88.00 PER YEAR IN ADVANCE.]

Cruth 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.

CHICAGO, OCTOBER 1, 1870.

VOL. IX.-NO. 2

NATIONAL CONVENTION.

Official Report of the Seventh Annual setting of the "American Association" of Spiritualists, held at Richmond, Ind., Sept. 20th, 21st and 22nd, 1870.

Phonographically reported for the Religie-Philosophical Gournal, by Henry T. Child, editor of Philosophical Gournal, 538 Race St., Philosophia, Pa. [Secured by Copyright.]

TUESDAY MORNING SESSION.

e President, Jonathan G. Wait, called the ing to order. Song by Warren Harris of Schmond Lyceum.

meeting to order. Song by Warren Harris of the Richmond Lyceum.

INVOCATION BY MRS S. E. WARNER.

Ob, our God and our Father, and ye ministerings spirits of peace and love, we ask that the inspiration from the higher and nobler realms of thought, may descend upon us to day, to help us individually to fulfill the work that stretches out before us. Help us to prove by the acts of this Convention that we mean something beside talk. Help us to prove ourselves men and women, who dare to work out the great probleme of life, commencing here to offer something to the world that shall be practical, and better than the church has been able to do. We feel the need of workers to-day. We want help for our lyceums. We want help for out specifically the second of the second

humanity.

Song by Mr. Harris, "Speak gently to the Erring."

The credentials of the delegates present; were read by the Secretary. (We shall present the list in full)

read by the Secretary. (We shall present the list in full)

Oa motion of Dr. Balley, a committee of five were appointed a Business Committee.

The Chair appointed J. R. Robbison, of Ill.; Jacob Weaver, of Md.; Mrs. H. F. M. Brown, of Ill.; Other Stevens, of Ohio-Caroline H. Barnes, of Mich.; Moses Hull, of Ind.
On motion of Mrs. Brown, a Finance Committee was appointed—Peter P. Good, Ellen M. Child, Mrs. J. S. Fuller, Samuel Maxwell and Lucretia Mott Brown.
On motion of Dr. H. T. Child, the delegates from each state were requested to propose the name of one person to serve as a Committee on Resolutions.

intions.

Total of Col. D. M. For, it was resolved the delegates from each state, select one to on the Committee on Education, and one committee to Amend the Constitution.

Following report of the Boad was then and adopted, and referred to the appropriate and adopted, and referred to the appropriate control of the contr

Another year freighted with vast possibili-ties,—with grand results to humanity, has pass-ed away, and it becomes our duty to report a-history of the Association for this period. At the last annual meeting, several important al-terations were made in our constitution, ohe of which made a change in the terms of member-ably,—reducing the annual contributions from \$5 00 to \$1 00. It was believed by some that a much larger number of the friends of the cause would be induced to contribute to its funds, and thus enable the Board to-accomplish a greater work.

work.

By the report of the Treasury, however, it ill be seen that this was not the result. Under the circumstances the Board did not, feel warnan'ed in continuing any of their missionaries, or employing others. It remains to be seen whether suspension of abor, like the fallow to he land, will result in a condition that shall mable it to produce better results during the

the land, will result in a cenable it to preduce better results during the coming years.

We do not believe that the mission of the American Association has been completed; on the contrary, we feel that its labors have scarcely commenced. Years of patient toll and carnest efforts will be required to develop its resources, and place it in a condition to perform its past in the grand movement which the apriles have inaugurated in our day.

The Board, as a representative of the Association, gan not do much without the hearty cooperation and sympathy of its members. Yet we are convinced, task, as a part of the great machinery which is to move the world to higher and better conditions, this association has its place,—not to interfere in any manner with-local or state organizations, but to foster and encourage the same, by promoting the general

cal or state organizations, but to feater and neourings the same, by promoting the general ond of union all over this continues. The question, whether this Association is omprisent to sustain missionery labors in these side where state organizations have not been stablished,—has not been fully settled? Our ex-perience has been that in proportion to the pumber of local and state organizations, has

success.

commend an amendment to our or that where state organizations al society or Progressive Lyosum, and a member from its number.

ceum may be represented: Where there are a state recieties, those local societies and Progresive Lyceums, may be represented in like maner in this body.

or in this body.

Next in importance to true, earnest sympasy, and a desire to promote our angel-born
suse, is the liberal contribution of means by
high the association may be enabled to carry
irward its work.

We therefore.

cause, is the liberal contribution of means by which the association may be enabled to carry forward its work.

We, therefore, recommend the association to consider the best means of promoting harmony among ourselves, and for this purpose we suggest that some specific object be presented. It was hoped that the establishment of one or more colleges, under the care of Spiritualists, would form a basis of union on which the scattered elements and forces of Spiritualism might be united, so as to produce such practical results as would bless humanity.

The subject of education, in all its various ramifications, is of the first importance. Spiritualists known that not only this life, but all eternity, is to be devoted to the education and unfoldment of the human soul, and we know that upon proper care in the earlier career of humanity depends very much of the happiness and usefulness of after life.

The effort of the friends in various places, for establishing and sustaining Children's Progressive Lycoums, have been in answer to this great humanitarian demand.

We think a portion of the labors of this meeting should be appopriated to the consideration of this highly important subject. Let us take commest with each other here, and do all we can to encourage and strengthen our brothers and sisters, all, over the land, to seek to carry forward this great work, the practical results of which must be apparent to all.

Of the progress of our cause duning the past year we have abundant evidence. In many sec-

porward this great work, the practical results of which must be apparent to all.

Of the progress of our cause during the past year we have abundant evidence. In many sections of the land, there has been a great increase in the spiritual manifestations,—in many places with those who are in no way connected with Spiritualism, and it is well for those that the Spiritualist who have been plousers in this work, can aid them in solving the matter, and thus enable them to avoid much of the suffering which has resulted in all ages of the world, from ignorance and a want of appreciation of the spiritual causes, which are everywhere operating around us.

The term of office, as Trustees, of George A. Becon, of Meas, and Hannah F. M. Brown, of Ill, expire at this time.

Song by Mr. Harris.

Benediction by Miss Nettle Pease.

"Our Fafter, Power above all nower Fine Properties."

Song by Mr. HATM.

Benediction by Miss Nettle Pease.

"Our Father, Power above all power, King over all-kings; Thou all-pervading Principle of Inielligence, who art around, above, beneath, and within us; Thou whom men call God,—we praise Thee, oh, Thou fount of every bleasing. Thou Great Cause of all causes,—we thank Theo for His and all its bleasings. We praise Thee for the trials, and shadows and the storms that have darkned life's path. We realize in the spirit of wisdom, that they car have the store that the store that and every sorrow has been as a ministering angel to lead us nearer to the fountain of Indinite Love and Wisdom. Our Father, we sak that thou wilt give us greater zeal. We sak thy ministering angels of light to meet us from day to day, that we may receive more power, more love, more truth. We sak that we may be made stronger to work for the glorious truth that we have received. And now may thy light and thy wisdom from above fall upon each and every one of us.

TUESDAY AFFERNOON SEES

Song by Moses Hull.

The Business Committee reported an order rethe meeting this afternoon, evening, and toorrow morning.

The delegates reported the following for

ON EDUCATION:
Vermont:—Sabin Scott.
Massschusetts:—Geo. A. Bacon.
Connecticut:—Sophronia E. Warner.
New Jersey:—Geo. A. Haskell, M. D.
Pennsylvania:—Elen M. Child.
Maryland:—Wm. Leonard.
Delaware:—Robert L. Smith.
Ohto:—Mary Graham.
Indiana:—Mosee Hull.
Michigan:—Sosan S. Wait,
Illinois:—Lou H. Kimball.
Minnesots:—Abble Rowley.
Louisiana:—Jennie Ferris.

ermont:—Sabin Scot.
lamachmeets:—Geo. A. Bacot
lamachmeets:—Sophronis E. W
few Jeney:—Peter P. Good,
sansylvanis:—Anna Lowry,
slaware:—Robert L. Smith,
faryland:—John Frist,
llinois:—John R. Robinson,
timesots:—Sameel A. Thoma
W Hull.

ENT OF THE CO

Addresses by Daniel Hull, Mr. Shaeffer, Dr. bild, Cephas B. Lynn, Mr. Woodworth, Moses ull, Hannah Brown, Jonathan G. Wait, Alice rson, John Sybrant, Mary Clark Thomas, Mrs.

Hull, Hannah Brown, Jonathan G. Wait, Alice Tyson, John Sybrant, Mary Clark Thomas, Mirs. Hamilton.

On motion of Dr. Child a Committee of two was appointed to prepare a notice of our friend and brother, Heary C. Wright.

On motion of Elien M. Child, Committee was appointed to prepare an address on the subject of Equal Hights. Ellen M. Child, Agnes Cook, And H. F. Browns were appointed. On motion, Jonathan G. Wait and Addle L. Billou were added.

Mrs. Sophronia E. Warner, of the Committee on Amendments, made a report, which was returned back to them.

Address by Mrs. S. E. Warner, which will be written out for the Jounnat. hereafter.

The Committee on Amendments reported the following amendment, which was scopied:

following amendment, which was adopted:

ARTICLE V.—Trustes.

Szc. 1. The Board of Trustees shall have control of all business matters of the Association; they shall meet quarterly for the transaction of business, at such places as they may determine from time to time. Three members shall constitute a quorum for the transaction of business, provided that their action shall be submitted to the members of the Board not present, and if a majority of the Board not present, and if a majority of the Board approve of the same, it shall become valid, and provided further that no business shall be undertaken by the Trustees inavolving the expenditure of money unless the Association has previously approved the purpose thereof to be legitimate.

They further report an amenda-ent to Section 2, of Article VII, on Representation:

"That we retain the present basis of repre-

a, ot Article VII, on Representation: "That we retain the present basis of representation, recommending to the different states which have State or Territorial organizations, that the lycoums be allowed the same representation as the state conventions or societies, and in states and territories where no general organization exists, every society, and lyceum be invited to send one delegate to the National Convention."

On motion of Dr. H. T. Child, this was re-erred back to the Committee, with instructions report in accordance with Section 19, of Arti-le VII, basing the representation upon the allo of Membership Spi-utualists in different calities.

Song by Mr. Harris.
Address by Addie L. Ballou, which will be ritten out for the Journal.
Address by Moses Hull.

cond Day, Wednesday Morning, Sept., 21, 1870.

Conserence.

Song.
Opening Invection by Mrs. Colby.
Addressa by H. T. Child. M. D., Mr. Schaeffer.
Agnes Cook, Mrs. Clark, Fisher Doherty, John
Spyrant, Mr. Mollere, James A. Huvistu, Sabin
Scott and Peter P. Good.

SEMION, 2ND DAY,-LIST

DELEGATES.

DELEGATES.

Vermont:—Sabin Scott.

Massachusetts:—Geo. A. Bacon.
Connecticut:—Sophronis E. Warner.
New Jersey:—Peter P. Good, A. Jackson
Davis, Geo. Haskeil, M. D., Stacy Taylor, Dr.
David W. Allen, Orion Packard.
Pennsylvania:—Henry T. Child, M. D., Ellen M. Child, Clayton B. Regers, Sarah T. Rogers, Allec Tyan, Mary A. S. retch, Anna Lowry, Elizabeth Beale, S. Minnie Suumway, Jax.
Charles Holt, M. D. Sabington Barr, Joseph
Potts, Wm. Brennemus, John K. Kspp, Jhn
S. Isett and Wm. R. Evanz.
Indian:—Eli F. Browne, Agnes Cook, Em-

S. 188tt and Wm. R. Evans. Indians. - Eli P. Browne, Agnes Cook, Em-na Schultz, Mos.s Hull, Daniel W. Hull, Li-enzo D. Wilson, Dr. Allem C. Hallock, Dr. Seck, Margaret Hurbert, Amelia Colby, Hettle k. Stratton, Byron Reed, Fasher Doherty and dary Thomas Clark.

Mary Thomas Clark.

Illinois:—John R. Robinson, John Sybrandt,
Eliza J. Shaw, Frances A. Logan, Alexander
Andrews, John W. Free, John E. Titus, Eliza
A. Spencer, Mrs. J. R. Robinson, Lvu H. Kimball, Addie L. Ballou, Mrs. W. H. Arnold, Mrs.
J. L. Hunt, Mrs. J. S. Folier, Mrs. J. Free, Mrs.
Hattie Davis, Jesse Webster, and Ebenezer

laware:—Robert L. Smith, Company Meaver, Jacob Weaver, Benjamin McClel-Amelia McClellan, Anna McClelan and Leonard

Wm. Leonard.

Ohlo: — Addison A. "Wheelock, Cephas B.
Lyns, Louisa Mollere, Mary Ella W. Breed,
Henry Breed, Ida Breed, John K. Richards,
Joseph S Barr, Mary Graham, Henrietts, P.
Green, Emma H. Carter, William W. Ward,
Geo. Brown, Thomas Peacock
Daniel H. Schaffer and Oliver Stevens;

Minanark — Dr. Sammel A. Thomas Dr.

Minanark — Dr. Sammel A. Thomas Dr.

Minnesota: -Dr. Samuel A. Thomas, Dr. ames K. Balley, Mary S. Thomas and Abbie 7. Rowley.

Lyukiana:—Mrs. Jennie Ferris. Kaness:—Emma Sicele Pillebury. Californis:—Hannah F. M. Bro Iowa: James Edward McKershis n. McKersham.

ords of the association. Chicago, Ill., Sept., 21, 1870.

Hon. J. G. Walt, —President America Association of Sprintfullars: —Immediate after resolving, some ten days since, to atten

the Seventh National Association of Spiritist ists, I prepared an address to deliver upon the occasion, under the following captions:

1. Spirit Phenomena and their user.

2. The Spiritual Philosophy and Dectrines with their tendencies.

3. The Practical and its pressing necessities. A sudden illness prevents my attendance. None are as disappointed as myself; but while abjent is body, writing these lines in bed, I am with you in spirit, and I trust the good angels under the providence of God, are showering upon you the sweet inspiration of harmony, peace and fraternal feelings of mutual good will.

upon you the sweet inspiration of harmony, peace and fraternal feelings of mutual good will.

"It me was not built in a day." It took the great Columbus seventeen years of life-toil to pracure, the ships that enabled him to discover a new world. If the National Association has not accomplished all that its most sanguine friends ucited, should it be abandoned? Could wisdom dictate such a rule retrogressive step? If this Association thus far has not been, or is not what it ought to by, "stick," as Senator Sumer said to Stanton, and make it what it ought to by.

Organization, Gayle method is life. Discov.

not what it ought to by, "sites," as Senator Som-ner said to Stanton, and make it what it ought to by.

Organization, G xl's method, is life. Disor-organization, is death. Each dual individuality is an organization. In not the family organiza-tion well? Are not lyceum organizations, lo-cal organizations, and state organizations well? Then why not a National Association, or or-ganization composed of our best men and wo-men, constituting a sort of moral Sanhedrin to-counsel together upon Practical matters, such as Luivernities and all deductional interests, mis-sionary exterprises, tract distributions, lyceum movements, religious culture and sfiliation with Free Italgionists, "sedical Unitarians, and all Liberalities labring for the emancipation and re-demption of humanity. It is time there was union among curselves, and a genuine union of all liberal forces.

demption of humanity. It is time there was union among ourselves, and a genuine union of all liberal forces.

