any petty official can interpose his ipse diritand all papers may share the face of ours. While he at tempt so serve old theology, is me other ignorance will by the same precedent assume to give it a thrust.

### Bairte Messages

We have been requested to publish two mes-sages, one from a lady calling ber name Oliva, the other from her mother, who gives her name as Mrs. Host. There is nothing in either to serve as sest, unless it he in toe names. The messages are common place, and yet we are will-ing to publish them, if we are advised by reliable authority that persons bearing that relationship, that those names were known in this life, and that they have passed to the spiritual plane of existance.

Aft Harris,
Aft therein, Mich, has mived away to
some place unknown to the post master of that
place. He owns for this paper since the first of
May 1888. We regret that it is struct that there
is occasionally to be found a man who will
coset a printer out of the miney due for the
briad of file. There is one consistion in such
cases—the thought, what a rery mean man
be must have been, if he had not had the reading of our paper I foul knows we wish its good
effects had been mire perceptible.

her. M. W. Mashaway.

It is with pleasure that we call the attention of our readers, to the advertment of the above named successful practi loner.

It is the property of the state of the heading many and the state of the heading many of the state of the property of the state of

Mrs. H. R. Jefferson and Mrs. E. Hud-ot, please give P. O. address and obligs ?

## Eiterary Botices.

REAL LIPE IN THE SPIRIT LAND. By Maris M., King

REAL LIPE IN THE BYINT LAND. By Maria M. King.

The above work is what its title indicates, a full and head outeripton of Real Life in the Spirit Land, and in scripton of the Lindson of the Control of the Lindson of

Man's Richts, on How w. Cld. You Ling 17° Complising Dreams, By Amie Denton Crilge. For sale by the author, Washington, D. C.

D. C.

This work is well written, and is intended to illustrate the coordinate of society, it meet were transferred to the kitolem and wash tab, and women took their places in the senate chamber, and the various responsible positions in life. It is written in a relacinating style, and its emissably well calculated to please both the opponents and supporters of reformatory movements in behalf of woman.

of woman.

LIFE IN THE BEYOND. By Francis H. Smith, of Baltimore, M.I., Medium.

This little pamphlet contains an intensety interesting account of Berjumin. Peters' life from childhood to the grave, and fruch the grave to his present condution in spirit life.

Mr. Smith, the médium, through whom this communication was given, is a gendleman of unblemabed moral character, and is university settlement. He is now in his seventy-fourtal year, yet has not a gray hart to mark the made of time.

This work will be read with great mercet, and the statements made therets, cannot fell to excite thought. ou une statements made thereth, cannot fell to actic thought. OMPARMON OF ONTHODOXY AND INFIDELEY, By Dudley Willets. Washington, Lowe,

Two Reports for April to replate with in

37. .... E. T. CHILD, M. D Subscription will be reserved, and papers may be obtained at wholesale or rotall. at 600 Base street, Philadelphia.

CHAPTER SECOND :- SECTION FOURTH

CHAPTER SECOND :- SECTION FOURT.
The theological world, having interpeted the awakening of the spiritual nature to which we alloded in a former section, as referring to the creation of man, rather than the beautiful unfolding which it was of his nature as a spiritual and progressive being, has ever failed to recognize the important and apparently self evident fact, that man as a race, can no more trace its origin back into the womb of time, than as an individual, he cau trace his tumbrystic conditions, his birth, and that period of unconsciousness which continued for a longer or shorter period after these. All the prominent historical statewhich continued for a longer or aborter period after these. All the prominent historical state-impfirin regard i rite creation of the world, and of man, embodied by the various writers of succient times, have originated in, and been mingled with traditional errors, so that they contain more of these than they do of truths, and yet there is a braufful gloden chain of the latter running through them all. The progress of spiritual ideas preceded all the advancing stem, and as we approach the habrical period, the fleas of spiritual existences become more definite.

and as we approach the assortest perioduce? 'cas of spiritual restances become more definite.

In the traditional period, Ond and the devil were always audientood to be one belog, under different feelings and emilions, just as men different feelings and emilions, just as men different destings and emilions. The good of these days were only men with increased powers,—double or tripple the power of the sir nigest man was enough for a god. The idea of an ominicient and complotent being, who was foolish enough and weak enough for create a rival in the form of a deril, who should see the subjects we also proposed to the analysis of the subjects, we also proposed to the analysis of the subjects, we also proposed to conceive and elaborate such an idea. The idea of a separate and independent devil is of quite modern date. The fire worthippers did and gives the attribute of implicable has to any of their guide. We look with interest upon the gradual uniodities of the proposed of the human mind to a capacity to buckler, and we perceive that just in proporti nas it reached this power, did it reach tee point to concive of a god and loving Father, as all knowledge is by means to lights and shadows or contrasts.

The spiritual and the human worlds were thus

edge is by means of lights and shallows or contrasts.

