\$3,00 PER YEAR IN ADVANCE.

Eruth wears no mask, bows at no human shrine, seeks neither place nor applause : she only asks a hearing.

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S. S. JONES, PUBLISHER AND PROPRIETOR.

Titerary Department

The Battle, and Other Poems.

#### CHICAGO, SEPTEMBER 3 1870-

# Salem Witchcraft.

author of this volume. Thomas Clarke, o doubt, inspired from a high source, for my predictions to made, have been, or are to be, realized. It is possible that "Great experience may attain To something of prophetic strain," rendered it easy for his mind to catch see of coming events.

sich rendered it easy for his mind to catch impace of coming events.

"The Ode for the New Year, 1838," was printin the Springfield (III) Journal, on January of that year, as it is given in this book. It will seen at a glance, that the prophecy it conne has been verified to the ktter.

"The Ode for the New Year, 1832," published the Union Herald, of Springfield (III), conms a prophicy respecting Great British, which even now on the eve of accomplishment; and dich the present generation will doubtless are fifled.

His "Fugitive," inscribed to Owen Lovejoy, indeed beautiful, and in which the reader in see the tender 12 ure of the rest manifes-

Dark and drear was the night, saving when the red moon ed at times through huge marges of laboring clouds; unch moments were britf, for the heavens were once more in functical shirtude.

And now from the regions stound the blesk footh Where night's gloomy curtain more darkly was high ning in rapid sweepelon burst forth, w the far distant thunder clouds groan.

quick and more quick | lears the lightning's red fissh; near and more near peals the 'thurder's loud And hank i 'tis the thunderfeelt's tertible crash, And carth heaves and trembles from mountain to

led my eye swept along the wild sky.
to madness extreme by the element's As of one who lamented the corrows of tife.

Twas a poor son of Africa, friendless, forlow The salt terrs abundant his dark check bedev His locks in dispair from his bare head were to And the ground all around with those dre

Ard he cried, "Oh, ye heavers enveloped in fame Ye clouds that your torrents pour dows on my

in your ftry! Your pity I claim: ere by your grace find my last ear.hly bed. For weary my feet have all night pseed the street; And though hard :s the brent of the storm to be

ud glance can I meet, I confu' no retreat, othe the sad soul of peor Zampi f. riorn,

ft, downy beds, sleep secure from the he poor simnger, out-ide must abice, and pain; seeking death but in vain.

brings a sting while I think of my bome,

" May the curse of the blighted-1" "Oh, hold !"
I exclaimed: frica, curse not the land of the free, if feel schamed that, though Freedem's limed cre, here pity slope to feet.

Midst the torrents of rain and the tempest's wild

ight wings of fame thall be wafted along

# Maternity,

THE LAST OF PARRIS, Continued from last work

sucd without his knowledge and with the cranizance of only his a reants (John and Tibuts, the Incian and the negress). Barn, and well, and garden disappeared in a sorry tract of rough ground, and the dwelling became a mere handful of broken bricks.

The narrative of the pastor struggles and devices to retain his pulpit is very interesting; but they, are not related to our object here; and all we need to say is, that three sons and sons in law of Mrs. Nurse measured their strength against his, and, without having said an intemperate or superituous word, or swerved from the strictest rules of congregational action, sent him not of the narish. He finally opined that "evil angels" had been permitted to tempt him and his conductors on either hand; he admitted that come mistaits had been made; and, said he, "I do humbly over this day, before the Lord and his people, the God has been righteously spitting in my continued to the control of the sent procedure of the control of the control of the procedure of the control of the control

rgation to acober, neglected and poor, rest-se and untamed, though mortial, d. till he ed in 1720.

My, Noya died somewhat earlier. He is be-seved, not to bave undergone much change, as either this views or his temper. He was a lad-heasted and amiable man when nothing ame in the way; but he cauld hadd no terms ith Satan; and in this he insisted to the last as the was right.

ne in the way out to be considered to the last it he was right.

Cotton Mather was the survivor of the otherwo. He died in 1728; and he never was ppy again after that isst batch of executions, it rusted to his merits and the genius he explied under that onelanght of Stan, to rise it by the highest post of clerical power in the owince, and to make him—what ye desired ove all disc—President of Havard University. Upsam presents us with a remark able medion written by the unbappy man, so simple diagenous that it is rearcely possible to read gravely; but the reader is not the less senile of his misery. The argument is a sort of remostrance with do not the recompense his services have mit this. He has been appointed to serve the orld, and the world does not regard him; the sames who could believe the state.

The argument is a sort of remobstrance with 3-d on the recompense his services have mit with. He has been appointed to serve the world, and the world does not regard him; the segroes (who could believe the statement?) are named Cotton Mather in contempt of him; the wise and the unwise despise, him; in every company he is avoided and left alone; the lemale sex, and they speak barely of him; his relatives, and they are such monsters that he may truly ray. "I am a brother to dragons;" the Government, and it he were a block-head, it could not treat him wome than it does. He is to serve all whom he can aid, and nobody ever does anything for him; he is to serve all whom he can aid, and nobody ever does anything for him; he is to serve all to whom he can be helpful and happy minister, and yet he is the most offlicted munister in the

deeper mortification and a more childish pecvishness to the end.

"ORE OF THE AFFLICTEO "—HER CONFESSIONS.
Of cnly one of the class of express accusers
—cf the "sflicted"—will we speak; but not
because she was the only one redafined. One
bewildered child we have described as rem resfol, and brave in her remorse; and others married as they would hardly have done if they
had been smong the "profligate."

Ann Patinan's case remains the most prominent, and the most pathetic. She was twelve
years old when the "citcle" at Mr. Parris' was
formed. Sho had no check from her parents,
fold much countenance and excuragement from
her morbidly-disposed mother, 'She has the
had distinction of having been the last of the
witnesses to declare a "vision" against a suspected person but, on the other hand, she has
the henor, 'such as it is, of having striven to hunble herself before the memory of her victima.

(S'gned) Ann Pu'nam.'
was read before the congreher relation, August, 25, (S gned) Ann Fu'nam.

"This confession was read before the congreation, together with her relation, August, 25,
706; and she acknowledged it.

"J. GREEN, Pastor," (Vol. ii. p. 510)

patine, logether with her relation, August, 25, 1706; and ahe acknowledged it.

"J. GREEN, Pastor." (Vol. ii. p., 510)

THE TRANSTION.

The most agreeable picture ever afforded by, this remarkable community is that which our eyes rest upon at the close of the story. One of the church men bers had refused to help send Mr. Parris away, on the ground that the village had had four past rs, and had gone through worse strike with every one; but he saw a change of scene on the advent of the fifth. The fixe V. Jasph Green was precisely the man for the place and occasion. He was young—only two and twenty—and full of hope and cheerfulness, while sobered by the trials of the time. He had a wise and insate, and same private property, so that he could at once plant down a happy home among his proje, without any injurious dependence on them. While exemplary in clerical duty, he enc uraged an opposite tone of mind to that which had prevail ed—he put all devils out of sight, promoted pigeon shooting and fishing, and headed the young men in looking, fifter hossile Indiana. Instead of being jealous: it he upraying of new churches, he went to lay the foundations, and invited the new brethren to his home. He promoted the claims of the sufferers impoverished by the recent seefal convulsion; he desired to bury not only definitions, but ill efficient in silence; and by his hospitality he infused a cheerful social spirit late his surches poople. The very business of "seating" the congregation was son in two direct an autagomar—rever brought together for prayer, sing m, and Sabbathes—members of the sinning and suffering families—members of the sinning and suffering families—

But this remark of our author brings us at nos to our own country, time, and experience.

Letter from Dr. Allen, Magnetic Healer.

I have taken up my pen to ess connected with the interest at will take the liberty first to

VOL. VIII.-NO. 24

The American Association."

By Dr. J. K. Bailey.

Brother Henry T. Child, M.D., s-cretary of this association, in a late number of the Jocksel, among other things, says:
"The plan of representation by state societies has been chyleted to by many, and we are inclined to think it not as good as the old plan of local representation, because it's not based upon the number of Solitinalists, but on the number of people, or the representation in Congress.

work was good. August 24th, 1870.

# Frontier Department.

Entered according to the set of Cong ess by S. B. Jones, in the Clerk's office of the District Court of lit

DISCUSSION, AT FOND DU LAC, WIS.

E. V. Wilson, ...... Spirit Geo. C. Haddock, .... Mel

Phonographically reported for the RELIGIO-PHI BOTHDAL JOURNAL by MISS JOSEPHING F. SHITH.

WEDNESDIY, EVENIKO, JULY, 277 f. E. V. WILSON. Mr. Chairman, ladies

gentlemen:
I propose to deal with all the points made by
Mr. Haddeck last night.

1. "I am discussion Spiritualism,—not the
sacred dead, the Methodist church, or any other

scred dead, the Methodist church, or any other hurch."
The resolution opers up the whole question, volving the living and the dead; the character of the church and the Bible. My friend celares that we are un worthy of the supp vt of the people. Why? Because of our crimes and our sins. It is for me to show that narime exists in Spiritua's un, that did not exist before Spiritualism was known. They existed in the Bible and the church, and if because of helf existence in—the ranks of Spiritualism, Spiritualism Lerunworthy, then the Bible and church are both unworthy, then the Bible and church are both unworthy, of your support for he same cause. I assert that no new will has had its birth in Spiritualism. And why should Spiritualism be free from these sins more than other denominations?

2. "My ripad complisies that I indulge in

lista" as he not personal in his remarks when all liurs if they swore to certain ga here on this fixor? Not only personal, insulting? "Margarit E. saw spirits, saw hell; the tahad wings and golden crowns, and yet saw nothing but the reflection of the minds unding her. Who for a moment believe literal hell? I don't, nor does the church

"The Methodis's don't want Mr. Wil-

aryument there is in it, usey
I can,
I can,
All Christ'ans claim to teach from a
d standpoint, and reason.
All mistakes that my friend has made, this
s worst, for, Mr. Chairman, you, Haddock,
this auditions know, that in all evangelical
these morality is considered as nothing,
all things come through falth and belief,
all things come through falth and belief,

ccept that experiment, and apply it as to connected with wires and electricity. It with the clairvoyant. They have no res, but the minds are connected by chairs, the embedied and the disembed-

Mr. Haddeck, referring to trance, says, "I know but little about li, and confess to ance of its laws," and confess to acce of its laws," as the man to enter judgment at a principle, or even refer to its a suttory to use it in any manner whatever, when lows ucthing about it, and confesses to his rance about he subject.

They aske no distinction between g of

"They make he dissinction between g or evil."

is again shadows how totally ignorant man is of the teachings of Spiritualism, and claims to have read Etmonds, Davis, Fin. Tuttle, and all other spiritual literature, iss read them only with an intention to sent their teachings, and he can do it well.

"It is a good thing to have a alop bowl." hat a alop these churches are making, and sydling in the wide world ever commended to the support of the people, it is spiritum, for we are able to purity these church me, for we are able to purity these church and take in their orthodox slop, and weah

you are a'tting beside ?"
"Yes: a woman."
"But do you know what she is?"
"She is young, and pretty good looking too."
"Well, but she is a bad woman."
"Oh! Well, that dw's burt me,—it is not

"Mell, but she is a bad woman."