There may be little intellectual assimilation; there may be diverse elements, but upon the broad principles of the Divine Existence; the brotherhood of humanyity; the ministry of angels; the uplifting law of progress; the importance of religious consecration to the good, the beautiful and the true, and the necessity of puricilizes to secure happiness in any world—apon these principles as a basis, sunned by a genuine heart fellowship, may all noble souls stand—stand, pulse-beating to pulse, a solid phalanz of the heavens of the heavens of the country—aye, of all constands and the standard pulse-beating to pulse, a solid phalanz of the heavens of the country—aye, of all constands and the standard pulse-beating to pulse, a solid phalanz of the heavens of the country—aye, of all constants in the standard pulse-beating to pulse, a solid phalanz of the standard pulse-beating to pulse, a solid phalanz of the standard pulse-beating to pulse, a solid phalanz of the pulse-beating to pulse, a solid phalanz of the pulse-beating to pulse, and the same of instruction, asking the antions in the name of instruction, and solid, it hinks the time has fully come for the calling of a World Spiritualist in Aria Minor, Contantinople, Smyrnia, Greece, Sicily, Italy, Gercrany, France, England, Ite land, and Scotland, I think the time has fully come for the calling of a World Spiritualist in Aria, Minor, Contantinople, Smyrnia, Greece, Faria, a year from this full, or the followerity Spiritualist and harmony.

Most truly thine,

J. M. Perricas.

Spring. Lt. such a resolution be passed. It will tend to fraternity and harmony.

Most truly thine,

A letter from George E. Haddock was read and referred to the Business Committee.

The committee on Amendments of the Constitution reported an amendment, striking out Second, and Third section of article the, and substituting the following, as "Section S.c.nd."

Each active state and terratival organization of Sprintualists, within the entitled to one elegants of the constitution of the constitution of sprintualists, within the tentitled to one elegants of the constitution of the c

any same, association, shall be entitied to care gate.

They also proposed to strike out the word last, in Article 9 h, and leave a blank so that it will read.

"The Annual Meetings of this Association will be held, commencing the—Tueddy in September, in each and every year, at such places as the Tratetes may appoint."

Mrs. Brown from the Committee on that subject, presented the following:

Another worker has gone to the Morning Lund. Henry C. Wright was the prisoner's risend; the children's triend; the work's friend. He knew no North; no South; no sex of soul, Where his words of comfort and warning were needed, they fell like peace on Stormy Gali-

Where his works were the peace on Biormy lee.

In the going of Henry C. Wright, we have not lost a triend or helper, he is still with us, working on, as in the peat.

We thank him for leaving to us a rich legacy, of good words and works. We, bless him for his blessing. We are stronger for his strength; braver for his courage; better for his having lived smoleg us.

Let us in memory of him, he feldful to principles; true to ourselves; strive to gain the heighte when he now stands, thereby proving ourselves worthy the fellowahlp of Henry C. Wright.

She stated that Dr. H T. Child had also pre-pared a short article, and it was also read as fol-lows:

lows:
Report of Dr. II. T. Child on Heury C. Wright.
In the beautiful fulfillment of the great law of progress, our friend and brother, Henry C. Wright, has been promoted from the school of earth to that of the higher.
After a long life of faithful devotion to Go-through humanity, this blessed change has come to him. We know that he needs no culogy from us.

through humanity, this blessed change has come to him. We know that he needs no culogy from us.

We are impressed with the solemn fact that a life devoted to the interests of mankind, and the reception and unfoldment of truth, was not only a blessing to him in time, and now on the shores of the land of the spirits, but that is is a richlegacy bequeathed to humanity.

To day we hear the choing notes of his voice sounding across the narrow stream that divides us, saying.

"Be faithful to principle; be true to your own lighest convictions of right; stand up firmly for this, though anothemas and persecutions that, though anothemas and persecutions of the property of the standing upon the rock of clernal principles; and you need have no fear of gods, angels, men or devils."

"In so far as I have been faithful to principle, I would have you go and do likewise. Bet up no idols of men or gods, but low down alone at the sbrine of eternal truth and right, and your lives shall become glorous, your mission godlike, and your transit to the inner life, like my own, be peaceful, happy, and I triumply and."

wonderful test.

Mrs. H. F. M. Brown now gave a very interesting account of her visit in Colorado and Californs, after which Mrs. Moliter was invited on the platform, and, making her arm bare, after a few moments the names of Heary C. Wright and Mary C. Wait apper ed in red let ters on the arm, and were witnessed by the audience.

Written for the Religio-Philosophical Jos What the Angels Tell us.

Read Before the Convention in Farmington, June 25th, 1870.

BY MRS. H. E. POPE.

They come to tell us that man has long Been led by the priests in the path of wrong That if we look we shall surely find That they are the blind ones leading the blin But their reign is past, their power is broke, And we no more wear Theology's yoke.

They come to tell us, our earthly life, The full of contention, war and strike, is a training school for the spirit here: And the knowledge gained in the earthi if rightly used, is of measureless wer When we shall experience the second

And they give the lie to that tale of old, That the heavens shall be together rolled And then like a scroll shall wither away, And the islands fee in that divadful day, That the sun shall be dark, and the mongry sea shall give up its dead.

And they say it is false that the God of love Should send from his reletions home above His only Son, to be tortured and tried, And then, at last, to be crucified To save mankind,—who would not be saved; Or that tinants or m. a wealing deprayed.

They come to tall of that beautiful land, Where the loved and the love form a happy band, Where thowers no'er fade, or the wild winds roar, Or the breakers dash ou that peaterful shore: Add our hears are gird that the angels come Add visit as Leve in our earthly home.

They come to tell us of homes so bright, Whose wall are formed of translicent light; From foundation-tone to the tourch light They glean like stars in the midnight sky; And our hearts r joice, that, when life is past, We shall reach that haven of rest at lath.

DISCUSSION, AT FOND DU LAC, WIS.

Between

R. V. Wilson, Spiritualiet,
Geo. C. Haddock, Methodiet,

Phono graphically reported for the Ralling Parks openion Journal by Miss Josephine F. Snire.

WILSON.—Mr. Chairman, ladies and gentlo-men: I shall review the whole of my opponent's argument of last night.

1. "Jesus does consure the woman in sin, through his law of divorce."

hrough his law of divorce."

Teary that Jeans cassures either the woman at the well, or the woman fund in slo, through his law of divorce. He asys to her: "Hath no nan condemned ther?" She says: "No man, ord?" And Jeans said unto her. "Neither do I condemn thee; go thy way and als no more."

A — seduces a young girl, and she sitks in thame, shunned by society, and scoraed by all women. Women; yet, women are the ones to push her down, and down, till she never can ise.

shame, shunned by society, and scorings by anyones. Women; yes, women are the ones to push her down, and down, till she never can rise.

He ges into sock ty, courted by the ladies, and the out of every ten mothers will sell their daughters to him, well knowleg his mighty and foul wrong. Not one of those mothers will take her in, though she lie in the streets, be friendless and by miless, and yet they will not even give her employment to keep her from starving. Her very presence is contaminating. Not one Christian woman in F. and du Lac will take one of those women in, though she repent in sackcloth and ashes. They will not give such as woman until ym mit to save her from sinning, though she swear by her God that she will at no more, and there is nothing left for her but to keep on tinning, or starve. You hat their sins, but you need not hat the two women.

and that am, was you need hit mass the women, too.

Jesus said, "Neither do I cordemn thee; go
and sin no more," but, he scorned her decta.

Haddock is a Methodis', and I am a Spiritunist, and there is work for us to do. We must
both talk to the people on this subject; we must
change this mighty wrong, and make the acqueer understand that he must suffer the consequence of his sin, and teach the woman to all
her unfortunate sister,—help her un, and say,
"Neither do I condemn thee; but go, sin no
more."

more."

The many troubles in the marriage relation have existed for eighteen hundred years, in all conditions of seekey, and to-day it is interesting every humanitarian and every legislator, and every legislator, and every legislator, and every legislator.

sonditions of society, and to-may it is induced, may every humanitarian and every legislator, and every cleryman.

Mr. Haddeck quotes A. J. Davis, H. C. Wright, and the Valuerers, Banner of Light, the Human, and the Rainto Philosophilea. I found that the Valuerers, Banner of Light, outside the principal editors, to prove that Spiritualism is the cause of this trouble. Now, we publish the articles of different writers that are sent to us, and criticism of others upon them.

The question is to day, not what shall we do, but what shall we have? Shall we have a woman sold for a suit of clothes, or for seven reary lab r, or shall there be a mutual contract between the two, based on love, and love only, if marriages are made in heaven, may had nothing to do writh them, and G3d makes some legislators; if on earth, man has all to do with them.

org minure; if on earth, man has all to do with them.

What shall we have! Shall we have a true and holy marriage, or shall we have slotul unions, that curse the world with inharmonious offspring; I am glad there are divorce laws! For God's sake, tell the woman to go free, and ain no more. Our prisons, julia and gallows have victim; enough; don't bring any more inharmonious children fruit to be new victims. Separate them, and dou't let it cost more to get unmarried than it did to get married.

But where does the divorce law begin? Doub? 21: 1, 2.—

coparase tacth, and don't let it cost more to get unmarried than it did to get married.

But where does the devorce law begin? Duth 24: 1, 2—

"When a man hist taken'a wife and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it into her hand, and send her out of his house."

There is the divorce law, and that is the Bible, and not Spiritual ligerature.

Hoddeck said a few nights since that the Spiritualists were brought up in the church, and for Spiritualists were brought up in the church, and for this looseness in the marriage relation. We caught the church who had been to the wholly and the since that the spiritualist were brought up in the church, and he had to spiritualism came from the church. And for the divorce law I will take the ministry for an example, and for a boseness in the marriage relation, I will take the ministry for an example, and read to you the names of three hundred ministers in the 'Orthodox Looking Glass,' who have committed all manner of crimes against the marriage law, even to murdering this who have committed.

Then it is easy to be seen where the looseness is all—and there is more still than this.

Then it is easy to be seen where the looseness smong Spiritualists came from. We took it from our early school, the church, and whe have not quite got over it; and when the church turns a way a repentant woman, and bids her begone, we say to ber, 'Neither do we condemn thee." And she comes to us, and we take her in, and aid her to do better; and she sins no more. The church turns up its nose at the Free loving Spiritualists because we helo a silest to rise up and do right, and sin no more.

2. "Modern Spiritualism Gots of his personality, and we have no need of a God at all."

On Tuesday and We have no need of a God at all."
On Tuesday and Wednesday crenings, when I put in 155 passages proving God's personality. Mr. H. said, "Every intelligent Christian knows that the text quoted are mere figures of speech, and that God is not a personal God."
Now he goes back on his own argument, and claims a personal God, and that Spiritualists disown a personal God.
3. "They owe God nothing; are not responsible to any but themselves," and do as they think best."
What is God'? I weed to Gos. "They god to go the god to th

link beat."
What is God? I read in Gen. 17: 22:
"And he left reff talking with him, and God
ent up from Abraham."
Again, in Gen. 18: 2, "Three men stood by
im. J. Again, "God says many things too hard
withe Lord."

** Again, "Shall not
as Judge of all the earth do right?"—Gen. 18:

Hoses says, in speaking of Jacob. "He boasted that he had power with God. He tock his brother by the heel in the womb, and by his strength he has power with God. —Hoses 12: 3. "And Adam and Eve hid thussolves from the presence of God among the trees of the garden."—Gen. 3: 8.
"And trepented the L-rd that he had made man on the face of the earth; and it grieved his heart; but Noah found favor in the eyes of the L-rd."—Gen. 6: 6, 8.
"And the Lord smelled a sweet savor. And the Lord sail in his heart, I will not sgain caree the ground for man's sake, neither will I again smite every thing as I have done,"—Gen. 8: 21. In 1st Kings, 22: 23, "the Lord put a lying spirit in the mouth of all his prophets, and the Lord has spoken evil concerning thee," and this for the purpose of desiroying Ahab. "For this purpose God has sent strong delusions smong them, that they might believe a lie and be danned."—23 Thes. 2: 11.

Here is repentance and grief of God, and lying and deception. Again I read from this book some more valuable teachings.
And the Lord said, Speak now in the ear of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold, and the Lord said, Speak now in the ear of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold, and the Lord said, About midnight will 1g ocut into the land of Egypt, and all the first born of the beasts." Ex. 11: 1, 2, 3, 4, 5.
"If a man entice a maid and lie with hr, he shall pry money according to the dower of the virgin."—Ex. 22: 10, 17.
"Thou shait nvile God."
"Neither shalt thou countenance a poor man in thy house."—
"God ordered the sons of Levi to slay every man his brother, companion and neighbor, and the children of Levi dia according to the dower of the virgin."—Ex. 21: 10, 17.
"Thou shait nvile God."
"The Lord refused to go, as he had promised, with his people."
"The say of the few shall promised, with his people."
"The say of the few shall acc

dding tons me no be ter, it as good, the mankind are no be ter, it as good, ward man, G. C. HADDOCK—Mr. Chairman, ladies

G. C. Haddock.—Mr. Chairman, ladies and gentlemen;
List night, Mr. Wilson denied there being any secret societies among Spiritualists; but I have good authority for saying there are, and they have for their object the overthrowing of all government, and establishing a theocracy, with all power vested in themselves, independent of God or man.
Wilson says that he sees spirits. He will ties up in a room and say, "I see so and so, and he says so and so." Toere will be, perhaps, three hundred in the room, that don't see it, Will you believe the three hundred against one ! I will you believe the three hundred against, one ! I will you believe the three hundred against, one ! I will will be more spiritual than you and!?
Liok at him,—inst look at the man! Des he look more spiritual? Jut look at him: I dou't mean any oftence to Mr. Wilson,—none whatever; but—ahem—if I—ahem—if i should want a sam to slay a three war of steer and eat him, I would call on Mr. Wilson, upon enterling a place, to find out all he can, with days and anames. I don't say he does so, but it he days the seed of the want to three hundred segatan one when we understand the law of light and vision.

And now as to the responsibility of man to G. d., we will read more of this spiritual literature. (Reads from "Liffe's Unfolding" and C. Ta L. V. Daniels) There is the responsibility of man to god, we will read more of this spiritual literature. (Reads from "Liffe's Unfolding" and C. Ta L. V. Daniels) There is the responsibility of man to ward the law of light and vision.

And now as to the responsibility of man to G. d., we will read more of this spiritual literature. (Reads from "Liffe's Unfolding" and C. Ta L. V. Daniels) There is the responsibility of man to G. d., we will read more of this spiritual literature. (Reads from "Liffe's Unfolding" and C. Ta L. V. Daniels) There is the responsibility of man to god. (Reads from the way the dead of the word of the dead. Spirituality of the dead. Spirituality of the dead of the life of the dead of the life of

E V. WILSON. Mr. Chairman, ladies and

in.../ Again, "God says many things too hard or the Lord."— " " Again, "Shall not he Lord."— " " Again, "Shall not he Lord."— " " Again, "Shall not he Judge of all the earth do right?"— God wanted a preacher to preach his gospel. From Gen. 32: 24, 23, 28, 30, I read:

"And Jacob was left alone, and there wrestled man with him. And when he saw that he revealed not against him, he touched, the hollow of his thigh, and the hollow of Jacob's high was out of joint, as he wrestled with him, and has his here allow of his the hollow of here were with Jod and with men, and hash, hrevailed; and seed the law of the law

it as it is, is it appropriate for a Methodist m'nister? "Does Mr. Wilson know the meaning of the word uncleannes?" Yes, very well, and admits among other things lewdoes; but mark you, God says that this lewd thing may marry just as many men as she pleases, "and when she is departed from this man's house, ahe may go and be another man's wife; sad-if the latter husband hate her, and write her a bill of divorcement, and gives it into her hand, and send her out of his house, or if the latter husband dies, which took her to be his wife, her former husband which sent her away, may not take her to be his wife again." There is your divorce law. This lawd thing can marry as many as she will; but she may not go to her first husband. That out-Heroda Shiritualism:

"Mr. Wilson sees spirits. Three hundred others in the room do not see. Do you believe he can see what others can not see?"