The spiritual and the human worlds were thus growing meater, and although the relations of the former to the latter were not realized by markind, they were moving on in parallel line, and every step in intuin progress was not, only added by spiritus between they two worlds. Spiritus have always been owned to the movement of the moving the

mankind agoner or later up to niguer councilors.

It must not be understood that because we assent that error always has minigaled what it some grains of truth, therefore we spapore of it. We only declare that there is no smalldgaled avil, and that throughout all this long line of darkness and error, in which mankind were groung their way as heat they could, we can trace it a every thing it line of living truth, and we believe that in these low consitions to which we now reter, maintind were often quite ar near to the appreciation of that line, as they have been in more enlightened ages.

now reler, mankind were often quite ar near to-the appreciation of that line, as they have been in more enlightened ages.

One fact, however, we desire here to impress upon all, that when we look upon humanity as a whole at any perud tions the first arounding of case, we can always perceive, that while there have been grades or cases,—an upper and un-der crust, to use a common but expressive figure, these have all here sinder to spetcher, and,—how-were bitter and releations may have been the feelings of one class towards another, they were but superficial, while deep down in the human acul, from the very extrest periods, manking have felt that they were botted together in One common brotherhood, however distant and dif-iercan as to locality and time may have been the dates of the evolution of these first parents. This feeling arises from the fact of a common parentage of the race—Father tied and Mother Katter.

Another noticable fact of the era of which we are now apasking was, that however elevated a few minds may have been, even so that they approximated towards the critization of to-day, there was in their mides and closely allied to them, a rode towards the branism. So to-day, in the most refined cirilization, you may find the most revolting barbarism. Sou by side with rediscement and integrity, you will find gressess and crims. The dark back-ground of the picture I just as essential to day as ever it was, and it will ever be found.

We are just entering upon the eighth volume of this JOURNAL. Through sunships and storm have we labored to make a paper worthy of the cause we advocate. We are sensible of o short comings, but we have learned that these are the bust stimulants to higher efforts, and we hope that our friends all over the land, who cheer us onward with their smiles, sympathy and material and, will all resolve to pay portion of the debt they owe the augal world by aiding the

n't be satisfied with simply renewing

our subscriptions, friend? Let every one re-wher that they will obtain at least one new sub-criber, and, if possible, a dozen. If you can't obtain regular subscribers, send to the names of all trial subscribers you can t. We have before us a pile of phonographic sports of sterling lectures by our good Sister mms Ill-rdilling, and others, and agy one of sense is worth more than the prior of a trial sub-cription.

ption.

The would say to our friends who can afford

send some of these lectures to your neigh
they read one, they will be likely to

t others.

of this department.

We intend the coming volume to be better than any of the former, and with your aid, we shall soop he able to matter twenty thousand captes of the JOUNGAL all over the land, and have a hundred thousand madern. We need not say to those who use advertisements, that much a chance p velamble to them.

God files in history—by Hodem Tuttle? ""

"He contends aboutly against the argument from design in creation to prove a personal Creator. To him there is not upon a personal contends at the facts of accessor, and no deal stars and the facts of accessor, and no deal stars and the facts of accessor, and no deal stars and the facts of accessor, and no deal stars and the facts of accessor. The him there is no designed to the facts of accessor. The brother willing from Waverty, Ind., send all theologies have falled.

Another of the same cort.

The brother willing from Waverty, Ind., sending \$1.50 instead of \$3.50, as he says, for God the facts of the fa

Anether of the same sert.
The brother writing from Waverly, Ind., seeding \$3,50 instad of \$3,50, as he says, for God Ides, Deston's Geology, Common Sense Thoughts, and the Deluge, forgot to sign his name. Let us hear from you, brother; and will other correspondents be careful and give full address.

Is yet in Culcago healing the sick as usual oth by personal examinations and clairyoy

antly.

Those who receive her treatment by letter ar: respectfully and attal to report to this office, par distlary the results, that we may know what the sillicted in this apparently strang

Carristian Senu, of Clinion, you want pushire puwders, but don't give say state. Every day we get letters with similar omissions. Let us hear from you.

28 Bro. Halson Tutte has in press a new work smittled, "Areans of Spiritualma," a man-ual of Spiritual Science and Pallos pay. We judge from the examination of advance sheets tuat it will prove a valuable acquisition to the interature of Spleitual Philosophy,

[27] The Orthopathic Journal, J. Stolz, M. D., editor and propriesse, published at Dayton, Ohio, and devoted to Health Retorns in addits passes, is well worth many times its cost, which is only one dollar per year.

J. S. Barney, Decatur,—why don't you give toe name of your state, and tell me wha you sent two dollars for? O, that correspond-ents would remember to give their full address

Van Buren, Arkansen.

Somobody sen hus ten dollars in a letter bearing date, Maren 22 hirom the above named place. What is your name good friend?

Brother Samuel S. Hartman, whose name appears in the Speakers Register, is on a lecturing sour through lows, and will be glad to meet the friends of the cause, and will endeavor to do bein good. He will also solicit subscribers for the JOURNAL.

