88 00 PER YEAR IN ADVANCE!

Eruth weurs no musk, 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 8 1870

VOL. IX.-NO. 3

#### NATIONAL CONVENTION.

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

Phonographically reported for the Heligio-Philosoph-cal Journal, by Heary T. Child, editor of Philadelphia Department,—631 Race St., Philadelphia, Pa.

Continued from last week.

Addresses in reference to the Childrens Prosestive Lycoum were made by A. A. Wheelock,
unash Bower Sophronia E. Warren, Cephas Lyun, Mr. Shaeffer, J. C. Wait. Moses Huil
d others, a report of which will be made in

ture. President called Dorus M. Fox to the bair. On motion the sesociation proceeded to se election of officers. Dr. James K. Billey, A. Wheelock and Sphronia E. Warren ere appointed tellers. Hannah F. M. Bruwn and Jonathan G. Wait ere nominated.

Hanish F. M. Brown and Jonathan G. Wait re nominated. The tellers reported that Hunnah Brown he ere of eved a majnity of the vote cast. On motion, vote was made unanimous. Mrs. Brown Said: Mr President and friends, in allow me to thank you and bless you for faith in me, and for your confidence. I ow that in your large charity, you will not bect of me what you have expected of these, brothers. They have been educated for the president of the control of

a was elected.
Treasurer, Livi Weaver, of Baltimere, tominated, and there being no other nom an on moilen, George A. Bacon was direct cast the ballot of the association, and he

Trustee in the place of Hannah F. M.
n, John R. R. Manson, of Illinois, Agnes
t, of Indians, Mrs. J. S. Feller, of Ill., were
nomination.
question was raised whether the parties
lilinois, were eligible, the President and
sember of the Board being from that

the.

The Chair decided that this provision in the constitution, "That not more than two memors of the Board ahould be from one slate," spied only to the Trustees. An appeal was made from the decision, by James K. Balley, and the Clasir mas sur-

EVENING SESSION.

Invocation by Addie L. Ballou, as follows:
Our Father and our Mother God, we come to face again in inspiration and aspiration, that our souls may blend in holy purpose; that our houghts may be upified with high and loty motions, asking divine assistance of thee-those while feet stand upon the pearly shores f the border land. We desire that sumething hall go forth from this meeting—something that has been accomplished more fully than in by years gone by; something that shall asy to be world, we do not come up here in valu; conseiling that shall characterize; the movements of this body, as worthy of American Spirmalists—worthy of men and women of the linesteenth Century. We have undertaken a reast work, which lies out before ut. We know hat with divide assistance, with the powers hat are our counseliors, our guides, we may chieve a great and mighty work.

We thank you, deer guardian friends, for the armony which has prevailed here. We know hat we have many weaknessee, many maivings and faults, and need the mantie of chary, such and every one, thrown about us. We would deal with humanity, with the summa angles of to-day, as we would with

of which will be given

Ellen M. Culid, Addie L. Ballou, Hounah Brown, Agnes Ocoke, and on motion, John-athan G. Wait, the President was added to the Committee.

ommittee.
The names of Issac B. Sandusky and James of namere were added to the list of delegates amore were added to the list of delegates n Ken'ucky. The following letter was read, and directed be placed in the minut.s.

The following letter was res?, and directed to be placed in the minut.s.

PRES'T AMERICAN ASSICIATION OF SPIRITUALISTS CONVENDED IN RIGHMOND, IND—
DEAR SIN:—Mrs. Frances M. Beck, a delegate from this state to the Convention of Spiritualists now in session in Richmond, is lying dangerously il since last Saturday, and is disappointed at not b.ing able to attend. She had made preparations to go, but was taken sick on Saturday last. She is with you in soul and spirit in the good work, and says: "May about of the single she present to-bless your labors, and if the time has arrived, crayle you to organizator unliked action, practically, without creed or dogms.