Let us anoly this role. There is a revival meeting. There are one thousand persons present. They are all wery sensitive; their feelings are very scate. A, B and C feel the Hij Spirit. Nine hundred and ninety-seven do not. Where does the Christian religious s'and on your own ruling? Beades all they it is a well established point in the rulings of the common law, that one positive witness unimpeached, is worth more than three hundred beliefs, hearsays, or uncorraintles.

one positive wincess unimpeacee, is worse more than three hundred beliefs, hearmays, or uncer'alaties.

I have heard, and believe that my pious friend had a square set-o with a spirit once, if he was not knocked down. He says it was the Holy Spirit. It was a savere tussle, a big job, but the Holy Spirit was too much for him, and down he came, sho on his knees, and then the Hily Spirit leabed hin into the ministry; and what a preacher! We have but to read his sermon of to night in the Relation Philitz's Philitz Al-Jurkata, "of woich Mr. Wilson is one of the principal editors," and you can jidge for yourselves of the character of the conquest. "If Mr. Wilson can prove Spiritualism by the Bible, I will be a Spiritualist."

If off red you a challenge on the Bible, and you declined it, and I-acc pted yours. I am at your desposition in the future. Say is November, in the city of Clercland? "Der you come to time, and on my resolujion that I off red you, on the 7th, Sh. 5th, 10th, 11th, and 12th of November next. I will furnish hall, and make arrangements.

you, on the 7th, 8th, 9th, 10th, 10th, and 12th of Novembr next. I will furnish hall, and make arrangements.

I have not got through with the marrisge question. The one that I quoted is not the only divorce-law that God, has given ur. In Erra, 10:23 websid:

"And She canish, the son of Jehlel, one of the sons of Elam, answered and said unto Erra, we have trepussed against our God, and have taken a range www.sof the poople of the land, yet now there is hope in Israel conner along this thing. Now, therefore, let-us make a covenant with our God, to put away all the wijes, and such as are born of them, according to the course of my Lord, and of those that tremble at the commandment of our God, and let it be done ace refing to the law.

Is that Spiritualism? "It has the symptom-badly." There is divorce laws, and God's divorce laws. God orderest them to put away their aires, because they were not of the people that he liked bees, and they do it according to the laws, put away wives and chidren. This is not Modern Si-titualism—It must be sackent Spiritualism—It as the symptoms of Spiritualism.

What one must see, all must see; and we

not Modern S_i i tualism—it most be ancient Spit ualism—it has the symptoms of Spiritualism.

What one must see, all must see; and we don't believe only what we see, according to Haddock. Paul heard Jesu, but he did not ree him. Haddock felt the holy spirit, but he did not see it.

Is alsh S: 19, 20—And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and muster; should not a people seek unto their Gd for the living to the dead?

"To the law and the testimony—if they speak not according to this word, it is because there is no light in them."

Now, let us see the grammar of this, "And when they say, seek unto those that have familiar spirits, and to wizards that peep and muster—should not a people seek knot thir it do a knowledge of G. d and to the law and the testimony, for a knowledge of the dead? If they peak not according to this, ti is because there is light (knowledge) in them." That is just as that should tead, by supplying those few words—it does reed so, and that is the gram mitical reading of it, according to a professor of a calle gein it chmond, Va.

HADDOCK.—Mr. Coairmar, ladies and gen-

words—it does reed so, and that is the grammatical reading of it, according to a professor of a cellege in R chmond, Va.

HADDOCK—Mr. Coairman, ladies and genteman: Persons can interpret scripture a great many ways to dot themselves, if they supply words. I rest things jest as they are, and shall now test scott more a littual stream time, to private the strength of the scripture of the scriptur

bas soming will only argue points that we drangree upon.
You see that from these quotations, that whatever is, is right—then all crime is right; all vin, sdullery, and all evil is right.
Cora Daniels says that we can not see spirits objectively, but perceive them only with the clairroyant sight. I would like to know if Mr. Wilson sees spirits, or perceives them.
Dr. Hare says had men are as good as good men. We are all right then, any way.

(27) A Sauthern contemporary, in the consection of an article on "breach of promise" suits, advances the somewhat novel opinion that what are termed "engagements" between young persons of opposite sexes have no binding force, and that therefore such suits are generally instituted by ladies of questionable social standing, for the purpose of gaining notoriety, and with the hope-of pecuniary profit.

"An engagement," says this authority, "is merely a period of probation. A man who enters into one in bad faith is a reason, of course, but if he field, binnell mistaken and does not retrieve it while he may, he is a fool, and deserves a termagnat for a wife. If this were correctly understood we should seldem hear of that roaring legal farce, a "breach of promise."

Griginal Zoetry.

BY REV. E. CASE.

Away away! Thou speakest to me of something which in all my endiese life I have not found, and shall not find.—RICHTER.

I have not found thee, and I shall not find, Thou beauteous I hantom of the dreamy Thou shadowy something of the Immorta Thou spirit of God's beauty every where

Thou seemest not of mortal lot a part;
Thou comest like sunshine from the Summer Lat
Falling upon the flowers and on the heart
In rythmic ewectness, numbers wild and grand;

Flowers that seem fadeless in their gorgeous hase, Such as no mortal shore bath ever caught, Nor the green leles over drank from moraing dews, And in the rose of lily's texture wrought.

'Tis seen in the beauty of some lovely face,—
That glad, mysterious light that from the soul
Steals forth a glory of attractive grace,
And holds us with an angel's sweet control,—

Till we are lost in the delicious dream,

And stand spell-bound in thought at things so fa'r.

Till we are not the beings that we reem.

But are transposed to wondering statues there.

Tis romething of all things, yet no single thing, Something of earth, and air, and sea and sky, That mountain, cloud, and stream and valley fin Destaless, b'cause too beautiful to die.

Would I could grasp it, rearcher that I am, Sweet music in thy soul-entrancing spell! If then art of that heaven wh nee my soul came, Then come, thou beautiful, and with me dwell! Spirit of earth, and sea, and sky, and heaven!
Thou indefinable yet living thing!
Thou glorious something unto earth that a given,
Over my soul thy deathless pressure fling!

That I may be all eje-sil ear-all heart— All spirit: uned—sil beautiral and free: That I, is mo essential self, become a part. Of that which lives eternally in Thee.

An old man and his feeble wife, Whose hairs were thin and gray. Were sitting by their co'tage-hearth One pleasant Sanbath fay, The winds without sijabed mournful! Then slowly died away.

They sat and mured upon the past, Of many years gone by: While thinking of their early kopes Each heaved a heavy sigh, And tears rolled down their care-worn of Like rain-drops from the sky.

They were alone, for one by one Their children all had left, Except one boy—their youngest b

For he up'n whose s'alwart arm, When both had feeble grown, liad hoped to lean while tottering de Towards that silent bourne. Itad left them in their feebler ess. And they were left to mourn. He met the "wine-god." and be fell, As thousands have of yore He heeded not his father's call, As many years before, As who a little child he played

Oh God i have pity on my boy,
And suide his heart aright,
And on his darkened path of death
Pour a frod of light,
And give him back to us sgain—
A conqueror in the fight."

Correspondence in Mriet.

WALDRON, IND.—R. D. Creed writes.—Last winter I char ced to get a copy of your very valuable prop, and secondary seen stire of the property of

passing on.

VERNILLION DAKOTA TERRITORY.—J. J. Pierce writea.—Thank son for your forbevrauce, as I would not do without the JOURNAL for all the common literature of the day.

Mode Webster writes.

Pierce writes.—Thank you for your forbearace, as I would not do without the Journal for all the common literature of the day.

FARMINGTON, MICH,—Maris Webster writes. I herewith inclose you three dollars for the rene was of omy subscription for the Journal. Part of it is due you aiready, and you will please accept my thanks for continuing the paper begond its limited time. The article headed, "bose God keeps, do nicely foce it express my mind invagard to the existing phenomena, and when I look out on this other side of life," I sometimes simust feet to upbraid the laws, that produced it. Shall find to upbraid the laws, that produced it. Shall find to upbraid the laws, that produced it. Shall find to upbraid the laws, that produced it. Shall find when I am permitted to see it.

SAN JOJE, CAL —Maris Culp writes.—I greet your paper with joy every week, and would be very lonely without it. Those who take it here, your paper with joy every week, and would be very lonely without it. Those who take it here, for fively that it is the work of fively in the laws it is not to see it. Hinks that the list deviled to fill a high position in time to come. She is controlled by a high order of spirit, such as Miss Axa Sprages, Elizabeth Barrett through her inspiration, is beautiff; and the lectures wery good and instructive. Her delinealions of character, description of spirit, friends, and giving mes and tests in general, I think fully equal to E. V. Wilson. She was giving a sitting for a your man not long ince, and ster telling him warlous threy, her said." They although the right of the produce of the produced of the

"D) you recogn'z: him?" He said, "I have such a friend, but not in spirit

life."
Shortly after that, the received a letter from
him, stating that he had just secentained that his
friend was in spirit life. Bue was telling me this
evening, that to day a lady brought an Indian boy
to her room, and said:
"I wish you would tell me what you see around
him."

him."
She said, "I see him taken cap'ive by some said diers. They had a battle. The Indians commenced

HORSETONN CAL.—Dr. Thomas M. Orswford writes—Is one of the oddes, antacribers to your result of the oddes, and the oddes of the oddes oddes of the oddes oddes

WARREN, IND .- Wu Carr writes .- Time ad-monlabes me that he p oper that is coming to me, is paid for only to the flist of S-picmber. I can not bear to be without it on any pretixt what-ever.

MADISON, IND —J. M. R. ckard writes —I wish to inform you that our dear boother, A. E. Smith, passed on to a higher il e, August 23 h, at also o'clock, P. M. of a chronic rileumsile affection, of which he has been a sufferer for the last aven year, in the full hope of reason with he's beloved wisk and children, with whom he had, beld aweed to be a sufferer for the last aven year, in the full hope of reason with he's beloved wisk and children, with whom he had, beld aweed to meath. He was a firm believer, being himself a medium, and sometis-es used to write abort communications. He suffered g exity, so much so that his limbs became drawn up, depriving him of the sac of his hand in writing. He had not been gone from our view forty-right hours, when we received a communication from him.

KINGSVILLE, MJ.-W. J. Atkinson, M. D.,

DAVENPORT IOWA.—William McKey we I have been a delet all my, life till within the two years. Fought Spiritualism all my life, a distitual stand point, the only one that can sany show with it.

SPENCER, OHIO —H. J. Faster writes, will find three dollars inclosed, for the pyster subscription to your exhelicat paper, what I need, being all alone. There are be shrittening to be a second of the paper.

Zhenomenal.

tien for the Religio-Phil KRNTHCKY

COMMUNICATION FROM J. P. WINCHESTER

COMMUNICATION FROM J. P. WINCHESTER.

I maiked three papers to you to day; there is an article in each about Spiritualism. I have been to ree the lady three times, and am going again to morrow hight, at So'clock, p. M; then may father is to communicate through her. She has been sick six weeks last Thurs lay the 1-tiest, but not-so unwell as to be confined to her bed all the time. She would at several times during each day, and on Thursday, the 1-tiest, but not-so unwell as to be confined to her bed all the time. She would at several times during each day, and on Thursday, the 1-tiest, but not she would she would she would she would six be received by the several times during each far, and her pulse would elive her several the she was not shappy as an angel, and talk a good while. At first the family were very maich earlied, and seem as happy as an angel, and talk a good while. At first the family were very maich relieved by one of the nighbors, who told them that she was not in any danger; that she was only in the clairvoy-ani state; and he proved the truthfulness of his assertions by taking her by the hand, and requesting the spirit of some friend to communicate. In about two minutes she would spear to be dying, and initiate perfectly every motion and action, and repeat every word that that person said when dying.

Then she would sit up in bed, and that person would talk through her, and answer all questions that he could have answered while lying, and many others that he had an answer all questions that he could have answered while lying, and many others that he had a naw been to see her during the time. The house is cowed a night and day, and it has been a very great anoyance to the samily.

Toe case has baffied the doctors; they don't understand it. She her were in her right mind to the family.

and day, and it has been a very great anoyance to the family.

Tae case has baffi-d the doctors; they don't understand it. Bhe bo mes in her right mind once or twice a day, and calls for semeshing to cat. She partakes heartily of light food, such as sick persons usually eat. As soon as she is done cating, she goes buck into the same condition. She remains in her right mind about ten minutes. List Sanday evening, however, she was lacid for about half an hour. She was then sixed if she knew what she said when the recemid to be out of her head. She answered that she remembered it all, and that it was her aunt's mother's spirit, that was doing it all for the good of the family and the workl.

The whole family are Spiritualists now. No power on earth could change their belief, and they are all perfectly happy.

A msj rity of those that have seen her, think it some sort of wi cherry, or something of the kind.

I could tell you a thousand other things about

A SINGULAR CASE. From the Kentuckian, (Paducul, Ky.)

On Sunday evening last, in company with Mayor Saunor and Dr. Brooks, we visited the house of Mrr. Lewis, who lives in one of the Stovall cottages, on Clay street. We there found the wife of Mr. Pell in a singular condition. She is about twent five years old, full medium size, was married about eighteen months ago in an adjoining state, and came to Paducah some eight months ago in reside. She has a child three months old.

Paducah some cight months ago to reside. She has a child three months cold.

Four weeks ago she was indispoted, and continued sty nothing serious was apprehended until last Wednesday night, when she was taken with convulsions, each lasting from five to ten minutes. She would then have as interval of quist for fifteen or twenty minutes, and then another convolsten. This strange condition continued for about twelve hours, and left her in a singular state, being apparently unconscious of everything around her. She has had leid intervals at which last cold to the transition of the state of the state

epeated the expressions of the dying many hich so person heard but himself, and which e never repeated. But what adds to the singularity of the case the fact that she acts in every respect, with he positions of head, hands and body, as the ying Lewis did, and in appearance dies away a be did, her eyes becoming set, and her pulse couning almost extinct; but in a m-ment after-ards she arouses herself up, the color returns her face, and the pulse becomes strong and

and making and the pulse becomes strong and natural again. Another case: a woman visited her a few days since, who had lost a child that suffered intensely while dying. Mrs. Pell had known nothing of this child, yet when its mother came into her presence, she acressed, acted like, and apparently died cff as the child had done. We were informed of other instances of the same kind, and it is car's lat that she could not have had any knowledge of any of the cases, as it is less than a year sioce she first came to Paducah. We can give no satisfactory solution of that carriandingry case, and if it can not be accounced for by attributing it to come thing like measurement, we give it up as an inexplicable mystery beyond comprehension.