### Statistical Bepartment.

In this department we purpose to publish all reports that shall-he-oremed to to by its trivitatio or committee of local sociation, in repy to speciation a formation speciation and our readers are requested to nich in furnishing reports not only in regard for their over towas, but in regard to ediponal source or localities, where our paper may not be circumstant of the contract of

13. Be careful and give the correct Port

1. How many proved Spiritualities are term of the control of the c

Beported by Harnet M. Atlen.

Number of Spiritualists - Tvaiyone.

Number of Spiritualists - Tvaiyone.

Note that the state of the state of the state of Spiritualists of Spiritualists.

Note that the state of Spiritualists of Spiritualists. All the state of Spiritualists.

Note that the state of Spiritualists of Spiritualists. All the state of Spiritualists.

Note that the state of Spiritualists of Spiritualists.

W. F. Jameson.

Churches:—The Methodists are the only church here, and from the vialisate and activity they show, are evidently straid that their stronghold is in changer.

Reported by Stephen Emerado.
Alluskec Co., Iowa.
Number of Spiritualites:—Juse.
Num:—Stephen Elimendo.
Churches:—The Valbellicans in the accandancy, bot
se to strength and shility.

as to strength and skilling.

Reported by Manned S. M'Inite.

Reported by Manned S. M'Inite.

Number of Sprintanian: — Westly-six.

Number of Sprintanian: — Westly-six.

Number of Sprintanian: — Westly-six.

Number of Surface Strength St

Reported by Joseph Manering.

Number of Spiritualists:—Kight.

Names:—J. Bropher, E. Stammar, B. B. Emm.
Clayton Lamb, Heary Vanisot, E. Sociy, W. Kamion, Hawaring. Dryden, Mich.

Derice, Dallas Co., form.
Reported by M. M. Thorobisch.
Runber of Springshise i... Twenty Arie.
Runber of Springshise i... Twenty Arie.
Read Hrs. E. Manshy, M. H. H. Wom.
Thoroberg, Mr. and Mrs. E. Manshy, W. H. H. Brown
R. A. Manshy, M. R. Manshy, W. H. H. Brown
R. and Hrs. A. Robbiss. Mrs. Remor. Mr. and Mrs. E.
Dyer, Mr. and Hrs. J. Manburn, Mr. and Hrs. Twitchell,
R. a. Mill, R. r. and Hrs. J. Jurch, Mrs. and Mrs. S.

Mrs. & Mill, R. and Hrs. J. Jurch, Mrs. and Mrs. S.

Middlebers' Ind. Begoriel by Am T-St.
Rusher of Spiritualizes: "Furty dry.
Rusher of Spiritualizes: "F

Reported by Harrier Worden.
Number of Spiritudista: -Uno.
Number of Spiritudista: -Uno.
Number of Charles Worden.
Number of Charles of Cha

it) of preschera, julio a number of progressive ininded people here. If could have beciges and a good feet medican here a et time, I think it would be quite a bleesing.

Reported by Thomas Barding, Letting on State of Spiritual later, of wordy six, Nameter of Spiritual later, of wordy six, Nameter of Spiritual later, business of the Spiritual later of th

thrain! Mr P. Long.
Medignos: Mrs. Gilliam, Inspirational opened and fortignosis Mrs. Gilliam, Inspirational opened and fully diveloped. Mrs. J. Jonand, Insuling mediate, and gale particles on the extension of the fortignosis. Have had about given posture been with the control of the contro

Determine the best about the performence who have not have best about the performance of the performance of

## SPECIAL NOTICES.

Miracle Working in Chicago.

As an evidence that the days of working miracles have not paiwed (ft, indeed, they ever evolvels, we are consistent of the state of medium certiful time run h, and ceruit. We handle by more litables of global time, minds of sections, and said has not trade a fit of spaces since. Mrs. Wast first laid her hands upon Mer. Bathermently Mrs. Worthly had alroug symptoms of paralysis of the left side. Mrs. Wast was canned the second time, and restored her entirely by note free fusers. Mrs. press new gradinate for the restored time and restored her entirely by note free fusers. Mrs. press new graditation for "more other such a first from a little of such soft fring as a torns laws to the lot of mustals. Another cases is that of Mrs. Mc Cord, who has been afflered with an inward tumor which had been growing for olight years. She applied to Mrs. W gave but one free linear, declarated to Mrs. Mrs. W gave but one free linear, declarated the first first little of Mrs. McCord derivard that the tumor had runtrely vanished. "Verly" and the hist. "tirester things than those shall ye do because I go to my Fasher."

"Greater things than tunes many you were ago to my Father."

Mrs. W. takes case of any name or nature, and prefers to treat thous who have been declared by the medical faculty to be incurable.

"Great Wan Issue, of Epidemia," But Greater for it Mrs. Pilm Wall of Chicago.