Preferently

# Fraternally, &2, FRANCES M. BECK.

FRANCES M. BECK.
The following Report was read and accepted.
The Treasurer r.ports that he has received through the Sucretary, and he has paid out on Order No. 35 \$7.00
Order No. 35 \$5.00
" 36 \$5.00
" 4 67 54 40

LEVI WEAVER, Secretary.

Levi Wanyen, Secretary, Oa mittin of Geo. A. Bloon, it was Restered, That the thanks of this Convention are most cordially extended to our retiring Treesident, Hin. J. G. Wait, for the unformly Convention of the Convention to meet at London, New York or Paris, at an early day.

Dr. Onlid said: "I offer this resolution from a conviction that good would result from the well of the Convention of the Conventi

unanimously adopted.

Whereas, The primary leasun of Nature teaches the inherency of organization, and wheras our common experience damonstrates the necessity of combination and association for practical purposes, therefore,—

Resceed, that in accopying the solemn truths of history and analogy relative to all great and religious ideas, we fully believe and affirm that it is in the economy and progress of Spiritualism, to come up into organic life as a distinctive religious movement.

Mareas The phenomena of Madera Spiritualiam within the last twenty two years, of a physical and mental character, have brought illousands from stoism, infidelity and all forms of religion to a knowledge of immortality, in the place of emire disbaticf, or blind faith in the same, therefore.

Resolved, That it is the duty of Spiritualists of assist all Me lia in their culture and training.

seaters and people.

Resolved, That the movement which has been trially put into execution for incorporating se words, "God and Jesus Christ' in our Nasonal and State Constitutions, is entirely concary to the genius of our institutions, and it is god that all lovers of free institutions shall sistevery attempt for it adoption.

dially supporting the " LYCEUM BANNER."

dially supporting the "LYCEUM BARKER."

Resolved, That the evils of tight dressing and the fashionable tolb'es are to be deprepated, and that as Spiritualists, we entroour protest against the ewil, as being destructive to physical life as well as to spiritual growth.

Resolved, That we recomm and to the women and girls of our Progressive Lyceums, some simple and uniform estimate, that shall give them the free use of all their murc'es and limby in the gymnastic exercises of the Lycum.

Resolved. That in solv. cating the reduction.

Resolved, That in adv.cating the reduction of labor, we demand that the practical infiliment of the principles of common justice shall be extended alike to the immigrant of every clime as to the native of the American soil.

Resolved. That the salvation of the world de-pends in a great degree upon the conditions sur-rounding each one at birth, and that only these who are harmoniously mated, are fitted to be-come parent.

come parents.

Resolved, That we as reformers, know no sex of soul, and we hold that men and women are equally endowed and equally responsible for Nature's gifts, and should be equally free and responsible at the ballot bux.

R wolved, That we call upon all women to both for their support, bull ving that a life of dependence is one of degradation.

Resolved, That it is the duty of women to help each other, and to unite hands, heads and hearts with men for the education and elevation of humanity.

Resolved, That the thanks of this association

hearts with men fir the education and cievation of humanity.

\*Resolved, That the thanks of this association being due, are hereby heartily extended to the Chillren's Progressive Lip caum, the Spirituality, and to the citizens of Richmond, Ind., for their generous horp faility in enternaining sprakers and delega'es free.

\*Resolved That the thanks of the American Association of Spirituality, be extended to the Pennsylvania R. R.; the Pittsburre, Clockmatti and St. Luuis Railway; "Pan Hyudie Route," and the Baldmore and Obio R. R. for the generous reduction of fares on their roads; that we recommend Spirituality to patronize said roads.

recommend Spiri unlists to patronize said reads.

Resolved, That the thanks of this association be extended to the several officers for their faithful attention to business, and the discharge of their respective duties.

Resolved, That the thunks of this association, be heartily extended to Mr. Harris and the choir, for their musical contributions to the meetings.