SPIRITUALISTIC.

nderfal Modiumistic Powers of Mrs. Poli.

her last evening, to learn, it possible, whether it was a mystery, or simply manifestations of spirits. When we resched her residence, we were informed by her brother-lu law that she was not able to see any more visitors, as she had manifested spirit presences so many times during the day that she was utterly exhausted. This was a diappointment, but we learned from Mir. Pell and other witcesses the particulars of the "mystery." She had been visited during the day by bundreds, many of whom n quested interviews with departed friends through her mediumship, which she kindly granted. All questions were irruthfully and astificatorily answered; death reconst were reserved; dates of events given, of which she was entirely ignorant; interviews were granted batween man and wife; and many other canvincing proofs of Spirituslism were given. She calms to brea rapport with her "gurdian spirit," and maintains that it is through this spirit that she is entranced said her organism controlled by spiris called for.

J. W. Sauner, our mayor, says that the last

tains that it is through this spirit transced with ear organism controlled by spirit transced with ear organism controlled by spirit called for.

J. W. Sumer, our mayor, says that the last words of Mr. Le sis, who died in this city in his presence, ab uit eleven years ago, were repeated by Mrs. P.Il as he heard them spok u by Mr. Lewis at the time of his demise; her actions were the same, and that she used, word for word, the language used by Mr. Lewis. In these cases, where ahe imitates the death of any one her visitors may wish, she dis away as they did, until she become apparently dead. She will then arouse from the stunor and be calm again. Many others of our citiz ms are willing to testify to the truthfulness of her institutions of persons who died years ago, and of whose existence she was entirely ignorant.

The lady has been spiritually controlled for

persons who died years ago, and of whose existence she was entirely ignorant.

The lady has been spritually controlled for several days, bence, it is not clairyoyancy along, for she does not require to be entranced through mesmerism, codology, or pathetism, nor yet fascicated; but is pleaced in Dodd's "psychological state" (f) or Le Ry Sunderland" "trance." by spirits alone. Her powers prove her to be an excellent medium, and one who may yet serve to convince many of the truth and brauty of the spiritual philosophy. I have never heard of a newly developed medium with more power than Mrs. Pell. The Brothers Daveport, and Dan Home evan, were at early devolopment gifted with on graster powers. But it is not well for her to exert herself too much for the mere gradification of thes who have no other object in visiting her than to satisfy an idle curiosity. She should recover from her sickness before giving any more tests, as manifestations of the kind, physically or mentally given, require strength.

This is the first base of spiritual mediumship.

quire strongth, the strong str

Mrs. Pell, the lady spoken of in yes'erday's KENTCKEAN, was visited on Monday and yes'erday by a numb x-of our citiz ns, some of whom give marvelous accounts of he rejiftual-istic demonstrations. There is something wonderful and mysterious about these revelations, yet we thick it cut all be accounted for on the theory of meanerism.

theory of meamerism.

We have never been able to realize that spirits could be called from the vally deep, or from the couldition in which they are placed after death, to answer silly questions propounded by an idle curiosity, and from which no good results can possibly come. Ye we are compelled to say that sonie of the demonstrations as related to us of Mrs. Pell se a medium are no more chemistic. We note to be able to publish a rational theory of the case from some one who understands it.

A REMARKABLE DREAM.

Was it Induced by Spirits?

Was it Induced by Spirits?

S. S. JONES—DEAR SIR:—Occasionally there occurs a premoult in in the form of a dream, which is fulfilled. The following circumstances I condense for the RELIGIO-PHILOSOPHILOSOPHICAL JQUENAL—thinking the readers of your paper may regard the account, as at least, in some degree inferenting:

On the night of the 27th of August'as', a man named James Metamore, with several others, became involved in a melee, in which Metamore was a severely wounded, that a few days afterward he died. John Miller, who professes to be Metamore's warmest friend, had just parted with him, when the latter was attacked. When he had be, en conveyed to the Medical College, and Milhr had learned the extent of his friend's injuries, he gave way to violent weeping, and remained a constant watcher at the wounded, man's bedied.

Miller says he has known M tamore for three years or more, and that during that time he has been his constant companion. He states that on the night of the 24th of Aug., three days prior to the melice, he had a singular dream. He awoke from his sleep crying, having dream that something terrible was ab ut to happen to Metamore. This dream assumed the lorm of a presentiment, and he claims that he went so far, as to premonical Metamore a day or two offerward.

Mrs. Buggy, who does Metamore's washing.

sentiment, and me season a day or two after-ward.

Mrs. Buggy, who does Metamore's washing, also claims to have had a drewn on the night of the meles, somewhat similar to that of Miller's. This woman resides about eight blocks from the place where the row occurren. Or of the the bad such a dream. Nearly every one, however, has heard of similar occurrences, and I can not in this case, see any incentive or object that would be gained by Miller relating what is not true.

would be gained by almer remands when true.

The above is a condensed report of 'he affair, and you can dispose of it as you think proper-ligive only those particulars of the meles, as are directly related to the dream.

FLORIAN RAYNOR. Keokuk, Iowa, Sept. 5tb, 1870.

SPIRIT PICTURES.

Letter from N. B. Starr.

I paint spirit pictures in oil only. Here ben loing so for about oven years. I have peinted unsafreds. I do not know how many. Many of hem have not been portraits, but somes and anticoppes in the Summer Lend. The portraits aver also been quamerous. About four per cent and the contract of the contract

letters unless they contain at least two postage stamps.

I nover make any guarantee. My price (whos I can do ic at all) is from twenty to fifty dollars, which must be paid, G. O. D. Lustly, I live in Port Hirron, Michigan; am 67 years old. When not palating, I work at my trade, at watch I can make a good living.

We the undersigned, cilitiens of St. Louis, do hereby form ourselves into a society to be known as Progressive Spiritualists, for mutual benefit and the dissemination of truth, and agree to be governed by such constitution and by isways as may be adopted by a majority of its members, and to pay on the first Monday of every month, the sum set opposite our names, toward defraying its expenses.

adopted by a majority of its interesting and the control of the co

WESTERN & ATLANTIC RAILROAD.

Office General Passenger and Ticket Agent.

Atlanta, Ga , Septe ber 6, 1570. 8. S JONES, -Editor and Proprietor RELIGIO

B. S. JONES,—Editor and Proprictor RELIGIO
PRILESSOPHICAL JOURNAY,
Dear Sir: The Georgia S ate Agricultural
Society will hold their Sixteenth Annual Fair
in Ogiethorpe Park, two miles from this city,
on the double track of the Westrers & AtlanTic Rallanon, commoning Octoby 19 h next,
and will probably continue ten or fifteen days.
The grounds are elegantly fitted for the purpres, well watered and otherwise adapted.
The completion of the H. I. K'shull House,
having 317 rooms, exclusive of rifices, with the
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branding houses and five hundred tents to be
rected in the Park, warrant us in officing accom modation for 100 000 guests.
For the convenience of persons who do not
defire to remain in the city at night, special
trains will be run on four different lines of railroad, starting in the evening and refureing at a
covenient hour in the morning; this enabling
persons to lodge in the adjoining lowns.
As will be seen from the accompanying
Premium Life, \$25,000 in promiums are to be
effered.
The cityens of Atlanta off the appeals of the

Premium List, \$25,000 in premiums are to be cflored.
The citizens of Atlanta off ra special preplum of \$2,000 for the fastest tretting horse; \$300 for the next best. "Open to the world."
Herewith fluid a resolution, adopted unanimulity by the Georgia State Agricultural Society, extending a cordial welcome to the North, to the East, and to the West, to participate in this grand exhibition.
You can said materially in consummating this reunion of the two sections by giving publicity to this resolution, and unjuing upnn your readers the advantages offered by reduced rates of passage.

the advantages offered by reduc, drates of pasage.

Trains will lesve Atlanta for the Fair Ground every thirty minures in the day, during the Fair.

Special arrangements will be made for the accommodation of the press.

Premium L'ats can be obtained upon application to the Secretary Georgia State Agricultural Society, Atlanta, Ga.

Very respectfully, yours,

Fosters BLODGETT, Superforendent,

B. W. WRENN, General Passenger and Agent.

5. W. WERNN, Gener of Pessenger and Teck t. Agent.

The Following resolution passed the Georgia State Agricultural Society unanimously, haylog a representation from over 100 or units.

WIRREAS, The Fair to be held in Atlanta during the month of October, 1870, is totended in be a grand exhibit in oil American industry; and "WIRREAS, Sid exhibition will be held under the immedia"e control and supervision of the Georgia State Agricultural Society; therefore be it Resolved, Tant we, the delega"es and reprependatives to the Georgia State Agricultural Society assembed, die hereby extend to our fellow citizens of the North, Esst and West a conditional control of the South as tasid Fair, to exchange friendly greatings, to exhibit stock, agricultural implements and other articles of home industry, and thus promite the material inferent of all sections.

It is with pleasure that we give place in the

It is with pleasure that we give pleas in the Jouanan, to the foregoing Circular and Resolutions, as a cordial approval of the spirit that actuates our brethren at the Suuth.

Let as many as can possibly do 10, accept of the cordial invitation tendered. The time has come to bury all discard that has existed, in the oblivion of the past, and in future cultivate that true fraternal regard so necessary to our well being, as the united brotherhood of humanity.

THE FIRST PRINTED BOOK.

THE FIRST PRINTED BOOK.

It is a well known and remarkable fact that the first use made of the art of printing was to give to the world an edition of the Bible. This was at Mentz or Mayence, in the year 1450 and 1455 Guttenburg, a German, is sail to have been the inventor of the art, and Faust, a gold-mith at Mentz, provided him with the necessary resources. The Bible was printed in two follo volumes, which were justly prized for the strength and beauty of the paper, and the accuracy and fluish of the printing. The work contains 1825 pages and being the first book ever printed it was a work of much intellectual and mechanical labor, and it was a long time before it was ready for circulation. When it was offered for sale, no one but the artists who had produced it knew how its orginated. Of this first printed B ble eightees copies are known to exist, of which four are printed on parchment. Two copies are in England, one of these in the Gerentile collection, one in the Royal Library of Berlin, and one in Parts. Of the remaining fourtees copies, sen are in England, three of them in the libraries of Oxford, Edinburg, and Lindon, and sepen in different private libraries. A parchment copy has been sold for § 1,500.—Translated from the German.

23" Salabarne 's writing a drams, "Bath reli," in which Quier Elizabeth is the principa

Speak r's Begister.

Spicer's Register and Notice of Meeting

Replace's Register and Notice of Meetings We are sick of trying to hesp attanding Register of Meetings and list of speakers without a hearty co-operation on the part of those most interested.

18. Hazarayra we shall register such meetings and speakers as are fursished to us! at rus yazyms intransers with a piedge on their part that they will keep in some in regard to changes, and in addition to that, szynamar indicate a willingness to did if the circulation of the Journal, both by works are nearest least the significant of the Journal Lettus hear promptly from all who accept this proposition and we will do our par well.

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leave justice from others."

jasors justice from others."

"As I gasod, and as I listened, there came a pale blue-flood mallon.

Eyes filled with jurid light;
Her hop's heat with a sixtenes, he lone heart heavy laden;
Her day had been the confess street,
Her day had been the sixtenes of the light;
Fire Her day had been the might.

Fire And the maldon madly ra-hing through
open door;
And I heard a chorae swelling,
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A Search After God.

NUMBER EIGHT.

Continued from last week.

Well may it be asked, that, whether am'det the awfind chane of ideas and different forms of religious worship, there can be discerned one ray of light bearing upon it the lygolanaburcement that God has been unwelled. Amidst all there conflicting options, this lateraninable chance of contradictory assertions, can we unfold the nature of that Being who is supposed to be omnipotent, omniscient and omnipotent? Has his person ever been seen, his voice beard, or his nature in any way unfolded? In he a mechanic, and did he construct those magnificent worlds that move with terrific speed through the regions of space, the light of which would require millions of years to seach the earth? Did he take his slate and perc?, and in accordance with the rules of arithmetic, assign each a place, and mark out the orbit it should follow throughout all eternity? Did he understand the rules of Kepler in regard to certain laws that govern the movements of all the worldy of space, that the orbits of planets are regular ellipses, in one foci of which he sure is placed; that the time occupied by any planet in describing any given are of its orbit, is always as the area of sectors formed by straight lines drawn from the beginning and end of the arcu to the sun, a as centre; that the time required for light to travel to this earth from the sun, could be calculated from the eclipses of Jupites's satellites; that the distance of the moon from the earth could be determined by the aid of a copper cent held a certain distance from the eye; that the impaces of the periods of the planets' revolution wary, as the cubes of their distance from the sun.—Id God, the Divine Architect, understand all this, and slate in hand, determine the distance with rules? Does he work in accordance with rule

un? Is he a mathematician? Does he work in ac Is he a mathematician? Does he work in ac-cordance with rules? Does he, with automat-ic regularity, assign each of those brilliant orbs that stud the sky the position that it shall occu-py among the moving host that surround us? Does God geometrize or understand the nature of tangents, cotangents, algebraic formulas, and those complex rules which enable man to deter-mine the distance of the fixed stars?

mine the distance of the fixed stars?

When a whirlwind or tornado starts on its errand of destruction, did he c-leulate with hispencil in hand the path it would follow, for it is well known that these fiends of destruction, these kings of the air, when they are launched forth by some unseen force, invariably describe a parabolic curve, like a planet in its orbit? Dops God understand, this, and in all his movements obey those rules that the mathematician has disclosed? Or is all this blind chance? It it the result will be interested. To does the door Tuttle's Inclosed? Or is all this blind chance? Is it the result of Envisor's Order, Hudson Tottles In-herent Law of Matter, the Veda's Evolution from the Eternal Supreme Sual, or Thomas Gales Forster's idea that "matter is another form of God?"

mbet dod?"
What a chaos of ideas! What a confusion of agues! What different conclusional Plato ys God geometries, and Davis makes him out stillful mathematician, while Sescher cays he not present, and resides in heaven.
It a mathematician, the personal Rein? A mathematician while section is not present, and resides in heaven.

ered those rules that unfold the relation of one body in space to all the rest. Davis makes God a skillful mathematician, who originated all those complex rules that relate to the government of worlds and systems of worlds. He, to some ex-tent, personalizes God.

wortes and systems of wortes. 11-, to some extent, personalizes God.

Make him a mathematician, and at once he
becomes a personal biling, only a mighty mole,
or a men on a large scale. However, one thing
is sure, there seems to be a certain degree of
order maintained in the regions of space; no
more perfect, however, than that maintained
here among the children of earth. Occasionally a world is wrecked, burned up, and
perishes like a will-o'-the-wisp before the astonished gaze of man. A few years ago a star in
the course of a few months disappeared from
the regions of the constellation Andromeda.
Worlds are constantly being wricked, disalputed and reformed. Accilents happ:n in the regions of space, as well as here.

ted and reformed. Accilents happen in the regions of space, as well as here.
God, the enlarged man of Davis, and other
speculative publisophers, fails to have everything move in accordance with the rules of
mathematics, and hence a wreck is the result.
Descartes, however, has God in all things,
and says, "He has extent, as we say of fire antained in a piece of iron, which has not, properly speaking, any other extension than that of
iron itself."
Spings, however, declares that

Spineza, however, declares that the univ.re is only an emanation from God; that we see everything in God; that everything we see is

is only an emanstion from God; that we see is only God.