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AND A REVIEW OF REVOICE AND REMERGGERS, WITH PRACTICAL INSTRUCTIONS FOR
EXPERIMENTS IN THE MIRKS "E-PULL
DIRECTIONS FOR CHING IT AM A
REMERTY IN ROLE AND TO
THE PHILOSOPHY OF ITS CURATIVE
THEORY IN THE WITH THE WITH THE

How to Develop a Good Clairvoyant THE PHILOSOPHY OF

SEEING WITHOUT EYES.

THE PROOPS OF IMMOSTALITY BESITED FROM THE CAPULDING UP MEMBERSHEM—EVIDENCE OF MENTAL COMMISSION WITHOUT MIGHT ON BOXIN DETWERS BORRES FAR APART IN THE PLEMS—COMMUNION OF MAINTA, OR WITH THE BE PARTED.

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HY JOHN HATWARD. AUTHOR OF

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nem zoods.

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AGAINST THE LAWS OF LIFE AND HEALTH,

AND
THEIR EFFECT ON THE FATHER MOTHER AND CHILD. AUGUSTUR, GARONER, A. M., N

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Lamoste, III., Feb., 17, 1-05.

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From N. B. Femina, Harraction, Delawire,
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From Andrew Brown, Esp., Nets in the Call, Adopting the Call, Adopting

Andrew Brown.

From Rev. James S. Finled Lawrenco berg Tennis arcticus Br.
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From J. W. Wilber, Cloverdale, California.

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D. C. BRUNH, Justice of the Prace.

Portingd, Maine, March 1, 1970.
CUBBRRIAND, Sr. Personally appeared, C. B. CUT UN. Propriette of and Prejoration, and made outh the seabove certification are generate. Brider me. RICHARD K. RUBINSUN, Jacobse of the Peace.

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From John A. Kennardy.

Portland Me., Feb., 23, 1520.

Thereby certify that I have used oftense Preparation for descripting the apple to the formacce, and thou at an arrange of the Arran

S. B. Fleming.

89. The Law will be promptly entered against all in-

JOHN C BUNDY, 187 and 188 So. Clark Street, Chicago, III., GENERAL, AGENT for the Wort, to whom all Ordars, Applica-tions for Agency, etc., should be addressed. Vol'ibe if.

### Blee BUILD Child.

PERMUODIS . R. MAILLIW ROLL PORS JUTTUARS" TO RORT

santful child by thy mother's knee, the mystic future, what wilt thee be? demon of sin, or as anget sublime— spirit of still, flashing down lik the larid light of a ferry crown— gidding up uith a shieling track, ke the morning star that se'er looks bat spirited still, and the side of the side of the institute demonstration of the side of the fact of the side of th

entitol child to my garden bowers, feed of the botterfiler, bir's and flowers as the spaiking, crystalline stream wale of truth in thy fairy eyes beam, as there ever a whiter soul than trise ombipped by love in a mortal shrine? y heart thou hast gladdened for two

Regitting child, to thy look is given the server, the server, and of earth, but if beaver, the server, the server, the server, the server, would be considered to the server, which the server is the server to hell the work of the macking bird, From stair to hell they wire is heard. Ott in the gards a nooks, thus'rt tound With sowers by curly head around 1 the server began to the server the server to be server.

ha: who would not not so that yet a chall be ferthance in what hip fats shall be ferthance in what hip fats and in error man. It is not so that the shall be shall be

Se, aspirous was y destaint can be assigned to the can be assigned t

FRANCIS H. SMITH, OF BALTIMORE-MEDIUM.

Your grandfather has kindled in me a desire the truth of what he had told me. I am

d not to him; and all I designed was to place. Arilameth in its true position before the proble.

Give me credit for sincerity if nothing more, had no arilate each to serve; no desire for, finder; no.reard for wealth. My intention was show the Kigg achievel edged his errors and resouthed his pretentions, to reflire to private life. Boilt was not an ordered. Ones-embark di in the dangerous enterprise of sphelling, free was no safety by in succ. s. sadd was comparated to see it through.

When was was as length proclaimed, I endea noved to keen myself also i trout the contest, but found this imposible. I had taken an early-sand in the outpress, and all expected me to become a leader in the army. I therefore an exist a trop of borne which I selected from he bravest and most energed come i could died. They were all too of one faith as to religion, and could depend upon them in every emergency. At the battle of Marton Moor, I was nearly captuled, and had made upony mind to rest, when family I restrict upon one more leager are charge, which turned the soldes how a large and all the parties of the same and the sold of an one more leager are charge. Thick turned the soldes had young to be advantage at firs, but I knew that our mose was hopeless if the day went against us, and therefore made that desparate attempt which was no seconessful.