"Ol! Well, that du's hurt me,—it is not catching in our famil,"
N sw, Bpiritualita are not afraid; it is not catching in our famil,"
N sw, Bpiritualita are not afraid; it is not catching in our famil,"
The Christian reigion falls to savisfy the people. In New York there are 900 000 Protestunts and Catholics, and of this number, only 300 000 strend the church on Sunday. The balance, 509 940, are reashing on to he!. This number in New York City alone,—and then, what is the number ier-lie whole world!
Bpilitualism is only twenty years old; it takes in all, sheds light and hope on all, it rapidly growing, and old the largy is trembling at the rapidly developing it fart sets to show that no eliance is to be pisced on Spiritualism, b. cancome are incorrect, while we all know that in all these revival meetings, the Holy Spirit makes some big failures. It seven tentus of spirit communion be failures (and the says), and that proves all failures. The Holy Spirit converted sire, we hear, and he had a big time of it, too; but how do we know but that is one of the failures. It is perfectly about to say that all men lie because one lis, and by his own argument, he power that all converted sire, we hear, and he bad a big time of the failures. It is perfectly about to say that all men lie because one lis, and by his own argument, he power that all converted say, spiritualism is not worthy, that the church is not worthy of the confilence of the people, for the same reason.

GEO C. HADDOCK. Mr. Chairman Lidles and gestlemas: The question for discussion is not whether the churches are worthy of the support of the people, but whether Spiritualism is. Mr. Wilson's smantle upon the church is to divert me from my subject, but he will fail. I am willing you should judge between us as to who handles the subject that we came here to discuss. I am going to show you that Spiritualism at not worthy of your support, and not that the church is.

I have shown you that, by the acknowledgement of prominent Spiritualists, there is no confidence to be placed in the communications re-

WILSON. That book work appricts if erature!

HADDOCK. It does.—It is one of their best produc ions. (Reads from the introductorial page.) There, does that salisfy you?

WILSON. I want you to produce your authority, with book and paper, of everything

thority, with book and paper, of everything you need here. HADDOCK, I want you to do the same! WILSON: I have, and shall. CHARMAN. Proceed, Mr. Haddock. HADDOCK. Mr. Walson would like me to carry a son of books here, but I will not! I have given my authority, for everything I have read here, and none are garbed extracts, but I have read them just as they were written by the authors.

save given my authority, for every uning i nave need here, and none are garbed extracts, but I have read them just as they were written by the suthors.

Mr. Wilson says' Spiritualism takes in the hardes because the disease is not catching. All I have to say upon that point is, that when the small pox goes through a whole facility, there is no m ure to have is! (Lughter).

Now, leddes and go titem n I nust confess that I am so ob ure that I cannot, understand what I am so ob ure that I cannot, understand what I am so ob ure that I cannot, understand what I am so ob ure that I cannot, understand what I am so ob ure that I cannot understand what I am so ob ure that I cannot understand the sould be sould be sufficiently the sould be so

in this we agree, for it is common to all religious and cross.

Ji believe in a divise p:rsonality, an overruling G.M. Mr. W does not. S, iritualists have no need of a G.d.; they are not responsible to say one but thems lives for all their sex.
They believe in a divine impersonality that they are not in anything responsible to. He says that Spiritualism, like Christ, is doing good to all, but we fail to see the good they are doing. He deems himself righteous no d-uot, but others may disagree with him. We know that almers must come to repeatance! We how do Spiritualists repent, and where is the good they' do, and wherein do they purge themselves of uncleanness?

do, and wherein do they purge themselves of un-cleanness?

The greater part of the Spir'tua'ists have not entirely forgoten their early teachings; for we know that they were early educated into the church, and having gue over to Spiritualism, they still revan their early ideas of G d, and are not wn-illy sunk in the sian of Spiritualism. There are not many Atheists that become Spiritualism. It is those that have been in the church, or brought up by Christian parents. I claim that all of good there is in-Spiritualism, is from the seed sown in their early teachings, and challenge Mr Wilson for show that an Atheist has become a Spiritualist.

My opponent says that the immertality of the

your confidence to be placed in this Spiritualism? Is it worthy of your support?

All Spiritualists believe in the transmigration of soils. I would like to know if that is what Mr. W means by immortality beginning at conception? Perhaps it is!

A. J. D. vis says that most mediums are nearly destitute of indispensable substratom, a spirit culture and interior experience, which is escential to a correct formation of judgement as to the precise course whence their impressions emanate."

to the precuse course whence their impressions emanate."

Speaking of wri.lng mediums, he says, "That the mind of the midium, while absorbed in writing, a! unknown to himself, may infuse involuntarily his own remembered faults and previous knowledge, with the spiritual dictail in. It is not off in the matter for certain spirits to impressions others, and this they will do if said rise minance adds anything to their communication. Intelligent spirits can psychologie mediums to see them in the style which would produce the deepest impression on the receiver. They can easily represent themselves young or old, in a worlly dress-or in a flowing robe; as deemed best suited to accomplish the desired ends of the viltation. It requires on the private ends of the viltation. It requires on the private ends of the viltation. It requires on the private ends of the viltation. It requires on the private ends of the viltation. It requires on the private ends of the viltation. It requires on the private ends of the viltation. It requires on the private ends of the viltation. It requires on the private ends of the viltation. It requires on the private ends of the viltation. It requires on the private ends of the viltation.

not? But better in go to mentions, has we not? Banner of Light, O.t. 9:h, 1863. Spirit Message Department.

Ques. "I wish to ask with reference to testing spirits that come to us. Can you tell me of any way on which we may always rely?"

Ans. By no possibility can you, a mortal, under present circumstances, ever be thoroughly sure of the identity of ang returning spirit, because the spirit is out of your sight, beyond the realm and subsets of your neitral sciences, and

realm and sphere of your natural sciences, and the sciences alone are the powers by which you can weigh and measure all things which you came in canacia. Now, I may tell you I am a spirit-of such ar individual who lived at such a time, and I may tell you what is aboutely true. You may believe it, bit you cannot know it; you have only my word for it. You find those who deceive here,—who love to deceive. They go to the spirit-world with the same tendencies; they rejurn with the same, and they manifest the same till they have outlived it. Understand us to say, we know of no way by-which you can with aboulate critisty test: the identity of any returning spirit."

There is the value of apirit intercourse! We have not only the testimony of Spiritualist, but of the spirits themselves, that there is no reliance to be placed unon, no confidence to be placed in this so called Spiritual communion.

Nine out of tean test fy to the truth of these things which Mr. Haddock calls delauton and trickery.

Mr Haddock wants to know how many Athelist become Spiritualiss. I can ars wer, at least two thirds, and can name myself as one, and hundreds of others.

He says that many Spiritualists were educated in the church, and have forgotten their early teachings, and that the disease is not catching, because it has gone through the whole family. Well, we had the disease while we were in the family of the church, and we have got well of it since we left that family. At there is no new sin found in Spiritualism that the church has not been familiar with since its birtist, why, we must suppose that the seed sown in outpearly teachings, has brought forth its fruit of corruption, and given us the same evils and sins in the ranks of Spiritualism. Every an found in Spiritualism is revited as a part of Spiritualism is possible to the life first of the ranks of Spiritualism is revited as a part of Spiritualism is possible to all religious sects and impregnated there with ages age, before Spiritualism was found that the church was crime the teaching of Spiritualism before Spiritualism was?

I have right here the names of hundreds of

punity, and those punity, and those punity, and those punity and those punity and punity

it friends.

"O\_teverything is lovely, and the goose hangs high" in Spiritualism. I have more to read to you of the beauties of Spiritualism, to show you how worthy it is of your support and confidence.

### Zhenomenal.

Written for the Religio Phil

PENNSYLVANIA.

have been opposed to this digging and hunting for money, but I sm willing to go any time, any-where, or distance, with Purick, for the bene-sit of the poor and needy. He never dealer us. Patrick took his medium out to work that morn-ing, without him knowing that he was away from home.

ag, without him knowing that he was away rom home.

While we were digging, I asked the spirit if see could tell, how long that macey was buried, and who had depended it there. It said he would tell so is the circle.

On the Wednesday evening following, the ircle met as usual; there were twenty three addes and gentlemen present. So on the spirit of Benjam a Franklin and Lorez 20 D.w manisted their preserve; and delivered sout-titring ectures to us. Duing our singing, the following communication is followed to use the spirit, who gave it is name, the company and regiment be beinged to, where he was killed, and his place of resterois the company and regiment be beinged to, where he was killed, and his place of resterois the company and regiment be beinged to, where he was killed, and his place of resterois the world have satisfied me that spirits are convenid have satisfied me that spirits are convenid to the convenience of the truth of Spirit ullire, that test with three great directed—anament so many years, and near us, no ancient polarum, with three great directed—anament so many years, and near us, no ancient polarum, with three great directed—anament so many years, and near us, no ancient polarum, with three great directed—anament so many years, and near us and worken appears.

dare, a drai windows ar moonlight fdra cautiful Busquehi halls gran a mountiful Surquehanna, a and the aged in the moonly t of the past dear vistae, y flowerts and rill, in the pick and shovel. I hatchet lay there still, be friends who have trodden got the shine and the shade; music voices nes and glade,

is of the Breame with the set authors is while, and the period of the set authors is while, and the period of the set authors in the ranks upon the hill above us, attles, of which I am one.

Ow given an honest, truthful states spirit manifestation. I have writant I intended, There are some, I auth, who will read this and ridcule "spirits having the power to return unloate with their friends. I thought itime. Our old prigulates keep our on many beautiful sights that would so many the set of the set of

# Griginal Zoetry.

OUR PALLEN SISTERS. BY GRACE MELBOURNE.

by GRACE MELICIPATE I WAR MEAN THE MEAN

and, though earth friends all have left you,
Though there is not one to cheer,
from your heat, my erring sister,
We would drive, each doubt and fear;
We would tell you of those mantions,
Where the weary ones and rest;

Yes, we know that you are fallen,— Looked upon with scorn and sha E'en the little children shudder As they murmar your lost name. But the time is surely coming When the stain will all be gone,

We can aimes see the dawn.

From their blessed home of benuty
Angel irlends will gladly come.
They will point you to your hurden
They will point you to your home
Listen to their gentle, warning,
Free your soul from every stain,
flough 'its hard, we'll try to help y
Rise above the world's disdain.

D'er your heart so crueh-d and bl We would pour our healing bain To your tired and lot ely spirit We would bring a holy calm. And remember, erring sister, We have opened wide the door,

"DOES GOD KEEP A CAT!"

thor of the "Other Side" of Life of Omitecion and Commission.

BY V. W. BALE.

ugh a stranger to you, through the s of some unknown being, and, I trust, too, I have received and read the RE HILOSOPHICAL JOURNAL for the last

III. OBOPHICAL JOPENAL PROPERTY OF THE PROPERT

Christian religion,—the "religion of the Bible," and not in the ridiculous teachings of the orthodox of the day, wherein they present many things not found in the reripture, but in the dicta of poor, blind, ign reant, desultory, fallen and mortal man, prescribed and set for the convenient givernment of the world years aga, and which we are sked to guip downly unhealtaingly, and without investigation, simply because it is the teaching of "Our Chutch" (not the Gospi) and unfortunately hit few, even in this age, in the light of science and twingsho fruch, are willing, and have moral courage en ough to say ( ive Gallien). "Nevertheless the world, does move."

move."
We hope to live to see the day of the fullest
Religious and Political Toleration, when dissent
will not be branded as a crime,—when men and
women may freely speak and write their sentiments, without the fear of being exc mmunicated.

been, whither the shall have rolled up in the bistory of the world, then will "truth, long crushed to earth, rise again," and many of the tre logical fashen old and mon-troile of the day, hide their hydra heads; the propie will be indenenden', free, prosperous, incligent and happy. Oh, that we could accelerate the grand consummation.

secing the cat kill a mouse, which interrogatory seemed to be a poser to the, doub less, orthock x mother.