# APPERNOON SESSION.

The Basiness Committee to whom was referred the letter of Rev. Geo. C. Haddock, reported the following, which was adopted:

Whereas, The American Association of Spiritualists, has been challenged by Rev. Geo. C. Haddock, to a discussion of Spiritualism, therefore

flavores, or accessor of the control of the control

# Preamble and Constitution of the American Association of Spiritualists.

Association if Spiritualists.

The undersigned, feeling the necessity of a religious organization irree from the traumels of sect or dogma, and m are in a cordance with the spirit of American institutions as manifested to the world by the Declaration of Independence, than any religious organization now existing, believe that the time has come for concentrated action. While we seek after all truth, and believe that in united and associative action, under proper system and order these objects can be most successfully reached, we havely unite ourselves together under the following

ARTICLE L.-Name.

Association shall be known as the

ARTICLE II.—Objects.

SECTI X 1. Its objects shall be to co-operate with State and local organizations, in the promulgation of the Spiritual Philosophy and its teschings; said in the organization of local and State societies; California Programser e Lyocums; eccourage the establishment of a liberal system of education for parsons of both sexes, on terms of perfect equality; and also the satablishment of an American University on a plan similar to the accient Alexandrian Torontonity.

of two each—two of whom shall by steeded annially.

BEC 3 The President of any State, Territorial, Ditrict of C lambia, or Provincial Association, shall be Ev Office Vice President of this Association, on payment of the memberaling fee provided for in the Coastitution, but not members of the executive Board.

REC 4. The Treasurer shall give bonds in such amounts as the executive Board shall order. The duties of the officers shall be such as usually pertains to filters of I be character, in regularly organized belief, and their term of office shall commence at the close of the Convention, at which they are elected.

ARTICLE V—Trustees.

#### ARTICLE V.-Trustees.

ARTICLE V.—Trustees.

SEC 1. The Bard of Trustees shall have control of all usainess matters of the Association; they shall meet quarterly for the transaction of business, at such pleasa at they may determine from time to time. Torree members shall contious a quorum for the transaction of business, provided that their solion shall be submitted to the members of the Bard approve thereof, the same shall become valid, and provided forther that no business shall be undertaken by the Trustees inviving the expenditure of money, miers the Association has previously proved—the purpose thereof to be logitumed. SEC 2. The actual traveling expenses of the Trustees in attending the business meetings of the Bard, may be paid from—the funds of the Association.

### ARTICLE VI .- The Daties of Trustees.

ARTICLE VI.—The Duties of Trustees.

SEC. 1. The Trustees are hereby consilitated a Missi mary B and, and it shall be their duty to constitute the property of the latest and the property of the latest and latest and

#### ANNUAL REPORTS.

ANNUAL REPORTS.

SEC. 2. They shall make a Annual Report to the Association, of all their doings, containing an accurate account of all moneys received and tor what purposes expended, also publish quarterly statements of the same; and in no case shall any money be paid from the treasury of this Association for any other purpose or object than that set forts in Article II, and then only by order of the President, countersigned by the Sceneary.

## ARTICLE VII.-Assual Conventions.

ARICGE VII.—ABOUAI Conventions of this Association shall be conducted by the B and of Trustee and D-legates from the several State, Territorial and Provincial Organizations of scrive existence.

#### REPRESENTATION.

REPAREENTATION.

SEC 2 Each active State or Territorial Organization of Spiritualists, within the limits of the United States of America, shall be entitled to one delegate for each fractional fifty membras of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory, each Province of the American Continent shall be entitled to one delegate for each working associations within the limits, and the District of Columbia shall be entitled to two delegates.

: 1. This Con

win ndeplied, and directed to be present to according to the present underlying principles authoritied in the teachings of the Harmonial Philosophy relative to canastion and result, through the farestimation of which, we have become aware that the

of fity dollars in one year, shall constitute a person a life member of the Association.

ARTICLE IV.—Officers.