Mrs. Consut, in emphstic language, declares:
"We are God, you are God; we are all parts of the same infinite God head.

Thomas Gales Forster declares that by the aid of matter, God's thoughts are given forth.

Maria M. King asserts that the "Delife mind required a melium through which to act upon matter; this medium is Delife electric force. Tois force is the link which connects the Delife Soul Principle with the Delife Mind. Natures' forces, like-principles are the Soul Principle of Delife, sate Soul Principle of all organized forms is the life motive power of those forms."

Will we not become bewildered amidat this chaos of ideas,—this endless coeffict of opinion,—and like a mariner at sos, without compars or radder, be wricked and cast upon some desert coast, declaring in our anguish, there is no God! N. D. vine Architect controlling the praceing steeds of space! No organizer and stustainer of this mighty machinery, the complex motions of which excite within us the wildest eithusisam:

Last! are we? Confused and is the wild jargon of tonium.

complex motions of which excite within us the wildest eithusiam!

Lost! are we? Confused amidst the wild jergon of tongues, the conflict of opinions, the wild conclusions and skyings of the diff. rent stream that titll live, or those that came forth in the past, and shedding an uncertain light for a birlef period, passed away, leaving behind them only the fleeting shadows of speculative brains!

brains!

Is this a wild scarch, an adventure of another epsculative person, who, yearning to do what others have signally fail dto accomplish, capips himself for a Search Atter God, hunting for him everywhar,—in the traditions of the past, in ting clash of, arms, in the formation of worlds and systems of worlds, in those mathematical rules that tigovers the planets and the terrific which wind as well,—in the p stilential, burning, seething, irritating, bealth-destroying cesspools of life,—in poverty, in the pale cheek and dim tye, overworked, weary body; yes, searching for him amidst all conditions of life; in health and sickness; in the well-formed man, whose body is strong and robust, health tingling in his velous, like the sweet chimes of the morning bell, and in the miserable cripple, whose eyes are like lightoing bugs, cheeks expressive as a buckwheat cake, form distorted, and mind full of fish hooks, and who is a wild weed that everybody is disgusted with, and says it were better if he would die?

Yes, amidst this chaos of ideas, shall we cry again, "Watchman, what of the night!" Are we bewildered? Do the lightnings fash, the thunders roar around us, and the waves of discord swell up, mountain high, and do we stand fearless and undaunted, knowing that we shall not be wrecked? Do we tremble as we look at that raving maniac, that harlot, who died in St. Louis a few months sloce, and who saw the spirit of him who seduced her years ago at her beddide, his presence causing untold pains of angulah,—do we tremble when we try to see God in that fewered brain, that wild, glaring eye, those big round tears that come front from the fountain of her soul, and see the flowers, the beautiful flowers, that were there when she put her arm around the neck of her lower, and pressed her lips to his, and then surrendered all that was noble and pure in her to his use,—do we then teams around the neck of her lower and pressed her lips to his, and then surrendered all that was noble and pure in her to his use,—do we then teams a

we try to discour analysis of the black, temperators musts of sin and licentiousness that rise up like a serpant from the caspools of man's deprayed, dishonest, yes, poisonous heart, and clases suithin its disny enbrace a pure, no ble woman like Mary Gladstone, and closing its coils, spoil all the nobletraits of her character, and who was in her less moments induced to exclaim:

nond who was in her lass moments and who was in her lass moments and so you've come, I you've come, have you, to comelete, your work. But I have got friends at wolr control. Oh, how

I hate you, you bad, wicked, bloody-minded man! You rulined me body and soul, but now I sm free. K-ep off, you damned villsin!" (S.e Journat of June 4th.)
She soon after died, her lips softly muttering the plaintire words, "It's almost morning now."
Tarough this dark hale of sin and li-entiousness, can we discern God? At we can see the beauties of the celipse through a smoked glass, so, perhaps, in the helie of civil life, where purity is put in the hopper and ground into vice, where wealth is made to subserve the passions, where virtue vaniabes like an angel's whisper on a celestial breezs, we can discern more plainty the character of that Bling for whom we are searching.

where virtue vanishes like an angel's shisper on a celestial breezs, we can discorn more plainly the character of that Boing for whom we are searching.

We are applied at no difficulty, no obstruction intimidates us. We venture into all conditions of life to find God.

That cloud of vice, that rises like a boa constrictor over the cess-pool of civil 1.fe, where murder, licentiousness, and sins of all shades are collected, and colling fiself, presenting its loathsome siling Yungue for mortals to gaze upon, is a good medium through which to find God! Lexk at its slimy body, at the forked tongue, at the large scales on its skin, at the poisonous efficient in the large scales on its skin, at the poisonous efficient in the large scales on its skin, at the sheat to gaze for some victim that has virtue nestling in the heart, in which it can lave its forked tongue, for be it known, that virtue is the food of vice; poverty many times the aliment of the wealthy, and that hellish serpent evinces the utmost pleasure as it proceeds on its work of destruction, extracting from pure human nature all its sweetness, leaving nothing but a skelpton of blasted hopes to show significantly the results of its labors. Shall we look for God through that serpent, Evil? She its forked tongue, laving virtue from a pure heart, and then see its eyes glisten with satisfaction, and its tail was with delight! Shall we scarch for God in that mouth, the poisonous efficient man, and as she presses fer sweet lips to those of James Lenox, and puts her soft arms around his neck, and breathes upon him the influence of her angelic nature, see it roll itself around Sarah Gindstane, and as she presses fer sweet lips to those of James Lenox, and puts her soft arms around his neck, and breathes upon him the influence of her angelic nature, see it roll itself around Sarah Gindstane, and as she presses fer sweet lips to those of James Lenox, and puts her soft arms around his neck, and breathes upon him the influence of her angelic nature, see it rolls which craft to the bottom of the rea of speculative philosophy, and leave us a poor outcast on some Disent Island—AWAY! Who can see G id in you! What! God in that poisonous trivia, in those fangs, in that forked tongue, in that slimy body! Emerson, where is your "order?" Davis, where is your mathematics?" Mrs. J. H. Conant, "We are God, you are God, we are all parts of the same induite Godhead!" B sh—is it—all of it bosh? But where is the sense in

"All matt ris G d's tongne,
And from its motion Got's thoughts are sun;,
The realms of space are the cotave bars,
And the mosic notes are the suns and stars?"

"All mattries d'a tongne.

Anti from its motion ton't thoughts are sun;. The realms of pare are the cotave bars.

And the moste notes are the sons and sais?"

Davis saw God in the fl. wer with its five stamens, with its calyx and corol five-parted, and he could demonstrate bis existence therefrom, and in his wild enthusiasm he exclaimed, "God Geometrazes!" Des he geometrize when it raised its poisonous head to lave virtue in a human heart? Did he geometrize when it raised its poisonous head to lave virtue in a human heart? Did he geometrize when he made that man a cripple, pale in every jint, angulsh in every fiber of his heart, and not a moment'a enjoyment in all his lits? Are we yrecked amidst this strife? Can we sail past this monster, this serpent, in our Search after God? Its mouth is wile open,—we look into its body, and we see human hearts, akeletons of blasted hopes, the widow's cry and the orphan's moans, and as we approach it, it stares upon us, and says, "Beck, child you are on a wild adventure," and then repeats in measured accents, the words of Mrs. Conant, "We-are -Ood—You-are-God—We-are-al-parter-f-the-same-infinite-Godhead; "and as he says those words, he laughs and frisks his tail, and a stream of poisonous efflorés escapes from his mouth, on which I see the words of that profound scholar and logicias, Emerson, "It is order that did all this?" Not yet satisfed, he raises his head, shows his forked tongue, and pisonous test, and then moits the wild confusion, it opens its mouth, and we see the poor body of Sarah Gladstane, and on her lips the sweet words, "It is almost morning agw," and then it turns its head toward us again, and with all the dignity of a German savan, says, in the language of Davis: "Gon Geometratzes!" It then adopts the reasoning of Davis in regard to flawers proving the existence of a God. "My mouth," it continues, "has five poisonous fangs, (stamens), my tongue (corol) is five-parted, and my tail (calyx)five-pointed. All serpents of this charicter resemble me in every partic ination of five, three times in a single

BEASONING OF ANDREW JACKSON DAVIS.

REASONING OF ANDREW JACKSON DAVIS.

"We will make our next comparisons in that science so charming to all lovers of Nature. Not over smoky farmac, a, or in darkened chambers, will we read this division, of our lecture; but out among the eiliken sisterahood of sweet-sciented flowers, where the blacksend heavens smills love down in our faces, and the winds whisper through our sanny hair.

The first ion classes of Liamneus are arranged simply scoonding to the number of stamens is each flower.

Let us analyze a diwer of the tobacco plant, It is of the fifth class, and of course has five stamens. Its cored has five parts, and its cally five

points. It is so with every tobacco plant on the earth. It ever was, and will ever semain so. Now let us suppose that every flower is produced by a Cause that every flower is produced by a Cause that examot count; what are the mathematical chances against this combination of fives, three times in a single flower? The answer is obviously: "One hundred and twenty-live;" while the chances against a like combination in two flowers and the combination in two flowers and the chances against a like combination in two flowers and the chances against a like combination in two flowers and the chances against a like combination in two flowers and the chances against a like combination in two flowers and the chances against a like combination in two flowers and the chances against a like chances and the chances against a like chances and the chances against a like chances and the chances and t

part of his all-nower."

And as it glances at us with a smile of satisfaction, the storm rages with renewed vigor; the waters bewy to and fro with terrific vio-ence; chain lightning illuminates the sky; heavens columbiads mean and mean, in response for the elective flash, and we cry, "We are lost,—save us master!" Lost, may,—serpent, we will attack you by and by. We will now reverse the motion of our craft, and sail around this huge monster evil, just as Emerson did; just as Hudson Tuttle has; just as Davis was compelled to do; and just as we are now about doing. Think-us no coward for this? We back up, it is true, to take breath; we retreat in good order; our arms are still strong; our ship unshattered; our sails not torn at all; but our flag excelsior—just droops a little, as it hangs at the top mast.

We have met an obstruction in our search for an all wise, merciful God—and that obstruction for an all wise, merciful God—and that obstruc-tion is Evil, the Serpent Still confident of suc-cess, we will continue our voyage, hoping to be able by said by to see that "order" produced all "this (Emerson), or that "God geometizes". (Davis), and to really navell the Being that has baffled the closest scrutiny of man hereto-tors.

To be exating

-It makes a great difference whether glasses are used under or over the non-

Bersouni and Bocal.

Austin Kent has a pamphlet for sale, written by himself, and directed "To my Atheistical stothers." It is well worthy of perusal. Send to im for one at Stockholm, N. Y.

him for one at Stockholm, N. Y.

—Zitie Brown, a splendid trance and test medium,
may be found at 128 West Washington street. She
will asswer calls to lecture.

—The wide swake lovers of the Harmonial Rai-losophy in Osseo, Minn, have organized a society
and Lyccum under very Lavorable auspices. May
success attend their efforts.

Emms Hardinge's "History of Modern American Spiritualism," is attracting much attention in England. A number of the London papers have lately devoted large space to notices of it.

-Our esteemed brother, K Graves, is again in the

icctare field.

Our subtribers at Providence, Rhode Island, will please bear in mind that we have no one there suthwised to receive subscriptions for the Jork-Mat. All business should be done directly with this office.

this office.

The price of that interesting little book, "Life and Moral Sayings of Confucius," the great Chinese: philosopher, has been reduced from fifty to twenty-five cents. The sale even at the old price was good, and now every one on afford to buy it.

It ever gives us pressure to welcome to cur sanctum, our worthy brother, Dr. Dake, who is doing a good work for the cause. He has been meeting with marked success in our state. He gave us a Spirg visition Theseday last, on his way to Eigin, Ill., where he will heal the afflicted for a few weeks.

N. Frank White propises to spend the coming

io Eigle, Ill., where he will heal the afflicted for a few weeks.

—N. Frank White propises to spend the coming winter in the South. Through August and deptember, his 'address is in care of the Bannen or Liour; through October and November, Vineland, N. J.

—Miss Fannie V. Felton, of Mon'peller, Vh., an excellent test and medical medicam, has recently left her earlief form and gone/to the agois. Dean Clark writes to the Bannen feference to her: 'About an hour prior to her departure, Washa, an Indian splitt, familiar to and dearly loved by all who have witnessed his good deeds through her mediumship, came and said he must take her, but he would do so easily, which he did, and he directed that Mrs. Blair should get "lots of flowers" with which to surround her deserted form. This was done in artistic style, the casket being filled with them, and a wrea th, cross, and mat of green, on which were the words, 'our loved sister,' composed of white flowers, all were tastefully arranged upon the coffin."

—Warren Chase has been lecturing in Fort Stott,

-Warren Chase has been lecturing in Fort Scott, Kanssa. He will attend the State Conventions. October.

October.

-Emma Hardioge is lecturing in Cleveland. In one week she gave eight lectures averaging one thousand persons in attendance at each.

-J. M. Peebles lectures in Cleveland during Oc-

tober.

We hope our numerous contributors will not become impatient because their articles do not appar. The Wilson and Haddock discussion, and various reports, so fill our columns that but little room is left for other matter.

—Mrs. Lovering is now located at No. 5t North Halstead street. She is an excellent medium.

—Miss Lottle For I, of whom we made mention ashort it no ago, is holding seances at Fontine, Now Haven, Ct.

—Miss Busie Johnson speaks in Baltimore, Md., during January. Up to that time, she will speak in New England.

—Mrs. Harriet E. Pope, an active worker in the cause of Splittnalism, writes to us that Mr. Jamieson had favored them with two lectures, that were well received. She says the cause is gaining ground in Minnesots, and that the only way to prosper is to "give the enemy no quarter!"

—P. Bremmond, of Houston, Texas, would like to have E. V. Wilson visit his state. He speaks in high terms of the labors of Mrs. Wilcoxion last winter, while lectaring South.

—Mrs. Aunie C. Torrey has left Topeta, Kansas, and is now adjourning at Belleville, Mo. She is an excellent medium, and will soon be in Chicago.

—Ursala Steward claims that neither Dickens nor the "School marm," was the author of the poementified "The Calldren," but that it was written by "A Village School Master."

—The early settlers of Connecticut proclaimed that the colony should be governed by the laws of God until they had time to make better. — Washingon Irving.

—U. L. James, ot West Eau Claire, Wisconsin,

on Irving.

—C. L. James, of West Eau Claire, offers to discuss in public, either of th questions, with any minister, or other the United States, be, the challenger, stiffmative of the first proposition, and tive of the last:

1st:—"Does the Bible, regarded as a whole, teach panthelson or transcendentalism?"
2nd.—"Does the Bible, regarded as a whole, teach the existence of a personal God?"
—Thanks to Brother White, of Oiney, Ill., for sending papers containing items of interest to Spiritualists.

-The second annual meeting of Oakland Circle, of Michigan, takes: place October Millord.

minora.

—Dr. D. P. Kayner, of Erie, Pennsylvania, leo on the 9 h inst., at Emporium, Pennsylvania large audience, mostly church members, good effect. The doctor is a very effective speas well as successful healer.

— If you want a good book to teach you the sci-ence, philosophy, and the practical manner of de-veloping medium, send for "Underhill on Mesi-meriam." Price sent by mall, postage prepaid,

81, 50.

—Dr. Samuel Underhill is at Dixon, Ili., from which place he issues his challenge to debate.