Whilst we make no pretentions to theological lore,—are not a preacher, nor the son of a preacher of the Gospel, and hoping that this very imperfect article may induce some way farting mortal to think a moment for himsel for herselt, we ask premission to make some suggestions on the-very important subject.

It is true, as suggested in the afore mentioned article, that "life is indeed made up of contrarieties," and it would seem that nature is responsible for her part of these diversilies. One man grows to the stature of six feet; another a mere dwarf; here atother with a giant mind; there another an idiot; still another born wealthy; another poor; yet an ther sound in body and mind, while across the way is a poor imbecile invalid, bowed down with grief and sorrow from the gradle to the grave, forced, against his will, to undertake life's meaven journer, without the privilege of decil. ling'the trip, or stopping short of the last depot, Death, hithough he must take the emigrant-traits, and byfict the waves of time alone, uncard for and unnoticed by those who take, "first class" care, with a sat soft and comiortable.

All theses, and a thousadd more cases of suffer-

clude that God is ur just, or that nature has decreted all these things. Nay, verily.

It may be true that some of those things are unavoidable, but if we would stilve to know ourgelves, say saide all humbug theology and fogy teaching, walk right up to the light of truth and science, our condition as a people, would be infinitely better. Ignorance and cowardice has well nigh roined the world, and blasted the hope of mankind. It is high time that the world should abandon its masterly in activity, and as much reliance upon the mistaken, icolish, yea, criminally erroneous idea that God watches the sparrows, and numbers the hairs of our hads, etc., and recognize the fact that he has done his part of the work of man's creation, and thit when he created us, he so organized us that we have the power and expactly, with the means furnished us, to avoid many of the ills of life, and make this world a brautiful, gladsome, delightful parad'se of enjoyment, compared with what we now have it.

Man was created with the propensities, capacitles and susc pitbilities for good. All our passions and proposalities are necessary to our support, defence and propagation; for our happiness and the glory of the Gd that created us. It is the improper use of these faculities and propensities that brings about this as datate of affairs that we see existing. Harein is to be found the true source of two-thirds of the warriand bloodshed, disease, powerty and wretchedness of which we have been speaking.

May we not, then, say that man should claim the authorship of all the misery in the world, or at least the larger portion of it, and that when we say, "He (Grad) created the evil and the good," we mean he permits evil, having created us, and made us free agents, with the means in our hands to do either the one or the other, and having chosen evil, we are the author of and are responsible for it?

Yes, man owns that "other side,"—that flendish, criminal, burning, agonizing, pestilential side, which we have be not package.

are taught by the orthodox of the day, they have no power to extricare themselves, or do any thing which might tend in the least to re live them; that they must await the time of a G id so dost that millions of prayers load as seven fold thunder, all if flered up in good faith by the faithful, have all failed to attract his attention or bring down any rel'eff to the sin sick soul. Tols great error (in our hun his judgemen') is the o-mnonly received ries that man is usefer the ban of "tola), hereditary depravity; "that he is by nature wholly incapable of the property of the single state when the single miles and the single state when the single miles and the single state who will be a single state that man is usefer the ban of "tola), hereditary depravity; "that he is by nature wholly incapable of

wont out either into inactivity, or absolute vice and crime, the fruits of white curse the world with ignorance, powerly, misery and wretchedness to day.

If we culd but recogn ze the truth that God has done his part of the work in creating us with cipacities, propensities, a will and a mind, and established fixed laws for the government of the universe, and has given us abrain and latellect sufficient to comprehend the selaws; hes given us a divine law which is a lamp to our feet, an infallible guide to our way, which we may also understand,—we surely would case praying God to give us what, according to those laws and his will, we must assist ourseries to—no longer lie down in the shade and pray for rain, when we should be in the field plowing.—no longer gather together in large congregations, and send up our united and general petition to heaven for an outpouring of his spirit upon 'azy, georant, benighted and misdirected mortals, who have nothing to do to obtain the desired blessing, but to arise, walk in obditione, make use of the means so graciously furnished, and cease setting up opposition to God's will and nature's laws.—in short, do your own part of this great work, which is executed on the part of omnipolence and executory on the part of man, and, our word for it, you may cease your troubl ng, and lift up your hitherto-lowed heads, and lesp lor jy.

Un'il we learn to do more religion, and not rely so mout poor inducing God to give it to us

bowed heads, and leap for j y.

Ustil we learn to do more religion, and not rely so much upon inducing God to give it to us through the efficacy of prayer, or by the use of any other "lip aervice," in the "other adds "d life, we fear, will not be changed, and the "silow's means and orphasis against "will still be "heard amids: the din and bustle of human life."

Again we repeat: man, we the his-wer mustable passions and desires, is the author of, and responsible for, the "other side" of life: and he alone can remove the cause, when the effect must cease.

If, indeed, it be true as fearly the side of the side of the cause, when the effect must cease.

must cease.

If, indeed, it be true, as taught by the world, that God alone has the power to make these "crocked things a raight," and remedy the terpors of the dark side of life, it follows, as suggested by the poor helpless, descreted, orphaned cripple, that the creature has much more kindness and charity than the Creator, for had the mother the power, she would extricate her off spring from every trouble, of fliving and danger into which it might fall, even at the rick of her own life,—who says she would now.

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io court; nine counts in the meaning of the series and Fortress of Antonia, be the Great; the great hall of state. Font beerins Cessr. Herod Antipa comes to miness; attends the frial and had a sevelf. The Father and Mother of Jessie; we we shall see before the close of this seems.

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#### A Search After God.

Divine Wisdom in Opposite Directions, in evil and good,—Strife Among Animals,—Cr.mcs in High Life,—The Cause of Life Regarded as God, etc.

In our previous article, we briefly alluded to the winderful antagonism that prevailed in the salmal king John and failed to discover therein a manifestation of divine wisdom. In gazing at the world around us, and surveying those intricate problems connected therewith, we are indeed lost in a whirly oil of thought, enveloped Tay mard, perhaps, of our own production, and we struggle therein, endeavoring to penetrate those labyrinths of rature where the human mind has not been acquisitioned to venture.

tomed to venture.

Look at that pratty warbler, its threat tuned to heavenly melodies, sending forth its sweet songs of joy and leve, which fall upon the human mind like sweet music from an angel's harp. It lives in the biranches of yen tree, breathes the pure air, sigs the dow-drop that nestles on the flower, and spears to enjoy like exceedingly well. As I gaze upon it, its notes seem to sound forth the tresin of alarm—it flies around in a large circle, its attention direct attowards a large black snake on the ground. Alarmed at the danger, it is powerless to move from it, but flies right into the jaws of death. That hideous monster, the snake, with piercing eyes, forked tongue, long, almy body, is the very personification of a monster. The little songster is a on devoured by it. Its sweet notes songster is soon devoured by it. Its sweet notes have been stilled, and its life destroyed by a niscrable reptile.

It is indeed difficult to find divine wisdom

Ti is indeed difficult to find divine wisdom manifested in opposite directions, in two animals, like wild gladiators, for instance, thirsting for each other's blood. In this manifestation of power in the snake, and weakness on the part of the bird, we find a lesson, which if carefully examined, will lead finally to important results. We will not attemyl to evade any condition or manifestation of lite, in our search after the DI vine Architect of the universe. The world has its dark side, its pestilential, poisonous side, its side of crine, hate, animosity and licentiusness, and we propose in our investigation to allude to them, examine them carefully, and see if we can detect therein the presence of God. Among animals there is a ceaseless warfare. Hate is their love; fisching and contention their peace; and they exhibit no traits of character.

oe; and they exhibit no traits of character mingly, that point significantly to an omnis

ent being.

God loves harmony. His love for it should tended in the same of the same

gether, if at all, and responding to impulses that may arise.

Should Göd desire to accomplish a certain work, he should call into action his omnipotence, which, of course, would be able to accomplish what he had in hand. In glancing at the animal kingdom, we know that certain conditions, exist, and we are certain that there must be a cause for these conditions. Abner Kaceland has well said: "I am just as sure that there is a cause for life, as that life exists; and it is that, by whatever name we call it, that we mean by the term, God. But that is not the question; it is, can there be intelligence without some, or sense without the organs of sense; or if Delty has the organs of sense, who organized them?"

In the animal kingdom, the antagonism that prevails there, points significantly-to some cause. That antagonism is a manifestation of life.

term G.d., must be the originator of that satagoniam, and designed it for a me wise purpose But it is not our object now to aralyze the works of the "Cause of Life,"—what we term G.d.,—and demonstrate that harmony prevails everywhere. We are now glaceing at those conditions of life which, seemingly, no man, much less a G.d., would desire to own as the originator thereof.

Tols is the primary stage of existence, and as such, should be as perfect in action, as harmoniously organized, and as well adapted to the wants of man, cor dering his make-up, as the sphere where the lightest archangel resides and wields the scoptre of authority. The primary rechool for the young, should be adapted to them, and Jat as perfect in its routine of cutter as the highest college.

How do we find the condition of affairs on earth? Look at that bright good little girl, with diaren hair and cheeks of roay hue, and features that glisten jayoully with happiness. She is the daughter of wealthy parents. All the advantages that wealth can better are given to this little girl, and she passes along through life, resping it a advantagers, a golden harves, and thanking God for his maticold blessings. But on the opposite side is another little girl, and she is not as nicely clad; her dress is p'ain, but next; and she grows up to womanhood just as a weed grows up, in the wild forest, and she possessals no cducation. The former can sing sweetly, converse in the various languages, and render herself agreeable in the discussion of any topic. The latter is ignorant: Her nature is like the wild fields; within it are weeds that the licentious have sown; call justed places that cruel ones have mide; heart rending scenes that the hand of poverty has caused; and, in fact, her soul is dwarfied, her energies cramped, and aspirations burning but dinly. Talk to her about leading a virtucus life, and she will laugh at you. She lives within the pestilential, festering pools of the "other side of life." Tell her that there is an all-powerful God, and ashe will ness rise up to envelop her in a cloud,

Does not this condition of affairs as presented

Bichanalian leasts and the mints of licenti unness rike up to envelop her in a cloud.

Does not this condition of affairs as presented
go to show the weakness, rather than the
strength, of Delity,—ignorance rather than wisdom? Can you teach the city of New York
by two roads that diverge largely,—or divine
wisdom in those things that stand in autagonistic relation to each other?

In the city of New York alone there are not
less than 16,000 abortions cach year. Place
that human germs together, and what a gharily
speciacle it would pposent! Supposing we collect all these human germs from which the
spark of life has been extinguished by the fashlonable mothers of society, that reside in the
United States, for one year, and just imagine the
scenet If irrible beyond calculation!

If the miserable, loathsome worm, buried in
lis own fifth, reveling in a feast of its own
young, is princt: fin, its sphere, perhaps these
women whose hands have been raised to extinguish the spark of vital life in the little being
that nestled like a fairy queen in the womb,
are also perfect in the actions they manifest. In
our search, we are not,—of course, attempting to fathom Deliy. Theodore Parker has
said that, "To farm an adequate conception of
Delity, and set it forth in words, is not only
above human capacity, but impossible in the
nature of things. The abyas of Delity can only
be fathomed by him who is all in all."