SB.C. 1. The officers of the Association, shall be a President, Secretary. Treasurer, and six Trustees, who shall constitute the executive Board of the Association and the Executive Board of the Executive Board of the Executive Board of the Executive Board of Columbia.

BEC 3. The President of any State, Territorial, District of Clambia, or Provincial Association, on payment of the membership ten provided for in the Constitution, but not members of the executive Board.

SEC 4. The Treasurer shall give bonds in The Association of the Individual Executive Board of Columbia.

We near you to the inequality of the Executive William to the Individual Executive William to the Indiana and the Wenter, there are did not the Indiana and the Wenter, there are but the results of passing which we have power to allow the whexe power to allow the Mexica but and which we deem a sacred trust and during placed in our power to advance the best interests of occient of excitation and which we have power to allow the Mexica but and which we have power to allow the Association, which we have power to allow the Association of the Association of the District of Columbia.

We near trust for the results of power to allow the rescutive for a power to allow the place of power to allow the place of power to allow the true, by placed in our hands by the angle world, to do society. We desire, therefore, to press upon our consideration a few facts, the existence of power to allow the Association, on the Indiana

iny of generations, and involving the future interests of Home, Society and the Republic, as well as the conditions of mili ins in arother state of existence.

The empire of woman is the moulding and training of the human mind. While men are the rulers of nations, let us not torget that women is the mother of man and the shaping of his desting is in her hands. How importantly, then, that every facility for education, by eine, moral and general, should be hers, and whice he had a shaped on the ring of the shaping of the health of the moral pursuits she is qually adapted to a conceptual of which, and in our highestion of the smaller sum paid her for her lab va, she is often compelled to marry by a home, wherein disappointment and ignorar or are reasted, the officaring of unhappy and unknown, marrages,—the unfortunate victions of tamptations, vices and crimes.

And because woman, having the responsibility of the shape in the health of the possibility of the shape shall be responsibilities.

and crimes.

And because woman, having the responsibility of the moulding of these minds, is continually surrounded by conditions that are disastrous to the divine plans of her inspiring mission,—because she is subject to these conditions, without the power, on her part, to change, remove, or have a voice in the making of isystory for her protection,—we deem it oppression, and demand for her the just power to decide and act upon the laws, and remonstrate against such as infill ct upon her, or her children, unmerited penaltics.

ind et up on her, or her children, unmerited penalica.

And inseruch as our government c'aims to
offer protection to all of its subjects,—giving to
the foreign-born children of its adoption the
right of iranchise, and to legislate, thereby extending to them the means of revising laws
that may become oppressive to ham,—and withholds from woman the rights of cliticanship, by
giving her no clective volce, while it is enacting
laws that shall punish her off-ness, in violation
of all laws that onitrol and make distribution
of her property, and levy taxes upon the anne,
and even make disposed of her children,—while
she must only submit: we, therefore, deem it
only just to demand the power to exercise this
right, too secred Let further denial—the speedy
reorgalition of Ottienship, which can come only
with placing in her hands the Bullet And to
this measure we would call your attention and
invite your earnest co operation.

Feeling that freedom does not consist in being
governed well, but rather claims a jet share of
that power that makes us ruling agents, and reaponative to the public good, we ask a jut share

governed well, but rather claims a j s; share of that power that makes us ruling agents, and responsive to the public good, we sake a j sit share of that public trust that alone can make women worthy clizins, and with that freedom that shall make the national interests her own, that shall make the mational interests her own, that she may better mould the future statesman, whose better rules shall shape a better government, and enhance the interests of all man-

of a Committee of nice, as there is suggested.

'Your Committee view with regret the almost universal apsity of Spiritualists, on the important matter of of ocasion.

"White the Catholic and Protestant worlds are sparing neither time nor money in the education of the youth of our lead in their thousands and one dogmas, Spiritualists, as a body, have, as yet, made no practical effect for the physical, mental, moral and spiritual education of their children, thus compelling them to choosybetween the alternative of having only a common school education, or bulse compelled, in connection with their further education, to submit to the teachings of as ant qualed theology.