—We are in receipt of a letter from Brother Howe, in which he ways he had no appointment to speak in Chickgo on the 25 he September, as announced in the Journal, but that, on the contrary, he had informed the society that his health would not admit of his doing so at present. He hopes soon to be able to make an engagement that he can fill, with the society. Our soutice was made up from a positive announcement made at the half, that Brother Howe would speak at that time.

A. J. Whithert will secture in Fort Herron, Mich.

-A. J. Pishback will lecture in Port Heron, Migas, the first Sunday in October, and continue figure months of

The Journal.

This week the JOURNAL will be found really interesting. On the sixth page, the report from New Hampshire unfolds the states of Spiritualism in the Esst. Grorge Lynn gives interesting particulars in reference to Henry C. Wright. Wm. B. Fahnestock presents his views in regard to "Mind-Reading." Mrs. Severance gives an account of her doings of the states of the second of the colors of the third page, the letter from J. P. Wischester, and the extracts from the papers of Faducah, "Ky., give an account of the wonderful mediumistic powers of Mins. Pell. Our esteemed brother, M. B. Blarr—God and angles blees it no bolle old manufactors of the states of the second page, the discussion between Wilson and Haddock is full of sharp points. The poetry by Rov. E Case, and by "A Father," has a vein of beauty that all will recognize. Z. Houghton gives a communication from N. poleon in reference.
On the first page, the recort of the delays of the

of beauty tuas great munication from Napoleon in reterence grees a communication from Napoleon in reterence to European sflairs. On the first page, the report of the doings of the American Association of Spiritualists, at Richmond, will be read with interest. The poem, What the Angels tell us, by Harriet E. Pops, is really a

the angres sen us, by marise it, rups, spread, green, gitts page. By the green, it is page. It is the spread of the spread of sprint has a result of the spread of the spr

Mrs. Mand Lord, the Physical Medium

Mrs. Mand Lord, the Physical Medium.

Mrs. Lord, the celebrated medium for physical manifestations, has returned to Ckicago and taken rooms at 225 Suth Clark St., in the inmediate vicinity of this Publishing House.

Friends from the country, who desire to witness physical manifestations, will do well to make it convenient to remain over night (her public scances being in the evening), as as to see and hear for themselves what their departed friends can do when conditions will warrant it.

We have been promised ample opportunities or witnessing what may transpire at her seases. We intend to avail ourselves of the opportunity, and whatever may come within our observation will be reported through the columns of the Journal.

OURNAL

From what we have heard from the observaon of others, we believe Mrs. Lird to be a
coad medium for physical manifestations, and
ortainly skeptics should try what purports, or
claimed, to be the works of departed human
eitings, that they may know, of a certainny
thether such claims are we'l found, do r a base

To Subscribers.

By accident, when parties forget to say whether a remittance is for renewal or a new subscription, a duplicate copy of the Journar, is sometimes sent. It is not intentional on our part, but purely accidental. If any subscriber is receiving two copies when but one has been ordered, we shall esteem it a favor in all such cases if the parties receiving such duplicate copies inform us of the fact. Please do so at once friends, that our malling/machine list may be put to rights.

Any mistakes will be speedily corrected as soon as we are advised of the same.

Delegates.

Let not the reader of the Report of the pro-ceedings of the American Association of Spir-itualists be deluded into the befire that the long array of names of Delegates were all present, nor that those who were present, were to any considerable extent appointed by Saire Organi-za hors.

It is not a fact—on the contrary, it is, a mere beyothe. It was a very small meeting, mostly of self-constituted delegates, and in no sense did it, nor has it heretofore, spoken the sentiments of the Spiritualists of the Instead the cutory. The truth of the matter is, the people, Spiritualist, have been disgusted with the management of this so called "American Association of Spiritualists, and will not give it encouragement. If there had been a simple announcement that there would be a three day's meeting of Spiritualists at Rehmond, the hall occupied would not have held the one-fourth who would have attended, and yet at this pretended national gathering, the hall was not one half filed.

Emma Tuttle.

The above-named sister, so well known to Spiritualists, has been suffering from a severe attack of sickness, but is now, we are gied to learn from her, gradually recovering.

Dear sensitive souls—all good mediums are, subject not only to the meutal cantrol of loved ones in spirit life, but equally sensitive to the imponderable elements that pervade the arm where. The consequences are, they enjoy life exquisitely at times, while at other times none suffer so acutely.

May good and loving angels ever be with our sister; lend their guardian care, and infuse into her physical system that life element so necessary to her continued usefulness in a this mortal sphere.

A Challenge.

Mr. Editor.—I see by the last number of the formal, that you have me located at sterling, slichigas. I sam at Dixon, and wrote you from kering, Whiteside Gounty, Illinoi.
I see a challenge from Froisson the char Wilson and the characteristic for the work of the characteristic for the

time will not consider me inwortny of as groupose Dixon as a good place for the discus-on, and know that the court house is free for it. care and show soon it takes place, for I want to ear all the objections that science and skill can 1 propose being governed by Parliamentary les, with this excep lon-that no call to order ball be allowed for wandering from the subject, pleas for perspeal abuse, or foul or fithy in-tage. Discussion to commence at seven in the proper of the commence of the commence of the con-traction of the commence of the commence of the com-ton of the commence of the commence of the com-ton of the commence of the commence of the com-ton of the commence of the commence of the com-ton of the commence of the commence of the com-ton of the commence of the commence of the com-ton of the commence of the commence

who has investigated more closely, or loves the cause more dearly.

If we meet, L-till endeavor to excel-bim in ur-banity. I hope to appear the fair candid inquirer, is well as the fearless advocated 6 piritualism. I had, no calling to order for wandering, except

Direc, Ili. 3423

Zhiladelphia Department.

87..... E. T. CHILD, M. D

Subscription will be received, and papers may be obtain d at wholesale or retail, at 636 Raco street, Philadelphia,

On the 17th of September, is company with our Delegates to the American Association of Spiritualists, we started on our jurney to Rica-mond, Ind.

our Delegates to the American Association ofSpiritualists, we started on our juncey to Richmond, Ind.
Arrangements had been made by the friends
at Harrisburg, for us to speak for them in the
evening. We visited, with our friends Dr. Barr,
Brother Potts, who has two sons, twins, who
are the mediums through whom most of the
manifestations that have recently occurred at
their circle, have been gives. Tacke byre, as
well as their issher, bear the reputation of bitheir circle, have been gives. Tacke byre, as
well as their issher, bear the reputation of biMr. Potts took us up intrus pit wer room in
his house, to show us a very singular drawing,
which the spirits had commenced under the
mediumship of one of the sons, who was impressed to procure a large sheet of drawing piper and s me pencils, and go alone into this
room. He held down upon, the floor for shout
thirty minutes, and sketched a very singular
looking inver-certainty very unlike any of the
d van of carth. After this, the piper was nailed on the wall, and the Toom was keyl locked
coment in to look at it and nyiles the progress of the
work.

We will not attemp; any description of the

work.

We will not attemp' any description of the picture; it must be seen to realize its curactor. The design is unique, and the shading very fine, giving evidence of considerable labor and skill.

Mr. Potts says in a note to us:

The spirits commenced this drawing on the third of sept, 1870, and finished it on the 15-th, occupying short intervals for tweive days. They used the mediums under c cutol at the commencement for about thirry minutes, after which they finished the work altegither with their own hands, bringing their pencils and even sometimes sharpening them, though they always accord willing for us to do this. On entering the room, we would sometimes see the pencils fail, and they were blunted or worn—sometimes there were eight or ten, a others, only three or four. They would be laying on the floor or suck up behind the paper. It is truly astionishing that our spirit filends can come back and do these things.

We cannot have the least vioult that our friends that have left the form, can and do, come back and manifest-themselves in many and various ways to Jokeph Potts. In the evening a good satisness are such as the same production of the sam

Letter from Hannah T. Stearns, State

On the 14th of August, I attended the Yearly Meeting of Spiritealists, at Ohenango County, N. Y. I went with W. H. Palmer and wite, old workers in the cause of Spiritualism. I met on the grounds—the meeting was held in a grove near Horse's Head—some old friends and co wo kers.—Professor Goodwin, whom I saw a year ago in this state, John Hocklytet, of Spathford, whom I had met in Vineland, and our sister, Mrs. Robbins, of Western

We had a pleasant and profitable time. It raised on Saturiary, therefore the mosting was not large in the morning, but the afterance brought out a large gathering. I saw carcost listeness as Sister Robbins give her Inspiring utterances on the mis-sion of Spiritnalism. Friends Rickleyft and Good-win, in the morning talked to tee pols, and quet

north of Whinamapon, a women along mountains.

We had our piemic in an old orchard—not that idea that dolon Booleson and Horace Greely admire, but one of Dume Nature's own, one that mire, but one of Dume Nature's own, one that was before railroads, and telegraphs had present

Battering words of cheer were uttered by our brother, acceptable alive to old and young. The ladies sold a carpet which they had made for the purpose, and attended to feeding the hungry. The hand from Canton was in attendance, and gave us good made.

1 cancerner for days and, but meetings had a tendence a few days and but meetings had not been considered. Friend Burr was at your place, and the people had expected me to speak there

and the people and captures merit first.

I cannot see much prospect in this state for paying labor. I find that working places are so far apart that almost all the muny I get in swallowed up in travelling expenses. Much of my labor has to be given free. The ignorant prejudices of friends in some places, are the hardest obstacles to overcome. I cannot work against such obstacles with out loss of power. Foor health, at best, prevents me from doing the amount of work is wish to do. I cannot tell now multi longer I can occupy the field.

Dr. Persons.

Dr. Persons.

We had a pleasant cull from this distinguished healer, whose gental contenance would be an introduction anywhere. Dr. Hare once asid of brother Rehm, 'It is good to look upon such a face—you read benev dence and truth there.'' And a yes thought on lookidg at this brother, whose genial sphere awakened happy feeling in the around.

We visited several patients with the D.cor, and were gratified to witness his genile yet efficient mode of treatment. We had received a copy of a small book published for the D.cor, by Warren Chase, of S. Luis, and hi read it with interest, but shall do so with mre now, since we have shaken the doctor by the hand and looked into his face.

-There is nothing purer than honesty; n ing sweeter than charity; nothing warmer than love; nothing richer than wisdom; nothing higher than virtue; and nothing more steadfast than fith.

Spiritual Meetings, Conbentions &c.

HANCOCK COUNTY, MAINE.

The Spiritualists and friends of progress and free it in Hancock courty, Mains, will hold their Second Q 17 Convention in Bracksport, Males, communing Q at 10 o'clock a. m., and continue two days. A cordial invitation is extended to all. Per order of the Committee.

Molbory Kingman,

MINNESOTA ASSOCIATOR.

The Third Annual Coronnot of the State Sprittalist Association of Misserva, will be he'd at Minnespolis Mong. Oxf. 21st. 22d at 21d, 1870. All persons attending the axias must aprochase round extension lithest at their respective states a, receiving their return lickets, which next loss gard by its abscrizate; of the Courantion. Return licke few are promised on St. Paul A Miwashee's Frend & Hour Myt, Il stillags & Dacots hocks.

Come one, come all.

THE IOW & SPIRITULE ASSOCIATION

Will hold its third analversary at Dec Mines, on the 7th, 8th, and 9th of Cctaber, commenting at 9 orlices, an at 8 pictualities state, or commenting at 9 orlices, an at 8 pictualities state, over Cittsness Bank. Good spackets have been secored, and an earnest request is made for spackers in I was to come and ald us to making this as interesting and profunds meeting. We hope the Spiritualities generally will see the necessity of having the Spiritualities generally will see the necessity of having the Spiritualities generally will see the necessity of having the Spiritualities generally will see the necessity of having the Spiritualities generally will see the necessity of having the Spiritualities. We have constructed that year, and expect it on more this time.

Papers friendly, piesse copy. In tenal of the Committee.

J. P. Davis, Pranty.

NESRASKA STATE CONVENTION.

To Brecutive Committee of the State Association appointed Friday, Saturday and Studey, 21th, 22th avoid Of Gebber nest for the State Association, to be held State Caption at Lincoln.
There will be good lectures[for the occasion. We cordisally lavie all lecturers and Free Think sections.

participate with us.

Come and see our young 8:ate Capitol, where we can
speak our minds freely. of the Committee :

ALONZ) BOGERS, Corresponding Se

PARMINGTON, MICH.

The Second Annual Meeting of the Oakland Co lirele, of Michigan, will be held in Milford, com-ng Saturday, Oct. 8th, 1870, at 2 oclock P. N., con

Circle, of Michigan, will be held in Mil-ing Saturday, Oct. 8th, 1870, at 2 ocleck ing over Sunday.

A cordial invitation is extended to all.

A. B. Waiting has been engaged as a

MRS. A. H. ROBINSON, g. Psychometric and Business h 148, Fourth Avenue.

146, Tearth Aveanse.

Mrs. Roburson, while under spirit control, on receiving a lock of hair of a tick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy care is the essential object in view, rather than to gratify fills earticity, the better practice is to send alto gratify fills earticity, the better practice is to send alto gratify fills earticity, the better practice is to send alto gratify and such as the distance of the sick person, when she will without delay returns anost potent prescription and remedy for eradicating the disease of the sick person, when she will without delay returns anost potent prescription and remedy for eradicating the disease and permanently curring the patient in all carbie cases and permanents are fill to give insumediate and permanent relief, in curable cases, through the roserver and meantry forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of fustructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is senally sufficient, but in case the patient is not permanently cared by one prescription, the application for a second, or more if required, should be made in about the days ster the last, each time seising any changes that may be apparent in the symptoms of the disease.

size, sexon also, through her medium-hip, dia seases of any one who calls upon her so. The facility with which the spirits concomplish the same, is done as well when is by letter as when the the patient in gifts siye very remarkable, not only in it but as a psychometric, test, hesiness as

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ment.
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and reliable men for Duritch ignories. The various was
and reliable men for Duritch ignories. The various wasreliable men growth. The contract the one that persons to
who propose to work presonally for applications are intrited to corr floors with T. Of MOSBES, Manager Western
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which is the contract of the corresponding to the contract of the corresponding to the co

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NEW HAMPSHIRE.

orth Annual Convention of State Spir-

Reported for the JOURNAL.

WEDNESDAY, AUG. 31st, 1870.

Convention called to order by the President,
T. Foss, of Marchester, at 11 o'clock, a. m.,
to being ill, Dr. French Webster was chosen
resident, price and the state of Milord.
Invocation or Mr. Borth, of Milord.
Toss first typesker. Bad if we would
obt united, we could clean out the churches in

years.
Dean rejuiced that he was with us.
Dean rejuiced to specific Committee of Entertaint,—viz: Mr. and Mrs. I P. Hatch, George Lorgan, Walter Stephens, and George N.

orge N. Johnson, of Concord, said he had through purgatory, and he wished the fires through purgatory, and he wished the fires been botter. C. C. rpenter, of Boston, moved to adjourn, h was done.

WEDNESDAY, 2 OCLOCK, P. M.

WEDERIDAY, 2 OCLOCK, P. M.

Conference continued.

A. E. Carpenter called, Gave his views on the kneral subject of Missionary work. He said, a long as enthusiasm lasts, or one or two percent of the control of the con

te. But Spiritualists, that are truly so, never it.