We do not expect in this series of articles to
fathom Delity. The vision of the mortals of
earth is very circumscribed, but the mind can
scan the universe, unfold some of its grandest
laws and learn the intention of that power
which cancelved the present order of things.

The 'other side," cark, daming, and pestilential, seething and burning with sio, and exhibiting none of the better qualities of human
vertex means.

Ane other sice. 'Cars, camping, and pesti-lential, secthing and burning with sip, and ex-hibiting none of the better qualities of human nature, speaks a language significantly grand— does it? That hell, from which emanates the curling, featering amoke of human passions, lidoes it? That hell, from which emanates the curling, festering smoke of human passions, licentiousness, hate, lust and brutality rising heavenward, points gracefully and significantly towards God, and speaks a divine language—does it? That human fiend, with a gilttering dagger in his hand, crared to madness, actuated by the lowest of brutal feelings, murders a friend for his money, and then holds up his spull and and exhibits it like one of the devils of Pandemonium, is embraced within the declaration of the Bible, 'God creates the evil and the good;' and does the act include within it a spark of divinity?

and does the act include within it a spark of divinity?

Is God the author of all things? Shall we use the language of Shelly the poet, as given by Davis, who says:

"If there be a God, that God must be the author of all evil; and such a prop sition is more revolving than the worst forms of athesm. I would rather credit any abundity, or commit any conceivable folly, than acknowledge a creed like that. Can we suppose that a God of infinite resear and unlimited power would voluntarily create such a universe as this? Would be give life to beings, only to confer an acquaintance with its exquisite sweetpees, and then almost ineantly take it sway? Would be plant in quivering hearts not only those burning fortures which are of the every essence of hate, but those sorriowy sings that follow the rowy feet of gliding love also? Tell me that God made some other world, where perfection is the order of mature, and I may, perhaps, believe you. But at me not to admit a divise origin for such a desoits sphere as that. Somewhere else, for aught I know or care, there may be harmony. Here I bealed nothing but sin and disorder. Pestilence and famine—volcanos and devouring-war—tempet and cartiquake, alone reign

Speaking of the words of the p et Words-worth, 'Carnage is God's daughter," a prominent writer says:

worth, 'Carnage is God's daughter," a prominent writer says:

"We reverenced and loved the Poet of the Lakes, whose genius was an honor to bla spacies, an in whose life was an honor to his genius; but seldom has a peet written words more mischlevous, untrue, and (uninentionally) blap phemous than these. We all remember Byron's inference from it, "If Carnage be God's daughter, she must be Cariat's als'er." Blasphemous; but the blasphemen Wordworths, not Byron's, but the blasphemen. If Carnage be God's daughter, so must evil and is be. No, blased be the name of our God! He does not smile above the ruin of amolting towns. If does not smile above the ruin of amolting towns. If does not smile above the ruin of amolting towns. If does not smile above the ruin of amolting towns. If does not smile above the ruin of amolting towns. If does not smile above the ruin of amolting towns. If does not smile above the ruin of amolting towns. If does not smile above the ruin of amolting towns. If does not smile above the ruin of amolting towns. If does not smile above the ruin of amolting towns. If does not smile above the ruin of amolting towns. If you have a smile above the ruin of amolting town the trembing water on the eve of a day of earoage, 'It is very good.' He is the Prince of Beace, and his regu, when furversal, shall be the ruign of universal botternod. And yet, we will grant to Carnage a royal origin. See is, if not the daughter of our Ged, yet of a god, of the post of this world. But shame to taose who would lay down the bloody burden at the door of the house of the God of Mercy—a door which has opened to many an orphan and many a foundling, but which will not admit this forlors child of hell."

Was that blasphemous on the part of Words.

which has opened to many an orphan and many a founding, but which wil not admit this forlorn child of hell."

Was that biasphemous on the part of Words, worth, Shelly, or a sceptic, to utter words like them, so full of venom and deflance? Had he no right to sollicqu'z; on one of the grandest of themes, and learn a less on from this "other side of, life," which is so full of stings to plerce our body, broken glass. to cut our feet, planching want to cramp, our bodies, deaden our aspirations, and make life miserable? Is man so puny, so unbeedle, this the will not liquine whether the language of ain is divine, or discord harmony, or the "other side of life" the most desired to solve this grand problem, and find-the God who would claim the authorship of the "the riske of life."

We all desire that question solved. The problems of a K p'er, the logarithmic calculations in attronomy, and the abstruse principles of higher mathematics, sick juty insignificance by the side of life."—And what was his object? It is beautiful to glance at the ease and comfort of so ne, and imagine lift to be supremely beautiful, and the author thereof omniscint, but when we glance at the sexthing, burning, festering poles of licent muses in civil life, and ap-

when we glance at the seathing, burning, fester ing pole of liceations sees in civil life, and ap-palled at the sight thereof, we will wonder, why all this.

palled at the sight thereof, we will wonder, why all this.

Man has nothing to say in his creation. He is forced into the world, and flads himself, perhaps in a position where his energies are cramped and his mind tincured with a'! the elements of sin. Perhaps he comes into the world a criminal, a candidate for the gallows or the penitentiary. He sins; he violates the laws of civil society, and revels in the Buchanalian feast, the companion of the lowest debauchees; he is a bundle of festering sores, which he opens upon society, the poisponous indicence of which affects the very atmosphere we breathe. Nestled in the womb, he was the unconscious recipient of those forces which built up a fabric, a human organization, that had darkness for its light, and licentious thoughts of the mother thoward down up n it, preparing it for the life of the debuchee. The child is born, having been moulded in a pocular manner, and it will follow that life that the impression of the mother gave.

The laws that built up this human field—who

law that life that the impression of the mother gave.

The laws that built up this human fiend—who originated them, who p aced them under the control of human kind, that they might manufacture demons, and flood the world with crime and misery? Small we serv aim with Emer.co., when presented by D. vis with his demonstrations of the existence of a Delty, "It is order that has done all this?" Surely it was, but view the result.

In the examination of this problem, we can only solve its nature by the effect produced. We would examine the character of Gcd as we would and flame, by his works.

We would not glance alone at the rainbowtinet flowers, and the beautiful fields that blush under their load of golden grant, or at the galaxy of stars that are gathered together in the

under their load of golden grano, or at the gal-axy of stars that are gathered together in the fields above, beautiful gems of light, or at the rudy hue of health that glistens on the check of those living in happiness and comfort, but connected therewith is the dark and pestilential side of life, and in our search for God we would gnore nothing in existence. Or shall we say, like Davis in his reply to Shelley: Buth bisphemics are horrible to hear. \* I can listen to any other man with patience. I can bear with the poor Pagan, who honestly hows the knee to his idol, painted with blocd though it be. I can sympathize with the Poly-theist, who beholds a separate God in every ob-ject of beauty and of wonder. I rocguize a brother man struggling through the deep gloom of superatition, striving to reach the light. But I recoil instinctively from an unprincipled athe-tit. I realize the learning presence of some dark.

bets of bears and its women. It it could be been gloom of superalition, striving to reach the light. But I recoil instinctively from an unprincipled attained to the stricts and the stricts. I realize the learning presence of some dark spirit of a different order.

But let us trace the objection seriously, according to the strictes rules of logic.

We remark, in the first place, that it is not an objection to the argument, as such, but a mere truculent tirade against the conclusion established. And even so to this, it is wholly irrelevant. It lies, if it be of any worth at all, not against the being, but the attributes of the Deliy. The presence of evil may, or may not, turnish a valid reason for pronouncing as to the moral character of a power. It certainly does not touch the question of existence at a single point whatsoever. The problem of the origin of evil has positively nothing to do with the proposition that God is. It belongs to a very different category—the inquiry as to whether God is good.

ane problem of evil has been professedly solved in many opposite ways. Every creed presents its own solution. Free-will, predestifiation, optimism, the fall of man, transitive progress, and several minor the vice; are so many methods of a planation. We shall not presume to attempt an account of it. Such a tentative, however ingessious, can at least be but pure hypothesis. Kay, it is degenostrably insolvable without a direct revelation from heaven; and for the obvious reason that the existence of evil is a contingent, and

the mets physical sense. It is not based upon any principle of ternal reasen, from which it may be educed and expressed in analytical formulas. It is, on the contrary, a fact of experience, the origin of which can only be comprehended by ac'ul or historical survey. But when, or where, or how it originated, who shall ideclare? The true question, embodying the whole difficulty, is the... "Why dot the Delty purpose to perali it."—or to cause it, if the wording suit you better?

As life exis's, we know there must be a cause for it.—it cannot be otherwise; and if that cause is intelligent conclousness, endowed with perceptions and capacities in an infinite-degree, it knew, of course, just exactly what it was doing, and the result that would flow therefrom. It is no less true; that the cause of life must be intimately connected with life as created, and must permeate every part of it. That which creates is a quired to sustain. Withdraw the cause of life, and you destroy the fotheld of humanity. The steam that develops force is also required to sustain it. If then, the cause of life is intelligent con-

The steam that develops force is also required to sustain it.

If, then, the cause of life is intelligent consciousness, it understood the forces at its command, and united them to form a desired result. The man whose organization is of that character that prompts him to lead a virtuous life, has the forces within him differently combined from the one who is licentious, and who is a thief from birth.

from birth.

The Organizer, then, the Builder, the Divine
Architect, or the Cause of Life, is responsible
for the se's of that life—is he?

To be confinued.

# This Week's Journal.

This Week's Journal.

The JOURNAL of this week will be found unusually interesting. On the 6th page, the lecture of G. W. Lowson is well worthy of a careful perusal. Warren Chase has an excellent article on Organization," taken from the Banner; by the way, "Written for the Journal" is over it, placed there by mistake. Sida Bailey has also a pleasant article on the same subject. Addie L. Ballou's "Explanation," rights a wrong which we committed in reference to her mediumhily, etc. Messe Hull explains his past connection with the Alventiste. Mr. H. S. Barrett has a brief article on "Misches."

On the 21 page will be found the debate of

On the 21 page will be found the debate of Wilson and Haddock. It is full of interest. W. Barr gives an account of Spiritualism in Pegn-sylvania. It is a spleudid article.

On the first page will be found "Poetry by Mr. Clark," the "Salem witchcraft," and a pithy article from Dr. Balley, all of which will be read with interest.

On the 8th page will be found an article on the Mormon ques'i.n, b/ D. W. Hall. It con-tains some g and points. Other articles on third

page.

On the 4'h page will be found a continuation of the article, "A Search after G.N.,' pointing out many problems remaining yet to be solved.

The personal items p int out the whereabouts of all the speakers and mediums we have hard from during the week.

The JOHNAL is truly devoted to Spiritualism.

from during the week.

The Journal is truly devoted to Spiritualism, connected with which is Magnetism, Mesmerism, Paychology and Sumnambulism (Il members of one family) the Rights of Woman, the Nature of Mind, Explanation of the Workings of Nature's Laws, Theories in Reference to Deity, etc., tec. The Journal will lead the way for the advancing hosts. We aim to make each number worth the price of a year's subscrip i.m.

#### Gone to Her Spirit Home.

Gone to Her Spirit Home.