My hopes never dagged after this, I was no stonessful.

as successful.

y hopes never flagged after this. It was charge that brought me so prominently bethe country, and ultimated in my taking chief command.

had no desire to compase Charles' death, but a were the sewho determined to put him out he way in order to secure a republic. I obtain the him of the him o

d in this, and would simply have confined in the tower; but I could not prevail, and I persisted in carrying out may views, it do not only have centageared my influence, perhaps worked my ruin. I had therefore, not had not only have centaged my influence, ben his execution was about to take place, then word that I would assist his ecope could manage to get clear of the palace, but as too well guarded for the I was not ent at his execution. I could not witness too well guarded for the I was not ent at his execution. I could not witness to well guarded for the I was not ent at his execution. I could not witness to well guarded for the I was not ent at his execution. I could not witness to well on the most property of the palace of the palace, but it manage these who had taken the most property of the palace when he was a federat to wards shall up a purmanent government. I found to iterative of opinion. Some were for road. Prince Charies, but with a fidelect checks geards to prevent all extractional parliament; and

first became a leader in church, and aron drew upon me the attention of those, in authority, by my eloqueous in prayer and ratioal sentiments. I perceive d that its in gitt had to my advance ment, and it cultivated a close intimacy with the leaders of the religious society. It was not long before i became one of their chief leaders. When this secured a political aspect I was put howard to take a prunnent part, and I load no opportunity to denounce the King and all who are such about state affairs, for I was very ignorant of such matters. I was urged on by others who intended using me for their purpose, but after swite when I became better informed I gave my whole soul to the cause, and thought of mothod pet a politic flow the King, and acting up the purlament. When the civil war brake out I had to take an active part, and in it, I fought my way through it.

Hardly had I been faxed at Whitchall, before I became convinced I should have no easy time of it.

out I had to take an active part, seem in my, bit my way through it.

"dly had I been fixed at Whitchall, before mee convinced I should have no easy time. Every one looked upon me as an usurper, othing but fear kept here under restrict, mined however to do my duty, onne what. I turned my attention to public a fishly, but of everything in the most lamenation inn; none steemed to have the least regard to public good, but each bent on attaining we sellish ends. I soon made my presence

let. My first care was to have a complete system of responsibility from every one who held an effect. I spin saw the importance of this for never was there such a set of therees as those who lived at the public exponen; and besides this, I was determined on exacting the most rigid concomy. I lest many irreads by such a course, but greatly enhanced up popularity. I desired also to form alliance with every court in Europe; for I had had enough of war, an i peace was the great desire of my heart. I cultivated the arts and sekness; sucquiraged, these who contributed anything to the general welfare, and thus promoted the good of the people.

penyle.

Certain wrongs compelled me to look after Holland, and I seep llinke to call her to account. We were fortunels in having one so capable to take charge of the expedituon, which resulted in a complete tridings. I was not so fortunate in Ireiand, until I sent Francis Wallington to take charge of that distracted country. It was a good man and would have done well had he re-

Iteration, until i seals Francis wailingmort to take charge of toal districted country. He was a good man and would have done well had he remained.

I managed to place my country in a better countion than she task known for a say years. Commerce flourished; the saits and sciences networked, and quick prevailed everywhere but in my own household.

I now come to an event which incitured all my future life; this was kitting Floctwood marry my daughter—a gentle cuth, re-pectual to me, lowing and devoted to my happiness. She was allabat the foundest faither ound desire; but her mind underwent an entire change after she became the wile of Floctwood. He was a lanatic in strey scine of the word. In resignon he was a strength of the same that the foundest faither ound desire; but ther mind underwent an entire change after she became the wile of Floctwood. He was a lanatic in strey scine of the word. In resignon he was a strength of the product of Calvin; in prolincia an enthus said: republican. He marish in solvectating all the dictrines of Calvin; in prolincia an enthus said: republican. He marish in solvectating all the dictrines of Calvin; in prolincia and preference, but it took a distike to him because of his persistent opposition had not an entire the position of prince may series endmy to we good.

I was an error my venture, and i hardy knew woods to trust. This kept the consistative unbappy, and if hard in perpetual fear of assessination; sediom slept trito in the man room, and hive peacettly and here his highless had became failing locarity of many trips of house, and have a some what he had here was no greater establishment when fully grown i feel in with a man who had just returned from Rotierdam, where he

primote my ass.

Death came, and death came not, for I poened
my eyes on a vast extended plane—not an object
to be seen. " Where was I?" " Who brought
me heare?" I exclaimed I No answer came. I
looked in vain for some one to explain this
strange mystery. How limities was the view
before me in every direction. I saw no sign of
vegetation, not even a spear of gream. I determaned to wander on until I could find somebody.

I had expressed but little thought hat now them

At lengt eremed like the murmur of many vulces, which gradually increased is to a tor, and there a scene burst upon me that beffix, and there a scene burst upon me that beffix, all description. An immense crowd of human beings, all coad in black, came reashing with shrieks and acrosses, as though his great sproy,—they rushed upon me tore me to pieces until I become senselses. I swoke finding mysed in a deak nave, so dark that I o uld not see my hand. Pressnity I beard what seemed like a acrossa, these agrees many more, and white wondering what this could mean, some question principles of the protection of th

They were very repulsive, but I could not halp myself.