1. P. Greenleaf, of Boston, said that much had an done in New Hampshire; that no true and mest act is erre! lost. Our cause came to stop the us, and is gaining now, as it never gained fore. No State organization will ever do all z work. Primitive, individual management best. No one method will answer our full proce, but we need all methods. (And he spitilisatisted this point). Any means are adasshe, which will work best, even the devil neelh, if he will work for us. Our very lives an experiment, and an interesting one, and the spitilisatist of the spitilisation of the spitilisati

w original.

Constitution read.

George N. Johasso disliked our plan of orgazation, and honed it would be laid aside.

L. Dean did like it.

George S. Morgan motioned to suspend contation until to-morrow at © o'clock P. M., so
to put all present on the same footing as
mbers. Pessed.

members. Pessed.

Thus was our meeting put afloat; at the meryof spirits, or circumstances, and subject to
ny impulse that might turn up.
Voted to rea'n present officers.
On motion of A. T. Foss, Dr. Storer and I. P.
Freenlest sere invited to speak this eyening.
On motion of George N. Johnson, voted to
uppoint a committee of three. George N. Johnson George S. Morgar, and Mrs. Addie M. Sichens were chosen.
Dr. Storer said be hoped we should have
hort speaches, because we had abandance of
nesitions.

hort specches, because we had abundance of actiums.

I H. Rhodes, of Boston, said he liked this suscession of the constituti in at this time.

A. E. Carpenter said he did not want time to saste. Spirits work with us, and we must seek Il means to forward our cause; even to the presiding of tracts about hells, devils, etc. like ur orthodox brothers, if necessary:

I. Dean spoke of his troublous experiences a Spiritualist; that mighty intelligences were tith us to accomplish good, and that we must lik about Spiritualism as a subject, and that prits are disappointed when we spend time on sything clae.

Mrs. Moree, of Boston, said spirits had kept heir word with us, and we must all work with hem.

Dr. Webster spoke in reference to Sunday Adi mrned.

WEDNESDAY, 734 O'CLOCK P. M.

WEDNESDAY, 7½ o'CLOCK P. N.

Congregational singing.
Dr. Storer was introduced, and spoke on the enersi subject of Modern Spiritualism. He sid that truth was more natural to the human and than error; that one reason why Spiritualism was called the works of the devil was because they could not account for it; and another eason was their prejudice. It is not accepted ecause it does not quare with preconceived epinione. At one sweep we brash way the upersitions of the ages. There is danger of zor in progression, but no mistakes ever prove stall. Spiritualism makes death our best friend. Death or space does not divide us, but those we over are always nearest. He said Henry C. Wright toll him that he (Henry) should never save this planet.

ion.

See a said of oil, that there was nothing ; but the fact is that every particle of he-experience is something new. Human lies as in the leaser sphere. The object of life is in the leaser sphere. The object of life is an interest of the life that now is. Man is at now, and is prying into the mysteries of

pirit now, and is prying into the mysteries of he infinite in mechanism. It takes a thinker to ea a Spiritualist. The question is, what is Spititualism doing or humanity? This is the answer: It is doing ronders to purify the human soul. The world s now having realities which it never dreamed omithe before. There is everything that is ew for the world. New and startling are the evelopments of to day. All prejudicial distinc-tions will be swept from earth.

TRUBBDAY MORNING, 814 O'CLOCK.

H. Rhodes said he wanted all restraint wn off, so as to let the spirits have full op-

neven off, so as to let the spirits have full oportunity.

**Ern E. M. Wolcot of New York, spoke in a
ery intracting manner of her experiences, and
is vision she had of the death and burial of
ror, and about our trumphant success as last.
Geforde N. Johnson said a power would yes
forth from this Convention and this Sate
as would do away with bigotry and error.

**Ern Morse had seen by the Barkmun that
mething was buting prepared for New Hamplim; that a daring middle was heling prepared
seen to do a state of the second seen of the

**The Research of the Spiritualism was his a
betty police positionan,
story and longer for press of
Now, the (Mer. Sterhess) would
immerriant business undoze, if necesiont a demon.

A. A. Read, of Worcester, spoke. He thought we ought to take hold of Spiritualism the same we ought to take hold of Spiritualism the same as any other business,—in a matter-of-fact way. If we could remove the shackles, there would then be opportucity for us to grow. Churches are dangerous to human reason. Can those who are bound hand and foot free themselves? We must speak to the people.

There was now created a decided sensation by Dr. Storer, who read resolutions that he had been controlled to introduce by the spirit of Henry C. Wright, and written since he came into the hall.

into the hall.

Resolved, That as Spiritualists we recognize
the essential divisity of human nature—the God
in Man as the object of our reverence and worship—whose first cumandment to us is, thou
shalt have no other Gods before me!

smail nave no other Gods before me!

Resolved, That Man, as a spiritual being, is
worthy to have all dominion in heaven above,
as in the earth beneath—or, in other words,
that the Universe is man's ternal home and
welling place, of which he is the rightiut Lord
und Ruler.

and Ruler.

Reofted, That M in is superior, by virtue of his nature, to all institutions, religions, social, moral or political—and that as man is the creator of institutions, he may rightfully modify or abolish them altogether, according to the ever changing phases of human development.

Reofted, That no institution is worthy to be preserved by the sacrifice of the libirty or lights of any human being.

Reofted, That Mankind constitute one family, in the body or out of the body, and that whatever is of vital interest to the welfare of humanity, enlie's the sympathy and active efforts of the inhabitants of both wirds.

Reofted, That to the Spiritualist, Death has

Resolved, That to the Spiritualist, Death has seen abolished by the power of L'fe—and him hat hath the power of death, even ignorance, a lone destined to die.

that hath the power of death, even ignorance, is alone destined to die.

These recolutions were adopted and ordered to be printed.

A. T. Fosa, who was well acquainted with H. C. Wright, ree galzed him is the manner of Dr. Storer, as he mounted the platform to writt the recolutions; as also, others felt the spirit's power at the time, and indeed, the pentecest influence of the holy spirits of Liestia and Intelligence became manifestiy felt by all present.

Mr. Will; of Luwrence, sake of a vision of progress, of impending struggle, and of triumphs of the progress, and the spirit friends. She said there was a mighty power behind us.

J. P. Gulid, of Luwrence, sake of a vision of progress, of impending struggle, and of triumphs of the progress of the progress, and the great object was to make us true men and women. He said the command of old theology was, "Thou shalt not think."

A. E. Garpenter a fine the present.

Geo. B. Morgan said he felt, the influence, and

in rigui was full of divise inspiration, and inat Abraham L'incoln was present.

Goo. S. Morgan sail he fult the influence, and supposed it to be Henry.

Mrs. Whitney, of Newport, was controlled by an Indian to appair, and made some pertinent remarks.

Mrs. Briggs of New York, said her fittle girl taught Spiritualism to her mates at the Snoday school. She thought we ought to attend the meetings of the churches; we needed some phace to go to, and we would teach them as well as they us.

as they us.

George N. Johnson wanted freedom—don't send the children anywhere.

H. S. Chase said he felt good, and that no-body ever feels better than he does when he feels well.

A. E. Carpenter said he would not let a child of his go to a Sunday echool any more than he would not aganbling hell.

J. H. Rhojes said, "as the twig is bent the tree is inclined."

Adjourned.

THURSDAY, 2 O'CLOCK, P. M.

Music by Mrs. Goorge N. Johnson and others. Mrs. Willis played the instrument. Mrs. Johnson is a good singer.
Oil motion of Geo. B. Morgan, it was voted to asspend the Constitution indefinitely, and consider our Chorvention a sort of mass meeting, and resolutions were passed to that effect:

consider our Convention a cort of mass meeting, and resolutions were passed to that effect;

Resoled. As the sense of this Convention, that it is expellent to defer indefinitely the revision of the Constitution of the New Hampshre State Spointenist Association, and that its meetings by resolved into quarterly mass meetings, the first of which shall be hill at Bradford, on the first Friday and Saturday of Newnber, 1870, to be combined over Sunday if deemed expedient.

deemed expedient.

Resoleed, That we invite our friends from every state and nation, to meet with us in convention, and participate in our exercises.

A. T. Fox said that every Sunday more than one hundwd thausand children of our state were taught in our Sanday schools; that God hates them; that our need of social meetings ldd children to church Sunday schools, and was illustrated by the little boy who said, "I don't care other I go, if I only go."

J. H. Rheds said we needed to be converted from grace to nature.

from grace to nature.

Music by the choir.

Dr. Webster offered a resolution for

uffrage:
Resolved, That this Convention heartily sym-nathizes with the efforts put forth by our sis-ers, in different parts of the nation and world, o secure their right of the ballot-box with

man. Carpenter and George N. Johnson fav.

A. E. Carpenter and George N. Johnson fav.
ored the resolution, though the latter thought it
ought not to be introduced in a Spiritualist convention.

Mr Story of Manchester had always been if
raver of woman's suffrage.

ought not to be introduced in a Spirituans convention.

Mr Story of Munchester had always been in favor of woman's suffrage.

Mrs Briggs said it women voted, iloences to sell rum would not by granted.

Resolution passed unanimously.

Mr. Willis said that woman did not want to move in the matter of suffrage until man moved with her. She hoped the time will come when we will stand for the rights of all humanity.

A. A. Read, liberal tract agent, wants agents in twenty down, to distribute traces. Much good

Mrs. Booth spoke well on the general subject of Modern Splittualism.

F. Chase read an original address, impressed in his mind, and written beforthand for the Convention—subject: "The Possible will be

efv.

A. E. Carpenter addressed the Conven Spiritualism demonstrates what it puts in Old Theology thinks on friends are dead gone, but now it turns out that they are n

Mus'c.

John H. Smith, of Newhampton, said he could not help being a Spiritualist, and if he must be damed, then damed it is.

Mrs. Briggs said, "Our opponents say that Spiritualism makes us crazy," and so she went on to tell of a case in which Spiritualism prevented inraality.

on to tell of a case in which Spiritualism prevented inranity.

I. P. Greenlest thanked G of for the furnace of sflitction. He said we all had got to go through this furnace. He said the chickens of unkindness always came home to roost. He had done everything that he had said he never would do. He was born in New Hampshire, and should always love its bills.

A. A. Read said, "Work in your own place and don't stand in the way."

FRIDAY, 2 O'CLOCK, P. M.

Miss Sarah E. Appleton, of Sancook, spoke of her interesting exprisones. Mrs. 8 urtevant said the churches were infided to her as well as she to them. H. S. Chase said that mediums should sustain a read charter.

a good character.

Mrs. S. E. Withee contributed some good leas for us.

Geo. S. Morgan told us of a test he had re-

On motion, it was voted to thank the speakers for their attendance.

cord friends.

To thank the Rillroad Superintendnets, Mr. Dodge and Mr. Todd.

To thank the Secular Press for fair reports.

The Convention then adjurated, to meet again at Bradford, on the first Friday of November, 1870.

FRANK CHASE,

HENRY C. WRIGHT.

interesting Incidents in His Life-His Communications. BY GENGE LYNN.

I perceive from the papers that this giorious old man has dished his work in earth life, and passed "over the river" to the life beyond. If I remember correctly what he told as the last time he was with ur, in regard to his ace, he must have been nearly, or quite, 73 years old. For 40 years, or thereabouts, he has been known as a railical reiorner,—standing in the early days of the anti-slavery cause with Garrison, Lucretis Mott, the Chapmins and others, over ready and willing to work for those who had lew helpers, and to "Remember those in bonds as bound with them."

Though educated for the orthodox ministry, hismody refused to wear it, party trammels, and an attendance at one convocation of evangelical minational expects of the control of the standard relations. The standard relations of the standard relations of the standard relations of the standard relations of the standard relations. The same popular religion.

As a moral logician he had no superiors, and in one respect he towered above the most of them, as his daily life was as pure and spotless as a little child, and as the Nazarene said truly and beautifully of the ways." the same can be add of flerry C. Wright.

heaven," the same can os said of Menry U. Wright.

A common saying of Henry was, "if you want heaven, carry heaven with you." The social life of the man was an evidence of how to actualize this desire. In the home drick he was groin, prayerfal, mit with a series of the was groin, the said of t

of the incidence of us the —especially an solvain among the flighlands of socioland.

Mono, awine heard or read this pert of his auto-biography, that revealed most: clearly the inner life of this great. What is a solvain a sol

nowhere so fice a parallel as the Nazarcee-bath mani cited the same harred of oppression, with no personal bitterness toward the oppressor; both were practical non-residants, and equally regardless of worldly goods. Each in their day threw themselves against the sins of the sage for the one sole purpose of sealing the race raised from the causes and consequences of incoranos and erime, causes and consequences of incoranos and erime, in the sealing the sealing the bound in the front rates of the and latvery, temperance power, woman's right, and the sprittual reform move ment. The day he ded, Tuesday, he came (in spirit) and said: "A. It is all right now. I am over the river."

front ranks to woman's rights, and the springs, meet. The day he ded, Tuesday, he came (in spirit) and said: "A it is all right now. I am over the river."

He said much more, and my wi'e was so assured of his presence, that early the next morning ahe told our daughter Elmira, that "fleary had died, for he told her last night of his departure for the Summer Land."

Ior he told her last night of his departure for the Summer Land."

My first knowledge was derived from a thend, who informed my that there was a notice to that, who informed my that there was a notice to that, who informed my that the same and the same

POEM BY CHARLES DICKENS

pondent of the Daily News, of London of following verses, by Charles Dickens,

They have a supersition in the East.
That Allah, writen on a piece of paper,
Is better encision than can come of piect,
Of rolling incense, and of lighted taper:
Holting that any scrap which bears that as
in any character, its front impressed on
Shall help the noder through the purging it
And give his coasted doe a place to rase;

Accordingly they make a mighty fuse
With every wratched tract and flerce oration,
And hoard their learns—for they are not like us,
A highly civilized and thinking nation:

MIND-READING.

Wm. B. Fahnes

This extraordinary power, which is possessed by all those who are clear minded, can be used by them at a distance as well as near by, and it is not nocessary that the whole body should be in a sommambulic condition to effect it, as any sense or faculty of the brain can take on that condition, and act independent of the rest. Hundreds of mediums or sommambulists use one or more of their faculties in this way every day, without being conscious of the fact, but they cannot see, bear, feel, tastle, smell or use any of their functions or faculties at a distance, anneas such escase or faculties are in that condition. They may see spirits, or hear them, if the eye or the ear be in that condition, but they cannot feel them unless the sense of feeling is also in that state. So also they may taste and small things at a distance independent of one or more of the senses. In like manner, the organs of the brain can six tesparately, and reaching out singly, or in combination, to any distant place, they can recognize that which relates to their capacities, or tears what it transpiring there long before the telegraph could convey.

transpiring there long before the telegraph could coney, the idea.