Mrs. Hannah Thomas, of Topers, Kansas, died at 2 A. M., on the 23rd uit., and was buried from her late residence on First street, at 5 P. M., the same day. Mrs. Thomas has been a resident of Topeka and vicinity for nearly two years, and for most of the time has filled the place of what would be called pastor in other churches, of the First Society of Spiritualists of Topeka. She has spoken twice nearly every Sabbath, and usually to large andiences. She was very much beloved by the society for which she lectured, and was held in high estimation by all who were acquainted with her. She was a Quakerest by birth and dencation, and although she left that society years ago, she, up to her death, followed the practice of that society, of never speaking in public until "moved by the spirit." From whatever source came her thoughts find words, those who had been in the habit of listening to her, sgreed that she had but few superiors in close logical reasoning. She seldom fial, tered, and usually had a command of words that, to the usinitiated, was 'wonderfal, when it was known that her education was limited, and that for years, owing to weak eyes, she had read but little. When the cause of temperance and kindred subjects were being considered, but few could equal her in eloquence and severe denunciation.

Mrs. Thomas was a native of Columbiana County, Ohio, and fifey air years of age on the 25th day of May jast.

Mrs. Thomas was a native of Columbiana Goun-try, fulo, and fity-six years of age on the 25th day of fay last.

The funeral services were conducted by Mrs. Torrey, of Texas, who has been in the city a few weeks, and who bids fair, after a little more ex-perience, to equal the most talented lecturers in the field, as she already does in several other phases of her calling.

#### Mrs. A. H. Robinson.

This healing and test medium continues to give universal satisfaction to all who apply to her cliher by letter or personal calls.

Her success in treating the sick, however remote they may be from her, is a practical demonstration that distance is comparatively annihilated on the spiritual plane of life. When she is brought en rapport with a sick person by a lock of hair, she seems to stand by their side, and sees the exact nature of the direase, and knows what to prescribe as a certain remedy.

See her advertisement.

Mothing like it.—We refer to "Nature's Lair Restorative," advertised in another column.

#### Bertonal and Zaent

Dr. Kayner, of Erie, Penn., an able is Mrs. A. C. Smith, of Aurora, Jilinois, endorses him in the Banness as, follows: "We have lately had two excellent icctures here from D. P. K. syner, M. D., clairvoyant physiciae, of Erie, Pennsylvania, on clairvoyance and Spiritualism. The doctor is one of the best lecturers in the field—clear, logical and forcible—at times rising in his inspirations to a sublimity that cannot fail to clerate his audience.

Dr. J. K. Balley, still engaged in the good work, spoke at Ls. Balle, lil, on Sunday, the 25 h uit On the 21st uit, he spoke in the Universalist church at Mendots.

Mrs. Allen, the well known trance medium, is o be found at No. 61, Third Avente, Chicago. Mrs. M. M. Jenks, of Chicago, is a newly devel-ped-medium of excellent powers for tests and

hesling.

Mrs. Trego lectured at Riemmond, Pennsylvania, last week. We are informed by Joel Maryott that she gave many convincing tests.

Miss Helen Grover's address is Bloomington, Ill. She has been east for acms time.

We understand that Henry C. Wright was en gaged in reading a manuscript to a friend at the time he was struck down, and did not again re vive, but did soon after, remaining insensible to

the last.

Miss Lottie Fowler is creating quite a sensation in Hartfe 70, Connecticut. The Courain says that "Persons who have visited her, and had incidents in their lives widily brought up, express the greatest surprise at the wooderful gift she possesses. Miss Fowler is a young woman of pleasing appearance. Among those who recently called at her rooms, were several Ladles, and a number of our substantial clineas." The Ecning Register of New Haven, Connecticut, says that her performances are quite as manylous and difficult of promatces are quite as manylous and difficult of formatces are quite as marvilous and difficult of con-prehension as the telegraph, lightning, or any other electric agent. Mrs. M. J. Wilc xxson is still east.

Prof. Dector, one of the most elequent lecturers in the field, speaks in New York during Septem ber, and in Music Hall, Baston, in October.

ber, and is music and, p.250n, in October.

Mrs. Ab/Oci, the celc brated developing media
has, after several week's absence, et juying her
is the fruit region of Michigan, returned to Chi
go, and may be found at the "Spiritualists Hom
Mrs. Robinson's boarding house, No. 148 Fou

The illustrious Emma Hardinge lectures in Apollo Hall, New York, before going to England. She starts for there the last of October.

Mrs. F. A. L'gan has been fecturing to large and enthusiastic audiences a; San Jose, 111.

Thomas Gales Forster lectures in New York ding October. He is a noble man, and will do goe

Mrs. Fanoie T. Young will answer calls to lecture, attend funerals, or perform the marriage ceremony, (being l.gally licensed by the RELIGIO-PHILOSOPHICAL Society) during the simmer and fall months. She goes south it the winter. Address her care of Ga W. Jeffris, Gloversville, New York.

Mrs. Mary E Beach, of San Jose, Cal., is be-coming developed as a very fine medium. Her lectures are eloquent, and tests convincing.

On August 28 h, Mrs. A. P. Brown spoke at Sewart's Town Hollow, N. H.

E. S. Wheeler is now in Mare

Mrs. Addie M. S.even's permanent address is Ularemont, h. H. She spoke at Corydon, N. H., Aug. 28.h.

Caremont, S. H. She spoke at Corydon, N. H., Aug. 28.h.

Mrs. S. A. Regers is represented as an excellent lecturer and test medium. Her address is Rock Laind, Ill., care of A. J. Grover, M. D.

Miss Neille L. Davis's Lowell address is 49 Butterfield St., to which direction all communications should be sent till Sept. 1st.

Mrs. Jennie S. Rudd, an excellent medium, is now suffering from inng difficulties. A Bannar correspondent speaks of her as follows: "After long and faithfully serving the invisibles, tolling through summer's heat and winter's cold, at last the frail body refuses longer to perform its functions, although the spirit is willing, she is now among the mountains of the "Granite State," where we hope the "prayers of righteous" friends and especially the salubticus air of these grand old hills, will restore her sgain to health and strength."

The police of St. Louis have been collecting and

strength."

The police of St. Louis have been collecting and carefully classifying statistics of prestitution in that city. They are required to report the names and residence of the owners of the buildings, and strange to relate, they have discovered that many of the houses are owned by plous church members i

4.h. Mrs. Addie L. Ballou, one of our most g and elequent lecturers, has been suffering for time from pinful lilness, but now, we are ht oasy, has recovered, and is prepared to take field again in the cause of Spiritualism.

In another column will be found a brief c munication from Henry C. Wright, who recei passed away at Pawtucket, Rhode Island, thro

good to humanity.

The Reverend J. M. Peebles speake at Crosby's Music Hall, the first three Sandays of September. He will lecture week day evenings in the vicinity of Ohicago, on the following subjects: "Travel, its Lussons and Relations to Frocress; Social Life in Turkey, Walks in Compell and Harculasions; Rome and Roman Oshholicism in Libernians. B. Dr. Lewis and wife, excellent text and healing mediums, are to be found at No. 75 Third Avenue.

Dr. Wilbur, the old and well-known healer, I, still attending to his professional calls in Chicago Peter West, the test medium, is to be found at the Reception Rooms of this office, 189 South Clark street.

Mrs Lovering, the trance healing medium, is yet visiting towns adjacent to Chicago. She may be addressed care of this office.

Brother A. B. Whiting continues conses at Music Hall, Crosby's Opis one of our ablest and best speakers, and alway has comething new and original and intensely in teresting to any

# Zhiladelphia Department.

37. . . . . . . . . . . . H. T. CHILD, M. D

. Subscription will be received, and papers may be obtained at wholesale or retail, at 636 Race street, Philadelphia.

History of Spiritualism and the Progress of Spiritual Ideas:-Number 10.

Chapter Second : - Section Fifth.

THE TRADITIONAL PERIOD CONTINUED

We have said that for five hundred thousand ears man has been groping his way up the hill

of time.

After the acceptance of such a belief, how absurd and prepaterous is the idea that six thousand years would carry you be do to the period
of that evolution, which mankind in their traditions and historics, have for lishly called crea-

bave spaken of a period called the stone which commenced about one hundred and twenty five thousand years ago,—according to our archoelogical investigations a little later,— and within one hundred thousand years, we have two other eras or ages, called the Iron age nave two other cras or ages, cance, the area and the Bronze age—that these occurred very long before the period spoken of by Motes at the creation of the world, must be evident from

the creation of the world, must be evident from the fact that within two or three generations of his fabled Adam and Eve, he speaks of one Tu-bal Cain, who was a worker in brass. Taces three ages were presented at widely different periods, by different families in differ-ent sections of the earth, and mostly without any intercourse or information from one tribe to another. Many of these tribes lived near to each other for centuries, without any communi-cation.

th other for centuries, without any communition. The evolution of man on the earth, occurred various periods, ranging through about eaty five thousand years. The highest and at perfectly developed races of to-day, are teo, because they were the first on the stage action. Climate, soll, atmospheric, and election conditions in the difficult force that out more to do with unfolding the race than et time of their origit. The conditions of plants danimals, as well as the mineral kingdom, we always exercised a very important influence upon the human family. There is a must real ion and interdependence bitween man dail these. Brother E. V. Wilson said you kee one thousand men and women, all of them a high moral and istel ectual character, and we one them live twenty years upon a tract of and in a harmonious manner, and without any

ake one thousand men and women, all of them it a high moral and lotel ectual character, and awe them live twenty years upon a tract of and in a barmonius manner, and without any liscordant influences am mg them, and you will lead that the soil, the plants and the animals of that place will give evidence of a higher degree of progression, than has ever been known. It, in the succeding twenty years, you place the thousand persons together, who were discordant and in noral in their lives, and you will flad that the soil will be cursed, the plants and sainals will deteriorate, and fall back eyen bow their former standard.

Man, therefore, is the creator,—not only of conditions within himself, but of many around him, and when he fully-understands this, fe will accomplish much more in all these directions. The men of the period to which we refer, were doing a mighty work, although they know not what they did. They were yorking as-man always has, better than they know, and accomplishing much of which they were entirely ig, norant.

iliabing much of which they were entirely ig, orast.

The germs of thought which budded forth reely in their undeveloped minds, were destined o blossom into magnificent and grandly beautiful foral ideas in the higher and more progressed conditions of the after-life. Thus, in these rude primeral times, we can race the orizin of those grand and sublime houghts which have gleamed out all along the line of history, like stars amid the darkness of alght, that have lighted up the pathway of humanity, and will continue so to do, and inspire him with an enthusiasm that shall lead hin upward and onward throughout the endless age; of eternity.

chain or mind ugas bloom up humanity may one grand brotherhood.

The traditional age was marked by the gathering up of these immortal ideas, and vitalizing them with new force, and no thought that has thus been vitalized by the living magnetism of humanity, ever has been or ever can be lost. It has been supposed that history, and especially the improvement of modern times, which have given such taste opportunities for crystallizing and fixing human thoughts, so that they may be readily transmitted among the people, and from generation to generation, were essential to the preservation of the truths which mapkind have discovered.

generation to generation, were essential to the preservation of the truths which mapkind have discovered. It is not so. We admit that they are very important aids, and have done much to promote that desirable progress, which is to elevate the race; but we assent that there are not, and never have been, any lock arts: that if the printing press, and even the art of writing, were oblittrated, no essential and practical truth could or would be lost to humanity.