Resolved, That we regard the Children's Progressive Lyousus as an indispensable agency in

## frontier Department.

Entered according to the act of Cong ess by 8-8 ones, in the Clerk's Office of the District Court of Ili DISCUSSION, AT FOND DU LAC, WIS.

Between
P. V. Wilson, ...... Spiritualist,
Geo. C. Haddock, ..... Methodist,

Phonographically reported for the Rs Ligit-Philo PRIGAL JOURNAL by Miss Joesphies F. Smith.

MONDAY EVENING, AUG. 1st, 1870.

V. Wilson. Mr. Chairman, ledics and ontleman:

Comm-roing where we left off on Saturday
vening, Mr. Haddock and that the marriage
unsation, which he has brought up and which
met with the Bible in my hands, is outside of
he resolution, and as we agree on many prints
in this question, we will only argue points that
a disagrance of the satisfactory.

this question, we will only argue points and disagree upon.

GEO. W. HADDOCK. Mr. Chairman, I rise

a point of order.

CHAIRMAN. State your point of order.

GEO. W. HADDOCK...Ldld not say what

the gentleman says I did

E. V; WILSON. You did say it, just those GEO W: HADDOCK. You lie! I said no

ch thing. E.V. WILSON. I will leave it to the Chair these were not your words. GEO. W. HADDOCK. I don't care who ou leave it to. I did not say any such thing. CHAIRMAN. I think you are both out of

CHAIRMAN. I think you are both out of order.

WILSON. I submit to your ruling, Mr. bairman, but this now becomes a matter of reneity between us, Mr. Haddock and myself, and can only be determined by the Chairman of Saturday. I would like him to draw the can be sured as the control of the co

resolution.

I have met his argaments. I have shown the divorce law of the B bis in D and 24:2—a law that even Spiritualism does not grant. He would like to know, perhaps, the law of marriage that Spiritualism demands. I want to go through with this marriage question since he has commenced it.

through with this marriage question since he has cammenced it.

I hold that marriage is a civil contract, under the common law as matter of record, and outside of the duties of the minister of any church; that an offiner, elected by a majority of all the people, called Prubus Judge of Marriage and Divorce, with books of record, one for marriage, and one for divorce; that if it coies a five dollars to get marriad, then let it only cost five dollars to get marriad, then let to only cost five dollars to get divorced. Then let, the application on record, and the matter stand there for one year; then let the parties come before the judge to show course for, and against the application. If granted, then the one gaining the divorce to pay all expenses.

show cause for, any aggregated, then the one gaining the divorce to pay all expenses.

When married, let an inventory of personal effects, as well as real estate, be entered with the marriage contract on the record.

When the contract is ab-lished, then let the property be divided are rding to he property each possessed when married, adding and deducting profit and loss.

In regard to the children if any, all under ten years of age, to go with the mother; all between ten and fourteen years, to go with the father; other rules as a wise policy may determine.

mine.

If husband or wife wantonly violate the contract, then punish them by fine or imprisonment, or forfeiture of right in property This is my idea, and I think that many Spiritualists

be with me.
body is spiritual it cannot be seen any
an the spirit.

will agree with me.
If the body is spiritual it cannot be seen any more than the spirit.

"But some will say, Haw are the dead raised up; and with what body do they come?"—
1st Cor. 13: 35:

"Thou fool! that which thou savest, is not quickened unks it die."—36.

"And that which thou savest, is not oct that body that shall be."—37.

"Brit God giveth it a body, and to every seed (one) his 67w body."—18:

"It is sown a situral body and it is raised up a spiritual body. There is a suiral body and there is a spiritual body."—44.

"How be it that was first which is spiritual, but that which is natural, and afterward that which is natural, and afterward that which is the Lord from heaves."—17.