It is set only hing with what facility some mediums or someambalists let any part of their body fall into that condition, especially if their mind is directed to persons or things at a distance, which many often do of their own accord; indeed the that condition, and so wateful to all that is passing (especially when they are interested), that they are any time can know the mind, or what has happened to those with whom they have associated, atthough the distance between them is very great. That faculty the second products of some and the second to the second to the control of the second to the control of the second to the secon

other as blindly believes and conserved it ild," has let to many unfortune's mistakes, and been a source of much evil to recliums, who were made to believe that they could not resist the power of operators, and that spirit control was the same infinence and injurious to their health, at the same time that they were subject to all the diseases of time that they were subject to all the diseases of those whom they might relievely come in contact inclose. It would therefore say to all mediums, you are your own master, and have a will power to enter the condition or to resist the sacumed power of others; that spirit control is not injurious to your health, nor lait necessary or imperative that you should take upon your never the diseases of says to be allowed to be a subject to the says of th

a ural sommeled to be compelled to another saserilos about. I could fill your paper with atom. I can be same powers of mind reading me f.cts, and the same powers of mind reading me makes of the Indian suirit, I will but add to what! Defore asid, that I also have spirits who are 'behind the curtain," such as Professor Hare, Piato, and a host of others, who asy that I am right in my views in rag and to the reading the same of those who will be content of the country of Defore said, that I slee as Professor Hare, Pisto, and host of others, who as Professor Hare, Pisto, and host of others, who say that I am right in my views in reg of to the I am right in my view in reg of to the I am right in t

IOWA.

Leuter from Mrs. J. H. S. Severance, M. D.

BROTERR JONES: "Afterfleaving Des Moines, we visited Fort Dodge, found a small society there; also a lycoum of about thirty members which was kep; running by the untiring efforts of one or two cuterprising women—the great trouble there, as chrewhere, being lack of leaders of groups. We met the class, and gave them some instructions in the gymnastic myenents, of which they had but little knowledge.

The Presideel, a man with hair white as the driven soon, almost ready for the harvest, is, with his wife, as add descent the them.

little knowledge. The President, a man with hair whi'e as the diven snow, almost ready for the harvest, is, with his wife, an old ploner is the movement. The town, or as they would claim, the city—western people seem to have great ambition to have every piace a city, although it may have only a few hundred inhabitant—is most beautifully located on a rolling prairie, and from the binffs across the river, presents a most picturesque land-across the river, presents a most picturesque land-

across the river, presents a mass pressurance season.
We visited the spot where stood the old fort, but could nardly resilies that only a short time ago, could nardly resilies that only a short time ago, the course of our glorious country.
We give for legiums there, and then proceeded to Igha Falls, where we were soon quits at home in the pleasant atmosphere of the Union Hotel, which is kept by one of our mast staunch Spiritualists.

nalish.

The natural scenery of this place is without a parallel anywhere we have been. Along the shores of the beautiful river, with its pebbly bed, are walls of natural masonry, that put to shame man's puny works. Solid wells, projecting clift, miniature cataracts, over towering rocks, that look like accent rules, interspersed with creeping vines.

mired our touls.

We lectured here four times, to large and appreciative sudience; had a great amount of practice in healing and psychoneutry, and left feeting that it was good for an to have seet the many friends there, and with, the essentiace that they would, prove the summer of convention, we will be glad to make a anywhere in the West

The old cathedral of Frankfort-on-the-lida, which was destroyed by fire a few years ago, is to be rebuilt at a cost of nearly a million of guilders. The King of Prussia has contrib-uted the sum of 200,000 guilders for this pri-

DEATH OF REVEREND, J. B. FERGU-SON, L. L. D.

Death and the resurrection! These are the two great contending monarchs of the here and the hereafter. Death conquers here. The resurrection there. Death sweeps thirty millions of herman hodies into the grave year by fear. The resurrection leads the souls of these triumphantly into the realms of eternal life. Death fills her empire with the sabes of the dead. The resurrection leads up from these ashes year by year thirty millions of thing human spirits 60 join that wast concourse of living souls which the centuries have congregated into the land of immortality and perenniel youth.

concourse of living soals which the centuries have concourse of living soals which the centuries have congregated into the land of immortality and personial youth.

What boots it, then, that this man or that woman has passed through the porials of the grave, to the life beyond T—it is but one goes from the ranks of the dijner to join the insumerable hosts of the immortals. It is an occurrence so common as to excite in general, notither attention, surprise or slaim. It is the settled order of things, and every explicationed man and woman waits with patience and hope for the happy hour of promotion to service, in the order of Providence.

But as there are mountains lifting their peaks for above the common level, attracting the gaze of all beholders, and standing as landmarks on the earth, so there are men, who, is their spiritual, intellectual and moral natures, are colosal among their fellows, and tower like human mountains above the common level of human nature. When one of these falls, all eyes are turned toward the

above the common level of human nature. When one of thees falls, all eyes are terract loward the grave—all hearts and hopes to the life beyond.

Of such was Jesse B. Ferguion, the subject of this memoir—a man who, as a pulpit orsior, for many years held the first rank throughout the Southwest, and enjoyed immense popularity so long as he was able to tread the common piths of religious thought. When, by reason of his spirituals and intellectual growth, he was no longer able to tread these paths, with a heroiem seldom parallel ed, he advanced straight upon the truth he At that time he held much seek a position to

paralle of, he advanced straight upon the truth has praile of, he advanced straight upon the truth has at that time be held much such a praile on in the Southwest as Seecher and Chapin and D may held in the North and East. His church in Nash-ville, Tenu., the largest in the city, and capable of seating some fifteen hundred persons, like Seecher's, was so througed with easer listeners every Sabbath, that the sides and veributes were denerly packed, and hundreds had to go way for lack of the parallel of the seed of the same and the series of the series of the seed of the seed of the series of the seed of the series of the seed of the se

Shenandoan 'awry, 'awry, 'bount's found in the bought in 'The Fresbyterian' Missionary Society of Shenando has d'rederick Cousty,' says a biography of the doctor, 'having established a mission in one of those regions, wheel to open a school for one of those regions, wheel to open a school for one of the school every morning of the school every morning the scho

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Organization.

(This failed to reach us in time for our last reck's issue.—Eo. Journal.) What constitutes organization for religious pur-

week's lasse...D. JOURNAL.)
What constitutes organization for religious purposes? Will the self-appointed delegates, mee'ing in Richmood, Indians, on the 20th inst., in the so-called American Association of Spiritualists, tell us in their report, just what they want and will in their shows the following questions? Ist, What constitutes a delegate? 2nd. How many legality elected delegates are present? 3rd. How many legality elected delegates are present? 3rd. How many sistes are represented by State organizations? 4th. Has the convention a right to appoint delegates living in Richmood, Rad, to represent states in the convention, whe have no state organization? 5th. Is that man a tegal representative of a state who does not live in the state he representation? 5th. Le that man a tegal representative of a state who does not live in the state but once, and then only for, few days, beging the appointment, and may never be in the state but once, and then only for, few days, beging the appointment, and may never be in the state but once, and then only for, few days, beging the appointment, and may never be in the state but once, and then only for, few days, beging the appointment, and may never be in the state but once, and the only for, few days, beging the appointment, and may never be in the state but once, and the only for the state but once and the state but int, and may never be in the state he represents aim? 6th.—Has the convention a right to apint officers from states who are not represented,
som they do not know, and who are not present
the convention? 7.h. Does the convention
present America, or the State of Michigan and
syannb, lillinis, as was the case last year?
h. Will the effect of this convention be the same

The First National Convention and in Unicaç of in 164-realt, complete demoralization of the already divided runks of Spiritualism. The Second Dorrention met in Pulladerphia, in 1855, and the results were, if anything-vorse than in Chicago. The Third Convention met in Providence Rhode, island, in 1856-result, complete demoralization, and Spiritualism, so far as societies are concerned, dead letter, and now only beginning to revive, as we find by the Barkura or Liour, number 1, volume 23, in an article beaded, "Resurgana." What that means we do not know, unless it be, ood spirits, deliver us from national conventions and organization 1.

The Fourth National Communication of the control of

or STIT Rims; by however, that some one of the begging delegates from states is which they do to live, may move that the next convention eet in Balt Lake City.

If the delegates are homest and trace to Spiritual; m, the convention of the American Association flightfunders will adjourn size six, and call for a real grove, easy of access, and let all the Spiritualists be represented in a grand national campaesting.

ralism is not dead,—conventions run by a dead! Grove meetings, mass meetings, p meetings, are living institutions, need-the call to bring forth the masses. More

E. V. WILSON.

Another Discussion.

On Monday, September 13:h, 1870, we received om J. L. Childs, Eiq., of Council, Bluffs, Iowa, the following communication: It speaks for it-if. Read and consider, for our answer is final to

Read and consider, for our answer, is final to who desire to discuss with us:

Proposition 1st.—Do the Holy Scriptures, King mee' translation, teach that man, or any part of un, remains a conscious entity, and does commicate to living men in this life, after death and one the literal resurrection of the body?

Blockey denies.

Blockey denies.

The state of the body and that is a supervision of the body, and that righteous only will ever live again?

Wm. P. cekey saffmar.

other affirms of .- Does the fible, King Jambe's collection of the fible of the fibre of the above with £. V. lison, if he will pay one shalf of the varenee of billshing the discavion, and I the other, and the bar of the fibre of the fibre

Appinwall, Nebrasks, P. B. - i will arrange to meet him in Council to ff. fows, at any time after October 10th, or ithin eix months. W. P. S.

"The Bible, King James' translation, sustains odern Spiritualism in all its phases." Old pro-

The above is an exact copy of the letter from Vm. P. Shockey, of Aspinwall, Nebraska: No

im P. Shockey, of Aspinwali, Rebraska: and the naswer, all of these propositions are contact in our standing challenge. We have distant the standing challenge. We have distant the standing challenge. We have distant the standing challenge of the standing the standing that the standing challenge of the standing that the standing challenge of the standing that the standing challenge of the standing that the

I affirm.
The discussion to continue five work day evenings, and once on Sunday, and on Saturday evenings, even seasons in all, of two hours each. The affirmative opening the discussion every evening, aver the last. The negative to open the discussion on Sunday evening. The negative to close on every evening aver the last, and then the iffirmative to close. Time to be equally divided. No new testimony to be admitted on Sunday evening by either party. Judgment taken if delired.

e discussion to be governed by strict Parlia ary mages, each party to choose one commit-nac-these two to choose a chairman to pre-throughout the discussion, who shall not be under of any church or a Spirit saids. William such Bluffs, lows, Sept. 14th, 1670.

Dr. D. C. Dake.

From the Robbert Register.

The celebrated Analytical Physician is meeting with great eucosas. His rooms at the Holmad House are throughd daily. The Doctor at with good sences on Beloit, and the Journal save him a handsome encounting. Dr. Dake string made several ascending curse while sage. The Justice of the Pence, C. C. Vance, must be the Doctor on, crutches—Rhematism as years; four treatments, and he threw them any and is cured. Love Roscos kad not sees well day in two years; cured in one month, and the property of th

treatment, bleeding cure!, and he is now out of all danger, and will recover under the wonder-ful skill of this successful physician. Many other astonishing cures. G: see this noted Hea'er, who will locare your disease tree of charge without asking a question.

Literary Department

"The Fountain," by Andrew Jackson Davis

With One hundred and Thirty-Seven Engrav-ings, will be ready Oct. 1st. INTRODUCTION.

One bright morning last May, as I was idly sleeping at the foot of a grand mountain, the voice of a revered instructor and; "Arise! Go up to the very too; survey the ways of wis lom; observe the needs of the world; be healthful and hopeful, and perform thy work."

After journeying through a mass of chilty clouds, which to the steep sides of the mountain, I galeed the glorious summit. With serene jay and grateful admiration. I gazed upon the magnificance of the heavens, and upon the lovelines of the heavens, and upon the lovelines of the carth, which were uncolded and displayed in every direct) in. And observing no human being near me, and feeling myself alone in the lotly solitudes of the mountain, I turned toward mankind, and said: "O world! Here am I, after a slow and tollome progress, far away from you, yet ready to work for you. What will you accept from me?"

And suddenly there appeared in the brastiful andscape, not far from the foot of the mountain, A PUTNTAIN! It was exceedingly beautiful in its strength and simpleity. The sparking water was flowing and jetting incessantly, And the waters of that Fountain second to be compounded of the netle and coints and seides of multitude, yes, hundreds of thousands, of warm living human hearts!

And in the beautiful light above the fount, a friendly voice said; "Write a book, with thoughts or men and profit." After a silence, the voice saided: "Truth, Love, Peace, Mercy, Wisdom, Labor, Elucation, Religio, Admoniton, Hope—these streams, with occasional jets and clear intimations of new meanings, must flow from the Fountain seadings must flow from the Fountain seadings and familiar libestrations.

intimations of new meanings, must fish the Fourtain. To this end employ little the With pure affections and familiar illustration was appeal to the understanding and heart. To improve the human mind, and to and enliven the world's mothers and fat accordingly, in characteristics with the world's mothers and fat accordingly, in characteristics.

educators, you must amuse while you
Accordingly, in obedience to the vol
lom, I proceeded to "write," and the pre
ment the result.

Employing every

ume is the result. The beauty and at my command, I have attempted, with the utmost sincerity of motive, to relieve the grave profundities and the daz-ziling magnitude of the Harmonial ideas, by the introduction of pleasing simplicities which may attract and instruct persons of everyage and in all states of feeling. And all deficiencies, as well as the omission of many deeply important subjects, must be attributed to the fact that this relief in the state of the state o attract and instruct persons all states of feeling. And all deficiency all states of feeling. And all deficiency all states of feeling. And all deficiency well as the omission of many deeply important subjects, must be attributed to the fact that this volume is designed to be simply the first of a whort series of like import. In this book there is no effort to sound the very deep in the treatment of any question. The wish to attract and enlighten young persons—in short, to reach the entire family group—is paramount to tife desire to impart original ideas to established thinkers. "In have often thought,"remarks a scholarly writer, "if the minds of men were laid open, we should see but little difference between that of a wise man, and that of a fool. There are infinite revertes, numberless entravagances, and a succession of vanities, which pass through each." Of grown up men and women, and of little childen and our young folks, the same reflection and our young folks. Whatever is

reveries, numberiess through each cossion of vanities, which pass through each cossion of vanities, which pass through each cossion of vanities, which pass through each cossion of grown up men and women, and of little children and our young folks, the same reflection seems to be not less applicable. Whatever is truly attractive, pleasing and instructive to one, shalledly to be county network and profits the passion of the cost of the passion of the pas

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New York, September 20, 1870.

New York, September 20, 1870.

—Tur Echertri for October is as usual replete with splendid anticles and contains a beautiful Steel Engraving of Racine, one of the greatest of French Poets with, a sketch of his life.

"Baths and bathing Places, Ancient and Modern," is a very interesting arcticle upon the subject of which it treat, and forms, moreover, quite a curious chapter in the history of manners. It shows among other things, that the sense of personal modesty—a sense which with us has become so omnipresent and pervasive as to be regarded as instituctive—is comparatively a modern invention; and that the sights which so shock travelers in Jupan at the present day, might have been seen in a vasity aggravated form in Western Europe, scarcely so much as three centuries ago.

form in Western Europe, scarcely so much as three centuries ago.

The paper which tells "About What the Old Egyptian Knew puts in a condensed form—thereby greatly increasing its impressiveness—all that is definitely known concerning that ancient and marvelious people. Many curious facts and tketches will be found in "A Gilmpse of the Theatte in Japan." and Mr. Proctor's speculations upon "What Fills the Star Depther" will be read with interest. "The English Revioution of the Niesteenth Century" is a very powerful paper from the pen of Professor Seely'; and "Gunpowder and Modern Artillery" comes very timely now when this artillery is playing a consp cuous part in the most terrible battles the world ever saw. "Is the World Round " is asked for the thousandth time, and for the thousandth time, and for the thousandth time, as the English St., N. Y.

Austin Kent-His Report, etc.

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