All truth is spiritual, and has its record in the soul of man, just as rapidly as the capacity is unfolded for its reception, and all the external forms of expression which it has alseen in a superior of the control which it has alseen in gardien and as a superior of the capacity is unfolded for its reception. Daring the long traditional period, man was thus laying the foundations for the records of history, and wheever shall be able to analize the ideas of these early and primitive records and trace them back to their origin, will find that they sprung up among the rude minds of ages, long before those in which they are supposed to have originated. But we need not thus speculate, it is our intention to review the earlier writings that mark theydawn of the historical period.

#### Number Eleven.

Chapter Third :- Section Sixth.

END OF THE TRADITIONAL PERIOD.

We have given a brief outline of the origin of d traced his progress through two important eras, the an tional. We now come to an era, the commen ment of which is as much involved in myst to the materialistic philosopher, as either of

former.

The earliest records were made upon the sweeping sands of the deserts, the ses-shore, and upon articles so perishable, that they were but little more permanent than the traditions of which they were formed.

may be said to be his first historical records, and sges rolled away, when these were the only books by which man read the character of his fellow men, and yet these simple and barbarous observers did this much better than you do to-day. The records of their jurneys, their conficts, their fight's and the r various labors, were thus transmitted from nation to nation, and from generation to generation, and were in reality the beginning of that mighty engine, the printing press which to day scatters broaders, its myria's of leaves for the healing of the nations.

tions.

Trom these rule 4-presions, mankind ob Island the idea of moliting in chay and soft substances, representations of thoughts and ideas, which they desired first to embody for themselves, and then to present to others. The first records which man made, were hieroglipha, representations of his religious ideas, and although these were exceedingly cut's and imperfect, they conveyed a meaning to those who were initiated, and by their mystic character, invoked a blind and implicit that are considered in the control of the control nature, akin to that which he cort mand blind religious worstip in all ages of the control of the c

#### Spiritual Meetings, Conbentions &c.

#### THE TOWA SPIRITUAL ASSOCIATION

Will bold its third anniversary at Des Moires, on the Fith, 5th, and 5th of Cctober, commending at 9 o'cicche. In all Spiritualisis' Sail, over Clittens' Sank.

Good speakers have been recored, and an earnest request in made for speakers in lows to come and aid us in making this as in teresting and pr. Itable meeting. We hope the Spiritualisis of fows will feel the necessity of having the State fally represented. We had reduction of fare on some-railreads lest year, and expect it on more the time.

Papers friendly, please copy. In tehalf of the Committee.

J. P. Davis, Pans'r.

# OHIO STATE ASSOCIATION OF SPIRITU-ALISTS.

Fourth Annual Convention.

The Fighth Annul Convention of the State Association of Spirificalists will be held in Ly wan Hall, in the city of Disveland, on Friday, Saturday and Sanday, September 8th, 10th and 1th, 19th, commeacing at 11 o'clock a.m. Local Societies and Lyceans will be entitled to two delegates free each fifty measures or rivisional part thereof, and two for each additional fifty members and one for each institution thereof. of, to will be made for securing t

GEORGE WM. WILSON, Sec'y.

#### NESSANKA STATE CONVENTION.

The Executive Committee of the State Association populated Friday, Saturday and Sanday, 28th, 29th and of October next for the State Association, to be held ittate Capitol at Lincoln.

There will be good lectare for the occasion.
We cordially lavite all lecturers and Free Thinkers to
participate with as.
Oome and see our young State Capitol, where we can
speak our unles freely.

Corresponding Se

SEVENTH NATIONAL CONVENTION.

The American

Association of Spiritualists.

The Seventh Annual Meeting will be held at the Hall of the Spiritualists, Richmond, Indiana, on Tuesday, the 20th day of September, 1870, at 30 o'clock a. mt.

Rach State Organization is invited to seed the ease number of Delegates that they have Representatives to Congress: and each Territory and Province having organized Secieties, is invited to said delegates, according set the invited of the Congress.

rection of the Board of Trustees
HENRY F. CHILD, M. D., S.
684 Race St. Palladelphia.

The first footprints of man as a physical being, the Board will meet on Monday, the 19th of Sept poin the soft substances over which he walked, of 20 clock p. m. at the half above named.

The Soil sty of Spiritualists of Munics. Mirhigan, will hold their q arterly meeting on Paturday and Sunday, the 17th and 18th drys of September, at the Sarthalomew School House, commonding on Saurday, at 32 victor P. M. Mrs S. A. Puersail is ergaged as apraker.

Other good appakers will be in attendance.

A contail invitation is extended to all. Friends from a Cleance will be provided for.

Alonzo Bartholomey.

#### Ohituary.

Passed on to dwell with the angels in the Spirit Land, on Saturday morning, the 13th alt., at 20 minutes past three o'clock, from Grand View. III., Mary Alice, daugh-ter of Dr. Thomas and Minute Garth, aged one year, two months, and four days.

Alfrida T., wife of J. B. Ham, at Lake City Minne-ola, on the 6th in-t., adopted daughter of Jame- H. and Ma-tilda A. McCord, of St. Louis M.

### PROF. HOWE'S

SEVEN-HOUR SYSTEM

## GRAMMAR.

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BY AUGUSTUS R. GARDNER, A. M., M. D.
Late Professor of Diseases of Females and Chemical
Medical Midwirery in the New York Medical Colleges
CONTENTS.

I. The Modern Women's Physical Deterioration. II.
Local disease in children and its cause. III. At what
age should one Marry. IV. Is Continence physically injurious. V. Personal Pollution. VI. The injution of the Content of the Content of the Content of the Contop Prevent Conception and their consequences. VIII.
Inhantidds. IX. Conjugal relations during the period
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old. XI. Marriage between Old Men and Young Girls
XII. What may be dose With Leakh in View, and the
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Glon B. ulab, Wisconsia. Aug. 19.b, "70

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One prescription is smally sufficient, but in case the patient is not the novel to the patient is not the thought of the second, the application for a second, or more if required, should be made in about ten days first the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Rosinson also, through her mediumship, diagnoses the disease of an an artiful manufacture of the process the disease of an artiful manufacture.

of the disease.

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ecture by G. W. Lawson.

, as has been long credited, "the proper study mankind is man," and that subject of study is a roccom of nature, there is physiology,—planet-humin, actical, vegetable, mineral, universal,— proper field for man's investigation and re-

sarch.
Commical physiology relates to the objective unirene. It is what the ere can see of forms and
ubstance, around, above, beneath; whether they
se the vast and mighty planets, space-diminished
ty the telescope, or the influentesimal mid magified by the microscope. It is the education of

on.
saing lute space on a starry night, the hums
beholds a universe of auns and planets.
"Pale stars glimmissing, for and pure,
let the deep chasma of everlasting blue,
Ungathered and unmarshiled, one by one,
Like outposts of the lunar garrison."

Like outposts of the loner garrison."
The thought arises, what composes that starry bid, and what see its use? Constructing inruments for measurement of distances and dismrers, he is struck dumb with the indemonstrable 
superior of the inconceivable magnitude of the 
liling words that surround him. 
Billi observing, with the telescope and the tringle, he discovers that rach planet has points of 
practive and reture; that each sun and a skem of 
ne, with their unnumbered trains of planets and 
chilties, revolve around some tradisting and imrative centre. He discovers that all is motionound the planet; the planet around the 
sun; as sun around the central pile of its own system; 
as sun around the central pile of its own system; 
as systems around a still grader centre; and he 
loot in the magnitude of the satral field that surmuds him.

ones our mortal being?
his is the observation of the physiologist on
side of atoms and forms.

low, what does he perceive psychologically, on
side of attribute? (By attribute is meant justmercy, truth, goodness, love, wisdom, selfd, etc.) In the spinal cord of all anima's, birds,
e., he finds motor and esmessional ganglis, or
we centra. This, is some low types, is the
dence of instinct and attribute; but in higher
ex, ih-re is spicification and in the spinal cord,
sea and manifests asperior lessingts and attrice; and for still superior types of saimale, as
donce iscalor classes, he finds still another
in superimposed upon the cerebellum. This last
in, the cerebrum, is greatly diversified, and
res in animals the arrangement of several
ups, and the posessors of these group have
arisally shown the exercise of diff-reat faculties,
incts and attributes.

stributes.

es in his brain all these groups of

e aggregate, that he has found in

in the singular, in the animal kingnis own groups that are p-culiarly

lemair, has ever led the world of mana attire, and perhaps ever will. Its derivation from the leath-red said ploins ged kingdom, would indicate that.

The last and highest type is the equils or horse kingdom. This type is noted for spood of motion, endurance, patience, diellity, nobility. This is the Austican group,—the race that buil of rail roads and caught the lightnings; laid wires acress the said attention, the lightnings is and teamboate, and roan them, too; that set up rods and caught the lightnings; laid wires acress the ly unlike the bovies or porcioe kingdom, the equine, with a nobility and magnanimity of soul, outerwise unknown on earth, opens their ports and offers their lands and country as the refuze and propies. It is the equine spirit that now governable the said of the s

For six years we have labored to secure—a practical and useful national organization of Spiritualists and beral minds are allil jealous of Spiritualists, fearing they will become sociarian and only seek to baild up a new act of persecuting by gat, and hence they keep alood and take no part to the movement. Among the Spiritualists are also a large and instillated mumber, who, sciusted by the same fear, as a keep entirely aloo from the movement. Si il another large number keep away from personal prijudice, jealous and extrois feetings toward the actors in the organic movement, bel eving, no-doubt hone-ly, that they are much more pure in their lives and conduct than those who from their public position have been slandered, abused, and covered with lies for years by these who seek to drive them from the field. Still another class neglect the organic movement from apathy and careless neglect, and still another from an hones belief that the time his not yel come, nor the persons appeared, to give the movement a useful, successful and practical start. This latter ca a seem or rainly to have evidence and arrumout on their sile. The imperfect and inefficient local and Stats organizations have thus far left the N. stional without that practical staent in members that would, or could, carry forward any organic movement to useful purpose—made up mostly of traveling lecturers and mediums who could in some way make their excenses, and who, represented States and localities where they did not reade, and who, however honest and well disposed, had no practical talent for the legi-lative action necessary, nor for the work of perfecting and carrying on a great national agency for good illulor good, speecher, mosease and greetings, they could, maddid, give of what they had to their fellow vasitors, and had a good time, made and renewed acqualatione with one another, and went saws feeling they bad been benefied, but left no accomplished work for the cause except that. Hence the people sked, "what have you done?" and we said nothing

Written for the Religio-Philosoph ORGANIZATION.

Communication from Sala Bailey.

Long and earnestly as I have wished to see Mra. Hardings, I did not call upon her during her short sol urn here. I thought those two quiet days were sured to her for rest, from faithful unselfish toil in the cause we love. I heard same of her baree sayings repeated at our conference, after her departure.

In ans wer to the question, "In what way can persons with means but apply them, to advance the cause of Spiritualism?" Bhe replied:

"I can not say, use them to build up organizations, when I know that hosts of spirits are working against organization." The question chosen for onference was the following:

"It spirits have the power, why do they not infinence Spiritualists in diffusion! localize to working against organization?

"It spirits have the power, why do they not infinence Spiritualists in diffusion! localize to work together in organization?

"It spirits have the power, why do they not infinence Spiritualists in diffusion! localize to the property of the spiritualists of the spiritualists of the property of the spiritualists of the tyrant St. Castom."

Spiritualists are above the fear and slavery of orthodox theology, but not yet developed to epiritualists are above the fear and slavery of orthodox theology, but not yet developed to epiritualists freedom.

Spiritualists are above the fear and slavery of orthodox theology, but not yet developed to epiritualists freedom.