"And sa we have borne the image of the heavenly."—48.

"Now, I say, betheren, that flesh and blood "Now, I say, betheren, the say the say

he heavenly."—49.
"Now, I say, brethree, that flesh and blood annot enter the kingdom of heaven."—50.
"We shall not all sleep, but we shall all be hanged."—51.
"To another discerning of spirita."—2nd Cur. 19.10.

12:10.
Discerning what? These spiritual bodies, searched. Webster says discern means to separate by the eye, to discover, to see to distinguish by the eye.
There are many other passages proving that political bodies are seen, but with the physical ye, as well as through the mental or spiritual

come, or to be in sight, to become visible to the visy, as a spirit.

"And when the woman asw Samuel; she ried with a loud voice," and the woman spake to Scul the King, saying,—Why hast thou signifed me, for thou art Saul the King, "-ist Sam, 28: 13.

"And Saul perceived that it was Samuel."—14 Webster: mays the word perceive means, known by the means, sight understood obserted.

"And I, John, saw these things."—Rev., 20: 5, 9.

The fools and lunatics are irresponsible—ah i They have as fair bodies as you have—why not hang them for murder? B-cause they are not responsible, having no mentality or mind. The spirit is a separate thing from the body which you perceive; the spirit of man has a distinct body which is see. Haddeck ou tes from Dr. A. B. Child, that whatever is is right. Theit, murder, adultery, and all crimes are right.

Does this quotation convey a correct sentiment of Dr. Child's idea? We say not, for the sentiment is qualified in the expression, "From the development of the subject, who does good or evil."

od as John."

y under prophecy, he was better, for he
chosen for a purpose. He had no will or
follows in the set. He was created for
purpose, and was told by Jesus, "What
does, Jo quickly."
he Witch of Endor and Samuel a reve'a
of God's law—not real."

itualists,—about their not being responsive as God!
Haddock is a Methodist breause it to him seems right. He believes in the God of the Methodists. We Spiritualists do not, believe in such a God, but a G d that is infinite and good, and incapable of doing such wrong as is done by his order on that book.
GEO. C. HADDOCK. Mr. Chairman, lades and sentlemen:

is not worthy or your considence and support, and to do that I must show you the evil that is in it.

I said that Mr. Wilson and myself agreed in many points, but I advecte tight divorce laws, and he advocates loose divorce laws, and that is our principal difference. I have read right from the writers and speakers themselves to show the looseness of the marriage relation among Spiritualist, and I will now read more right here. I will keep on this marriage question if my opponent wants me to.

I have read from Spiritual writers, and from Mr. Potter who has been a Spiritualist for fifteen years, but Wilson, says he is an out-sat. His being a Spiritualist accounts for his being an outcast—they are all ostcasts.

If talks about my slaying the Hrby Ghost with the yew bone at an ass.—I believe the first speaking medium we have any account of, was Balasm's Ass, and that is the kind that has been taken for mediums were since—they are all sasses.

I now, read some more Spiritualism for you.

been taken for measures of the states for you.

I now, red some more Spiritualism for you.

(Reads: from Dr. B. Hatch; who says he known seventy mediums with have left their wires and bersbands,—from Cora L. V. Hatch Daniels Tappan's lectures, and from Fishbunds, 1

Daniels Tappans second to bough )
WILSON. Mr. Chairman, I demand the name of the author of that book. Mr. Haddeck, let me see that book!
HADDOCK. Buy your own books if you have money enough!

ave money enough!
WILSON, Mr. Chairman, I demand that
ook!
CHAIRMAN. Mr. Wilson, that book is
rivate property. I have nothing to say about

WILSON. I insist upon his giving the author's name before he goes any farther.

HADDOCK. I am quoting from Cora L. V.

Haich Daniels, now Mrs. Tappan.

WILSON. I demand that you read the author's name from the title-page.