One day I strolled away and rested in a cravice on purpose for concealment. At length I began a resise of my whole life from a child, and with what different typs I looked upon every event that had befallen me. I could hardly keep my senses as memory called up cat hewast. Even some that I thought prelaworthy at the time, now locked bideous; while others brought a keeling of horror upon me. In the midds of my egony I fell upon my knees and crust to God for pardon; oh, how-piteously I implored for mercy.

Hardly had I epoken the words balers my father stood before me. He raised me up and said: "Rollow me." I followed. Darkness disappeared and light came,—with light, brauties were revealed that I could not have consolred of. I shall not attempt a description, for language fatte me. Enough to say that all the more archanting landscapes of earth fade tato insignificance, compared with what I new. Many came around me; some who were examine, but all were a miling the had a my conserved with what I new. Many came it is made in a me happy as I am capable of being. I have seen Calvin—he acknowledges his errors. I have were Jesse, and an happy. I have the model in the mode of imparting my thought to a morral, and hope you will publish what is have said, so that the name of Oliver Uromwell may not be an offensive as my came in the mode of in the made of the name of Oliver Uromwell may not be an offensive my came and the my came in the med of the name of Oliver Uromwell may not be an offensive my came and the my c

Are we sow in Securing.

Are we sow in Securing the statement?

They shall blook up height ere long;

Are we sow in Securing of the cod y.

They shall ripse late wrong,

Are we sow ing sect of bopon?

They shall reing forth goiden grain;

Are we sow ing sect of classichood?

We shall reap our bitter pain,

We shall reap our bitter pain,

We shall reap our bitter pain,

Raspieg we its fruits must see.

We can never be too careful
What the need our hands shall now
Love from hove is save to ripen,
Hate from hote is save to ripen,
Hate from hote is save to grow;
Deeds of grod or til we gestipr
Headlessly slong our way;
But a bad and grievous fruitage
Watte us at the larvest day.

THE PAUPERS RESURRECTION.

Lazarus sitting at the gate, covered with sona, with the days for his only company, and begging for crumbs to statistic, for a few moments forger, his wretched life, is a picture of what I was on the day that witnessed my release from a life of niery. Powerly had been my portion from my birth, yet I was not always a beggar. The time had been when I considered myself in "comfortable circomstances!" but I had not the talest to acquire property, all though I longerfor the comforts which wealth below, and the latest to acquire property, all though I longerfor the comforts which wealth below, and the latest to conforts on the wealth below, and the latest to comforts of the conforts which wealth below, and the latest to conforts of the rich, and eavied them their humiles; but it was not permitted me ever to possess aught but a mean cottage, a hard bed upon which to rest my wear ted timbs, and simple fare to sustain my physical airength in the performance of the hard labor of a drudge. I could develop no real manhood, because the curse of purery was upon me, and I suffered it to crush out or obscure what little was my internance. I died a beggar; uncourd for, unnoticed, swe my lostheome carcas was deemed a nuisance and must have burial; and so "Thay ratified hay hope over the stones."

"They rettled my bones over the sto

"Oh twhere are the moureers? Also, there are some!

He has not left a gap in the world now he's goes;

Not a ter is the eye of child, woman or man;

To the grave with his curcass as fast as you can."

To the grave with his curcase as fast as you can,"
They who configured me to a passper's grave as thoughtiestly as though within my busons had never existed deggers of humanity—a heart that could feel, and that is neger for human sympathy as human heart will, little thought of what I was enjoying at that very moment.
Why should angels minister to the poor? Why did God commission a band of living spirits to attand at my spiritual birth, when my body was clothed in 1 ags and covered with filth and vermile? Surely there must have been some missiable, and this band could not perceive the strong odors that emanated from a body discussed from based to foot, and so filthy that then

cape of the second of the seco

Jupiter gave to every man a sack,
To hold his faults and carry on his back,
Another one Jove gave, which from his breast
Rung heary with his neighbor's faults oppresse
On this account man sever can babol
His own, but can his neighbor's faults unfold.

SPIRIT PICTURES.

A new phase of Manifestati LETTER PROM HARRIST M. ALLEN.

DEAR JOURNAL:—I have long been wanting to write at h weeks of appreciation, but feared tresposeing on too valuable time. We all love the Journal, and feel that we could not set light along without it. The communication from A.J. Raymond was the best of any I seer have seen. It was more nearly what we should expect than those me-sage usually are. Unlike one correspondent, I have always taken much interest in Frank's Journal, regarding it as showing an interesting phase of mediumahip, and the struggles of another poor soul into the light. The communications from the Byrons did not beer any avidence to me, of coming from

BURBAY OF MODE.