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Spiritualists are above the fear and slavery of orthodox theology, but not yet developed to epiritualists freedom.

Spiritualists are above the fear and slavery of orthodox the number of mind, and the harmonious cultivation of our faculties, An earnest sister repolied, "I undinn than is stren

revert the ear. Like the cat and the desirate a little than the cat and the desirate a little than the cat and the cat and

cause these organizations sacrifice individual freedom, from which flows humanities rights,—in short, sacrifice humanitarian principles for

Joliet, Ill.

THE HULLS-WERE THEY PREACHERS!

## Letter from Mases Hull.

If you will be kind escoph to print the following, it will nail that falsehood. 1 do not consider
that it is any glory, or even honor to me, but I
was as pépular as any man in the world as an
Adventist minister. Many of my old documents,
and even the certificate of my first ordination in
1855, have been carclessly misplaced. Here, however, are all the documents necessary. The origi"The is to certify that Eider Mows Hull was
ordised a minister of the sevent Day Adventiate, at Crane's Grove, Stephenson Gonny, Ill., on
the 23rd day of August, A. D., 1838.

J. H. Wagg.yner.

Eiders.

isaac Sanborn. — )

"This is to certify that Eider Moses Hall, of Batile Croek, Mich., is a minister in good standing in the Michigan annual Conference of Seventh Day Actualists.

This recommendation is good for this Conference of Seventh Day Charles of the Conference of the Confer

—Elitors have a first rate time in Texas. The ladies of a town down there have given to the editor of the paper an embroidered shirt, which contains a pictorial history of Texas, including the war with Mexico, and the meeting of the first legislature, and also pictures of the fruits and cereals of the State, all worked in redworted. The editor never wore as shirth in his life, and he thought it was a banner for the temperance procession which was to come off next week. So he made a little spaceh of thanks, in which he said he would filight to sail to the work of the sail to be suited to the sail to be said to the work of the sail to be said to the work of the sail to be said to be said to the sail to be said to the sail to be said to be said to the sail to be said to the said that will he had polared; and the constitute man took the editor saids and explained the sail to be said to the said to sail to said the said sa

#### MIRACLES

cause these organizations sacrifice individual freedom, from which flows humanities rightania should be the success of the organization. Spiritualism can not live in such organization, it is stifful as the success of the organization of the angel would. There, and not until then, will we be successful in organization.

Shall we not, work for this? for every time we fall, we learn someting.

The first said, "The answer is not in my book. I will not true to reach the true to repeat the right to a mathematical problem. The first said, "The answer is not in my book. I will try to solve the example." The second of the contract of the said of the sawer in my book is orrect, but I want my answer like it. The third said. I want my answer like it. The third said. I want my answer like it. The third said. I want my answer like it. The third said. I want my answer like it. The third said of "I know the answer in my book is orrect, but I want my answer like it. The third said. I want my answer like it. The third said. I want my answer like it. The third said. I want my answer like it. The third said of "I know the answer in my book is orrect, but I want my answer like it. The third said. I want my answer like it. The third said. I want my answer like it. The third said of "I know the answer in my book is orrect, but I want my answer like it. The third said. I want my answer like it. The third said is my any any any or any of the passage given him to speak from mill J obtain the true answer."

The first said, "The saveries you develop your powers of mud."

"I know the answer in my book is orrect, but I want if the passage given him to speak from my want if the passage given him to speak from my any any hors to prove his pasition, and in the life passage given him to speak from my any any horse to prove his pasition, and in the life passage given him to speak from my any any any or the passage given him to speak from t

#### "SPIRITUALISM IN IT."

BY J. G. WHITTIER.

BY J. G. WHITTER.

So som times comes to soul and sente,
The feeling which is evidence.
The feeling which is sold to the
The feeling which is less than the series of the superal powers
Inspunge on this life of ours.
The sphere of the superals powers
Impunge on this life of ours.
The low and dark be rison lifts;
To light the scenic tarror shifts;
To light the scenic tarror shifts;
To light the scenic tarror shifts;
To may the series of the series of the series
The innermost of trath is targets,
The innermost of trath is targets,
The inner of trath is targets,
The inner of trath is targets,
The inner of the strength of the series
In him of the strength of the series
In him of the strength of the series
In the one was the only this
Saiwtion from our selfschoes,
Trom more than elemental for, mak to be seven as only hist-roun more than clean risk fire, he soul's meanctified desire, roun fire their, and not the pain round fit itself, and not the pain hat worship's deepe, meaning lies mercy, and not sacrifice, of proud humilities of sense tillow's unitor of obedience; nat b tok and church and day are give tillow's unitor of obedience; nat b tok and church and day are give out masters, but benignant friends; the second of the second of the be King of some remoter star's and the dear Christ that dwells not have the second of the second of the obought of the second of the second at here a mades the poor and blind, at here a mades the poor and blind, the bout day densified of our kind. Life of our life, he lives to-day."

### LOULOU.

BY EMNA TUTTLE

d gathered her hands full of rose wreathed a few bads in her hair, rown herself down on the sofa— tare bewitchingly fair, ck eyes

STHE BIVER

Just across the river walt. The loved of Jong ago;
Just across the river stands. The loved we know below Just across the river deep
Are many angulo brajily,
To bid us welcome to that it

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A GREAT OFFER Horace Waters, 461 Erondway, New Yes will dispose of ONE HUNDRED PIANOS, MELOI ONE and OROANS of six first-class makers, at extre y low prices, for cash, during this month, or will i hom 55 to \$25 monthly, until paid. Chickering pia are included in the above offer. Illustrated Calalog mailed. Warerooms 481 Broadway, New York.

The Waters' P.anos are known as among the very be We are enabled to speak of these instruments with a fidence from personal knowledge.—N. Y. Evangelist. We can speak of the merits of the Waters' Pianos for resonal knowledge as being of the very best quality righting frailing.

r friends will find at Mr. Waters' store, the ve timent of Pianos, Melodeons and Organa 4 in the United States.—Graham's Magazine. ings.—Since Mr. Waters gave up publish isfe, he has devoted all his capital and at manufacture and sale of Panes and Mele

Horses Waters, 481 Broadway, is samed for the co of the Flances and Organs, —Evening Fost, The Waters' Plane ranks with the best manufac-damerica.—The Independent, N. Y.

Written for the Relie THE MORMONS.

What Shall we do with Them ! BT D. W. MULL.

This irquiry meets us at every turn, and on every street corner; as if the Mormons were our wards, and somehow or other depending on us for help. But this is not what is meant by the question. We really want to know how we shall punish them, or what we shall make them do,—for we-have really come to the conclusion that we must do their thinking for them, that is, to dictate to them morals, and make them do them, or to be more pishn,—we'll study up the mischief and make them do the dirty work.

In answer to the above loquiry, I have always replied that "we will mind our own business, and not be medding with somebody slee's se much."

"Oh," answer these plous inquisitors, "we can not purpose the study of the polygomy!"

ramp! It wait till they ask to be taken in. It is the silton of nearly ten out, of every sine church bers to be very mine there were the silton of nearly ten out, of every sine church boor's affairs. "Neighbor Smith and his wife tel." Silter Jones is justoni of her hubband," Mr. Brown works on Sundays." Shown works on Sundays." Shown works on Sundays." I have been silten works on Sundays. I have been silten works of the silten works of the silten works of the silten works with the silten works with the silten works. I have been silten with the silten works with the

occount. In any event, their God savors more of the finite, and is scarcely worth a same man's at sention.

There is not a house of ill fame, nor even a protitude in the City of Sait Lake. All the treathle in the city of Sait Lake. All the treathle is the City of Sait Lake. All the treathle is the city of Sait Lake. All the treathle is the city of Sait Lake. Sait the treathle is the control of the city of the city of Sait Lake. Sait the treathle is the city of the city

g Mormons. Talk about bad women—you never have any here there are no bad men I. When such men as ider Lamb denounce those who would help his

much put on, to make a law that the Mormons shall be the property of the state of t

Communication from Henry C Wright.

To Thomas Richmond.

The fifth day from the death of Henry C. Wright, the following communication was handed to me by Dr. Farnsworth, writing medium, who was then stopping for a few dayast my house. The writing through him by spirits, is done by their using his hand mechanically. When he handed it to me he did not know who wrote it and was surprised when I told him that it was from Henry C. Wright:

The following is the letter. All of his old acquaintances will recognise him.

ualstances will recognies him:

FRIEDRINGHOUND :—I dad that I am Henry C.

Fright, the same that I was when I lived with
on upon exith. And I see that Jesus Cipret is
to better than you or any other man.

Row, friend, be turns to Thomas Richmond. Do
il you can for him. He h. empress. in a good
offer, and great results will follow. Slory to find
only of the control of the control

Miterary Motices.

MATERMITY: A Popular Treatise for Young Wives and Mothers. By T. S Verdi, A. M., M. D. 1 vol. 15 mo., 450 pages; inid, toned paper; bev-elled boards, extra cloth. Frica, 25 25. New Tork. J. B. Ford & Co., Pablishers. 39 Park Row.

We have received through S. C. G iggs, & Co., 117 and 119 State Street, Chicago, this valuable book.

117 and 119 state Street, Chicago, this vausable book.

Dr. Verdi, the author of this admirable and complete little work, is a physician of the Homo, achica School in Washington, D. C., where he has casted practitioner, being employed largely among the most intelligent and influential of those who read a permanently, or make brief official sojourns in that peculiar climate. He has such teatimonies of reliability as are shorted by diplomas from foreign and American Schools and Medical Instituctural and the second of the second process of auccessful practice in his profession.

His book deals with delicate subjects indeed—but subjects which are contantly tringing young wives and young mothers to seek oral advice and informati'n irom their obysiclane.

Brid St, the book treate of Frequancy, its symp-

Informati in frum their physicians.

Bridy, the book treats of Pregnancy, its symptoms, its disorders and their relief; Lebor and its necessities and helps; Infants, and the delity care of 4bem irom the very moment of birth; Children's Diseases, their prevention and detailed medical treatment; Accident; Poisons and their antidotes: Medicines, their preparation and administration; the physical and moral training of boys and girls; Marriage; General Suggestions to Parents.

and girls; Marriage; General Suggestions to Parents.

As a family magual, the book is sure to have a large sale, for the leformation contained in it is most valuable to all heads of smallls; it is most valuable to all heads of smallls; it is information which must be had, either in conversation with physicians, or from such a source as thise-evidently the preferable move of learning for a collecte and censitive woman. Fish and intelligible the state of the preferable must commend it to careful perusal.

It does not attempt to supercede the physician, but to belp bim in his casks; to m ke clear many things which he most smyllingly has to explain to his patients; to suggest helps and remedies for many miles or pains and troubles of the mother, be-

We might write a column review, and still not do the book justice. In fact, this volume on Ma-ternity is an invaluable book, the worth of which ternity is an invaluable book, is not to be measured with m

is not to be measured with money.

Good Health. Boston,—Alexander Moore, Publisher Silver, in receipt of the September number of this admirable Magnine. It has received more and higher recommends-lone from the press than any other work of the kind in the world.

The Atlantic Monthly, for September, is a very readable number of this most excellent maga. We mention as almong the most interesting articles: Charles Albert Fechter, by Kate Field; Music a Means of culture, by John S. Dwight; A Remini cence of Benton; A Day with the Shovel Makers.

Remini cence of Benton; A Day who are moved Makers.

A New Book: Letters to Eider Miles. Grant, being a review of his book against Spiritualism. By the second of the seco

sum, akun on at every point.

\*\*Beading Sulted to the Beason and the Times."

Termst \$2.a year, single Nba. 30 cts.

A visigle glance at the Phrenological Journal and Packard's Monthly for September, will convince any one of the truth of this coodensed criticism. The Magazine should be read by every family in the land; for R is thoroughly American, bigbly entertaining, solidly instructive and purely moral in tone. We commend expedially the artimoral is tone. We commend especially the stricted and purely clea on John Bartain, the American Engraver; Ob- Jectiops to Phrenology Considered; Men as Lovers; General Joseph E. Johnston; Western Emigration; Scripture Names; is there R.om. Enough in the World Fett. The publisher, S. R. Wells, 39 Broadway, New York, is offering one of Franc's to all, who subscribe at a once, and send 20 extra for mailing the characteristics.

offer.

The Eclectic Magazine for September comes to us, filled as usual with the choicest selections from the English Reviews and Magazines, and embelished with a fine steel engraving of Moliers, the great craim post of France. The Eclectic is for sale by all news desicrs. Published by E. R. Petton, New York.

Pelton, New York.

Seven Hour System of Grammar. By Professor
D. F. Howe. This valuable little book is meeting
with a large sale. As the author says, it is not
sold for the value of the paper, printing, or binding, but for the Seven Hour grammatical education contained therein. See advertisement.

Peterron's Magazine for September was received early, and abould have been noticed in a previous number. The couble size colored steel fashion-plate is superby; and, in addition, there are some fifty wood cuts of dresse, bonnets, collars, etc., etc. One of the most valuable articles is "Our Every Day Dresses," limitarized with engravings, showing how stylish and fashionable dresses can be made at magazing and appropriate the college of t

Our Young Folks, for September, like all the previous numbers of this magazine, is filled with highly entertaining and instructive reading, not only for young folks, but for older ones, whom we frequently ree reading, it. We again take occasion to repeat what we have often said before, that 'Oar Young Folks' is the very best magazine of the kind in the world. Fields, Osgood & Co., Boston, Publishers.

28th and October 1st, feed and 3rd, we shall be at Gouncil Binfs, Jown. Let friends be governed accordingly.

On the 13th, 14th, 15th and 16th of September, we expect to visit Kassas 'Gity, Mo. Will J. A. Turner write us at Council Binfs, and airrangs according to our letter of the 21st of August.

On the 50th, 3tts, 25th and 33rd of September, will J. C. Bender, Except arrange according to our letter of August 21st.

On the 37th, 28th, 20th and 30th of September, four evening lectures and two afternoom Matiness. Will those people in Des Moises who die aif over, itselds ead out, make a note of this appointment. This course concludes our engagements in Bastolass, lows, for the present. Our appointments will be along the lips of the Central R. R., Iswa Urision, during October. In Circuland, Ohlo, during Sundays of November. In Unclanati, during Sundays of November.

ecember. In .Washington, D. C, during the nodays of January. Will the friends in the vicinity of these cities string west evening lectures, write us on reading

cerring were versus, siese notices.

Orders taken for any book or books advertised to the RELIGIO-PHILOSOPHICAL JOURNAL. Parties a arear-ages to our paper, will fosse in migd that be golden opportunity of settling their accounts rithout risk of loss by mail, or expense of postage

the goulest opportunity of senting their accounts without risk of lose by mail, or expense of postage is now offered.

Our address for September, will be Conneil Bluffs, lowa. Home address. Lombard, De Fage Co. Ill. Correspondents will beer in mish not to address letters to us at places where we are enged for week day evenings. We are sure of our letters when sent to our Sanday appointments, or directed to our home.

#### Amusements.

James Robinson's Great Circus

James Hobinson's Great Circus
And Animal Show, with a splendid troupe of
Equestrians and Gymnasts, will pitch their
Mammoth tent at the foot of Randolph Street,
Monday, Sept. the 5th, and will remain one
week, giving two performances each day, after.

week, giving two performances each day, after, noons and evenings.

The bare mention of the name of James Robisson, is to guarantee a full tent at every performance. He is the acknowledged chempton rithry of the world, and saide from all the other interesting features on the bills of this famous circus company, this, alone would, be worth more than the price of admission. We bespeak for them a grand success. Admission, 50 cents.

Children, 25 cents.

#### DEARD IRN THEATRE.

DEARD THE THEATTH.

Madrines Ministris. Grand Milines this afternoon, and to night least performance of the bill for this week, Last performance of the grant burle-que "Somnsambula." Challenge double lig, Who stoir dat platol ? O'Houligar's shifting. Grand Vocal Duck, Larbaard Watch, etc., etc. Everything fanney, sparkling and reflock.

funny, sparkiling and refined.

Frank E Alken, Propietor and Manager. Two Grand Performances to day, sfremon and evening. This Saturday, August 27th, Grand Mainsee at half past two o'clock; evening at each o'clock, at half past two o'clock; evening at eight o'clock, thilling drams. "Goorier of Lyona." and Burnard's murcal burleque of "Black Eyed Sassa; or, the Little Bill that was Taken Up." Monday, Roberton's Comedy, "Society." Monday Matinee, "Camill."

#### M'VICKER'S THEATRE.

Two performances, Ma'sines and night. This Saturday evening, August 37th, the great comedian, Mr. John S. Clark, in two delightful comedies, "The Militia Major," and "Waddy the Fat. Boy." Frat Clark Mathee the safernoon, commencing at two o'clock. The charming comedy of "A Widow Hunt." Mr. Clarke as the Militia May

## CROSY'S OPERA HOUSE.

Friday evening, August 26th, 1870, and ever-evening until forther notice, Harry Beckett's Brit ish Blood Barierque Troupe, in "Luna." Gran-"Luna." Mathiere, Sairrday, at 2, P. M. Monday August 20th, "Forty Thieves."

#### PARWELL HALL.

"Hegar," a beautiful statue, representing Hagar as she appeared in the wildeness, by Miss Edson as she appeared in the wildeness, by Miss Edson as the state of the colored scoleror, of Some, Italy. Commented to conday, Aug. 20th. One exhibition from 8 a. m. to 8 p. m. Admission 25 cents; children 15 cts.

#### CROSBY'S MUSIC HALL.

Monday evening, August 29. Free paivate lectures to gentlemen, on "The Origin of Life, etc., by Dr. Payne, Anthropological Author.

# NEW BOOK!

"FRESH EGGS AND YELLOW BUTTER."

This work is an exhaustive treatise on these sub-T jects, and shows how to keep eggs fresh f.r a year at an exences of less than one half cest per direct Three are two egg seasons each year; first, April and May; ascord, from indide of Judy to midgle of September, when eggs con be purchased from 10 to Meon's per dorse, and if preserved until vaines, they can be paid from 20 to 30 cents per d v.n. The processes are one sand-felable. Over three bundered to cancel de a register attract pre-served this reason by persons who tested Dr. B's processes

Over three numer is occased only a regarder actively preserved this reason by persons who tested Dr. B's processes last year.

\*\*Mancéd Butter\*\*, (which can be bought for less than one-half the price of god butter), may be restored to a periculty sweet condition. White and streaked butter made to immits's good June butter; and an Improved Better Preserver, for keeping are butter in a sweet state.

\*\*Kerocome Oli Barrels readered clean and suitable for all perposes.

This book also contains many other new and valuable formules, with full directions, so that any one can prepare and use them, being the result of aftern year? research and experience by a practical chemiet. This invaluable work should be in the hands of every grocer, produce-desient, dairyman, farmer, manufacture, and others who may wish to conage in a pr finsh a business.

\*\*Dr. W. C. Bruson,

\*\*Dr. W. C. Bruson,

Dr. 145 Lazalle St. Chlorgo. vs. 23 tf.

#### TO BEE-KEEPERS.

NEW EGOK on the enject of Sec-Chircra, the SCORETO OF SES-KHEPING. It is got up in a roundessed and chasp form, to meet the weater is separated to of picultural science. 2:7 solice more precised information, and treats upon more modellished with numerous cuts and engravings, and taken marry se many words are book that usually solice. Science, Science, Science, Science, Science, Science, Versout 1 memorifished with numerous cuts and engrating, ar-contains nearly as many words are book that meanly said for \$2.00. Poblished by S. P. Kinsen, Burlington, Vermont Price in paper covers, \$60x, bound, Totus, Seen by mall on receipt of price, Address S. S. Josse, Ro. 159 South Clark St., Chicago, Ill.



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For sale or exchange for improved or wild lands, or o'her property, valuable works of art that, with proper management, will need with a rest, only, on many properties an income of, at least, \$6.000 per ansum. et al. [1] to produce an income of, at least, \$6.000 per ansum. et al. [1] to produce an income of, at least, \$6.000 per ansum. et al. [1] to produce an income of a wind and with the propect of an increase in walte.

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THE CELEBRATED CASE OF

# HUSTON RUSSELL

Terrific Attack of Tic-Bouloureux, or Ne raigia, lasting nearly two years.

. Skilful Physicians fall to cure it. Surgery and Hydropathy give only partial relief.

prostrated, reduced to a skeleton, and his life despaired of.

· HE FINALLY TAKES THE

POSITIVE POWDERS.

IS CURED. AND GAINS FIFTY FIVE POUNDS IN

Brownerfile, Robensta, Dac, 25, 1800.
This is to certify that I, Huston Ransell, was taken on the 24th day of Deptember, 1907, with a pain is my syrandshad, and it was overse: that I thought I would rather do than it. I called on Dr. Hoover, and the attended me for some twenty days; sit times I was easy, when under the inflamence of modelline, but contained to my bel. I called on another doctor, by the newly on Dr. Hoover. Under a new syrates of treatment entirely, be gave sine on middless also greates of treatment entirely, be gave sine on middless also fixed, but pricked me with instruments, and put on consisting to bilatery but it had no effect. Then I called on two other doctors, who had no under their treatments without any permanent railed. On the 184th of or decient, who had me under their it satisfies for several table without any permanent relate. On "the 18th of tember, 1868, I called on Dr. Armid, and he had me or his treatment until April, 1869. I must the shown a very merning during the treatment of Arnoid. Un-his treatment I improved come, but the gala noves left until I commoned taking the Powders called Bysoco's

m was 125 pounds; now it to 187, and I h: o the Positive Powders that cured me.

WILLIAM POLLOCE.

On the fifteenth of September, 1868, Hoston Rosams to me with a furious Tic-Douloureau, Neuralgia, and him under treatment until last April, 1869, at where he was dismined improved.

I haveby certify that I am nequalated with Haston Russel, and that I know him to have been sick, and I also certify that I am acquaited with Par. W. Arnold and Jurges Hoover, and know them to be precticing physicians.

Witness my hand, and seed of sale of County, this Edd my of December Rehama County, this Edd my of December 1800.

JAMES M. HAOKER. JAMES M. HACKER. County Clork

Forfurther information about the Po and Negative Powders, see adve

#### THE GREAT SPIRITUAL REMEDY MRS. SPENCE'S POSITIVE & NEGATIVE POWDERS.

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coccess.

The Feeditives cure Heuralgis, Reddecks, Bitten, Palace of all kinds: Diserbons, Dysonkey, Vo Dyspoyals, Fishineso, Worms; all Feeditives Company, Vo Dyspoyals, Fishineso, Worms; all Feeditives, Spanness, S

About the Letter.

1 Eightened Letter.

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