The pupils of the Worterser Sunday schools, who, some four or five years ago, confributed disme and pennes to buy share in the new Morning Sear missionary profest, will learn with sorrow that the vessel, which they helped to build and to eased on arCarstian mint; as to the Sandwich Islands, has bren, wriched. A dispatch routed here ye terday from Saw Frencisco stake that advices from Honoloid give the particulars of the loss of the Morning Star, which occurred on the 11th of October. The was was Built at East Roston, with finade continued with the onegregations which seating the was was Built at East Roston, with finade continued with the onegregations which seating the American beard. See saired your Seeton November 13, 1884, and arrived at Ecoardia March, 13, 1887, and simulated his lands of the Pacific. She was insured to the Good.

She was leasted for \$10000.

REMARKS:—If those "-Sabbath school chill dres" nell bese Mught to give the le "dimes and patains" to halp ford and clothe the muturdes of poor children scroth them, titley would have been dotag a r. al and not rel fanghary good : and instead of self-ring from the chagrin and danspointment the loss of the ir vesses consideration.

sciousness of having relieved the necessities of their poor neighbors, and would be resping the reward of a good settlen in the duily bissings of the little ones who had been made happy by these little per ward for \$18,000." Probably it cost \$25,000, at least. West untold good that \$25,000 might have done, distributed among our home poor. But, alse I for Ignorance and bigitty—the Sandwich blanders (she will never be condemsed for what they don't know) are of more importance than our bome heather? Ob, when will men learn wholes?

Worcester, Mars.

Worcoster, Maes,

I heard a judge his sipatasi call, And say, "dir, I desers You go torthwith and search the hall, And send me in my crier,"

### Tulipe and Rees

My Reas, from the fattless grove, thought was a west be quet of poster. And saked as round my note abe clung, if unips if preferred to rows.

"Jean not tall, succe wife," I sightle.
"But kis me ere I sen the posten."
But kis me ere I sen the posten."
"Hy two lips to a dozen riges."

SECOND SIGHT.

A Wonderful Case Reported in Paris.

A short time ago, the family of a Russian priscs went, to Paris from London. Among their retrains was a young German girl whom the princers had engaged during their arjourn in Wurtemburg. As all the hotels at the time were cruwded, they sent a courier in advance to

was may not a man in attach superproportion of a front of my door wide flaunching est. Unable of open my jup 8 insteads, and smart the princess order somes dry to open the door by force. The key being in the local from whatse, they had to break the is cit, and immediately not room an accordance with popule. The princess reasons and seemed they may be a considered with popule. The princess are more than the most of the most

may in the house,

The prince, the hotel keeper, and the physician at over drow to the Morges. They found
the uniform heavying in broat of the municipal
bod; but his har, sheet, heav was the same, if
had the the house is the trigger of the pishad the tribute it, and oven the trigger of the pistol was of an aussess sheet, and purpled and on
the to. He was a crucle, and he had allied
famous it is consequents of a law stating was a
latthless woman.

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To The Euron or the Thintys—Sin — A wone or the Molority we have concern, a wone or the Molority we have concern, a provided in the more work of prefereby, it rules or workers in the more work of the Misority of women. I below to be "Majority," and with me many women who could have protected long ago, had there been a noder. But with the arpailing crample of the cours at the head of "The Ravolution" before owner at the head of "The Ravolution" before world wish to appear belows the production of the molecular house the molecular house the molecular house to that, for a conster-revolution will only be so women forcer. We do not want the holiotime to that, for a conster-revolution will only be so women forcer. We do not want the holiotime of the molecular house the holiotime of the molecular house the holiotime of the molecular house the holiotime of t

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her her as menn as men—wants in exercise
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rieg jurposes. Thank you, "a we man of
aporty." After this we go with the Revolu-

For the last few days, the people of this village, well as the acighboring towns of Wosterly and attribution, in Rudor island, have been much ex-cel over the condition of a young indy is the tier piace, why, it was reported, and been in a sta of trance for nearly a week. Last Friday af-moon, your correspondent, in company with a the condition when it is a reported, an arrow when, it was reported, and the process of the proc

h, seed preparations for the grave were made, y laid in the coffin, and on Sunday the private were held. While the briefest were held, the briefest were hest look as the body; a obysidens present that he observed signs of life. The body pored from the coffin, and friction and artificial reserved. On the will be supplied, and any the private from the coffin, and friction and artificial reserved. The proposed from the coffin, and friction and artificial reserved. The supplied was present the subject of the proposed from the coffin and friction and artificial reserved.

was no discoloration; in fact, not the slightest evidence of deep or even death, was outweldy discussible. Many physicians of the serons dire constity are examined this wooders's case-likewise the result of the serons of the serons directions and the construction of the cope to be in a sizing of traject, while other a thick for dead, and altibute the preservation of the cope to serons taken by the joung had such a habit, however, the samily deep. Much sympethy is felt set ary present for the family, and some idea, of the interest the case beservities, may be inferred from the fact, that during the positive is more than \$3.000 people have visited the house.

Boolegios, Conn., Feb. 18th.

Stoolegion, Conn., Feb. 18th.
The above we clip from the M Y. Tribune, of
Feb. 21st uit. Three bings occur so frequently,
of into, and since spiritualism became a fact, that
we are forced to concede the power of spirit life,
even in death (b. B) and by the dead will like up
and walk.
Christ has come again, and man's in mortality is
a fact.

Christian Charity in Practice.

In Aubors, N. T., there lives a man who became a Spiritualist some years age. His relations are all members of Christian churches. His business connection were a bit Christians also. When it became known that he was a Spiritualist, his business has been became known that he was a Spiritualist, his business. The strict of the strong of meaning in the political effection. He shows the passes occars or later, we who have no far retributed from apperation our degoest with the agostic they beer occars or later, we who have no far retributed from apperation our degoest with the agostic thin, the experience of the with this black of all owners problem the moral destillation of our domester beaution—in fact, for the desolution of own domeste beaution—in fact, for the desolution of what is the fundisherable backs of all government—to second a braven woman from Weppinger Devices been to second a braven woman from Weppinger in the second of a braven woman from Weppinger in the second of our came.

A WOMAN.

New York, Feb. 20th, 1570.

Did a weman write the isbeet? We doubt it. Tet, if she did, the rids on rids the is sheet? We doubt it. Tet, if she did, the rids on rids the is sheet? We doubt it. Tet, if she did, the rids on rids the is sheet of the limited probability is depend to the Maine flyour law, and in favor of explicit probability. It is proved to the Maine flyour law, and in favor of explicit proved to the Maine flyour law, and in favor of explicit proved to the Maine flyour law, and in favor of explicit proved to the Maine flyour law, and in favor of explicit proved to the Maine flyour law, and in favor of explicit proved to the Maine flyour law, and in favor of explicit proved to the Maine flyour law, and in favor of explicit proved to the Maine flyour law, and in favor of explicit proved to the Maine flyour law, and in favor of explicit proved to the first proved to the charter, or belongs to a church whose minister, is figure and the children to expect the children of expect of the proved to the children of expect of the first proved to the children of expect of the children of expect of the first proved to the children of expect of the children of expect of the f

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In AZ, Wilks L. S. Han ving writing —We new
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lately been developed to that point. Another air
often also has been developed to set to see, appeal
and write, all during a ten wichs of patient watch
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ST. CATHARINE, MO.-B. F. Beldwin writer It does seem to me that no thinking mind could rad the lan last lectures by Mrs. Emma it, reling-without feeling the soil mapping truths therein contailed, and so long as I can get that kind of apiritual load for my under from the JOURNAL, you can put me down as a subscriber.

can just me nown as a subscriber.

E. L. Cohong wites,—I belt the coming of the Justa at, with delight. Wishing to call jorth a few ideas from some of jour noble witers of reform, I contribute there lines with a view to that only-lest. Submid Corporal Puntakural he indicated." I should like to hear this queetlon debated in the Children's Lycomy.

In the Chindren's Lycome.

ELIZABETHTOWN, NEW MEX'CO.—Thomas Politics wither, I commerced nating your paper last fall. I got some books, and attended chicks, but could not see or her anything. At liast, I could clinded to try for myself in my one femily I have a Narajo Indian that I have resized to less years from the myther's breast, and a grid, my own, eight years of aga. Both are seeing in dituns, and describe spirits.

MORTH WEST, OHIO —Jacob Haughey writes.—I have been reading the paper for some time, and now lake the privilege or expressing my opinion of it. I think that it is doing a great amount of good.

RICHMOND, IOWA.—A. Maples writes don't see how we can get along without the per. I thick you may pet my name down for a saburiber.

per. I thick you may pat my make down for a life ashoroiser.

BEIDGEFORT, I.L.—F. Kellogy write.—I can say, with thousands of others, that I mm well pleased with the paper, and what it great excess.

IOWA—E. B. Wassionk writes—I notice that many of your subscribers give their post office address, and sho with it a frequent request that you end some becture to help on the great work of angul ministry. This is well. Let the Epiritanian's every show and a note to rour paper, giving their terms of the result of the second service paper. The second service paper is the second service of the Union. When lecturing through Wisconsin and Northers Ellinois, I had no trouble to find distance and phone to apank. As yet, I have trained but fittle over low. I find many good and notice Spiritanianias, but they are consistent, and worther with the court of the second so the deem of the second s galliering, to every lown sp. .hualists, in you purpose, one a

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But it is not altegether upon the mother, —1 we different my children might have been."

But it is not altegether upon the mother that all this repossibility retar, for ake may not be able to choose her surroundings, and Oftener is forced to submit to creditions assignable to be them are the past of the majority of the past of the more thought labored. The past of the more thought labored to the past of the labored to the labored to the past of the labored to the past of the labored to the past of the labored to the labored to the past of the labored to the labored to the past of the labored to the labored to the past of the labored to the labored to the past of the labored to the labored to the past of the labored to the labored with labored to the labored to the labored to the labored to the past of the labored to the labored

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