HADDOCK. Well, it is a book written by McDonald against Spiritualism. Does that satisfy you! atisfy you?
WILSON. Yes: I knew the book, and I neant that you should give the author's name.
To be continued.

#### Original Essays.

MEDIUMSHIP, BTC.

Facts Terooly Expressed.

Data Journat: --Coming in from a long walk, nd weary with the bosy hours of the day, Fam rompted by a letter before me, to forego an hour: est, and make immediate reply in your columns-or in this article, I hope to snewer more than one hiptorior of he same type.

objector of the same type. Bays the brother in his letter, "I decline to take any active part in spiritual subjects. Others, I presume, will feel more interest than I do, and will give you much add in forwarding your mission. I have seen very few presume professing fighthenium, who live up to the doctruits. Boliving is not sufficient to existly me. One's daily like should according to the sufficient to existly me. One's daily like should accord with the hole and stemple two the sureties.

we need our true steel, and he that lets his sword rust in the scabbard to-day, just in this crists of agitation, had better never have voluntered.

We would urge upon all the permast of "Death and the After Life," by A. J. Davis, page 30, etc. Is not Brother Davis' trimph to be attributed in great measure to sught an orderly and consistent in the contract of the

modern mariyacum; a second inco.

in conclusion, would it not be well for all :
una to aim at the independence which has so
ly rewarded our Brother Davis with a pure
happy control?

REMINISCENCES.

BT MRS. M. J. S. GILHAMS

The night, the stres are shining.
The monte pale beams around me fall,
The monte pale the fall of t

New worlds now gilde in being.
And other forms whose southing influence
Eathe my soul in Jureath of assumer-time.
Fresh bade row Garesing into bloom.
Again to smile and blossom for the tomb.
And thus is life, with cloud and
Ganathica always rise, forever and forever
Changing old forms into next.

THE CENTER OF THE EARTH.

BY WM. F. LYONS. Internal Pires.

"A Mr. Lyon», of Sun Francisco, writes us a long letter, in which he claims to have, by the ald of another medium, gained information which he deems worthy of publication in a book, from persons who inhabit the interior of this earth, which is supposed to be liquid fire (not bell-fire, but an igneous mass), and which seems well established on the Le Place theory, which they denounce as a humbug, without any evidence to set it saids, except the testimony of what porports to be spirits who live on the inside of this hollow globe, and who say they have a passage way through the poles of the earth. Welser not yet informed whether Dr. Frankling or any other arctic explores, has found the passage without death, and become an inabitant; nor are we yet informed whether Dr.

ments are developed by a season one will not be comparatively independent, the same as the sun is to-day? Do you know that our earn was not at some time in the past, in a condition of dependence for his light, and her, and "that, by the eternal law of progress, the orb of day has advanced from that condition of dependence to one of comparative independence, when he could not only generate sufficient of those influences for himself, but some to spare for others?

If eternal progress is universal, and messas anything, it means just that, And do you know anything, it means just that. And do you know

or unces infloences for himself, but some to spare for others? If eternal progress is universal, and messes anything, it/means just that. And do you know that our globe has not within its interior sujable machinary by which it manufactures it own lebt and warmab?

When you get ready to answer some of these pertinent queries, you will probably discover more clearly where the laugh course in, and at whose expanse.

And now a little further. What do you know shout the Open Polar Sea? There are over a million square miles of unexplored territory. Do you know for what purpose that has been kept from human vision thus far, and what great secret shall be revealed within its borders? Do you know that there is not in that charmed mystelious dries an open gate-way the the harmed mystelious dries an open gate-way the the harmed mystelious dries an open gate-way the the harmed

hept from human vanous secret shall be revealed within its borders were shall be revealed within its borders you know that there is not in that charmed mysterious circle an open gate way that leads to the interior as I must be bief, let me refer you can little date, where you may get some evidence to all title date, where you may get some evidence is an will support one allo or the other of this question. You understand the main evidence is support of the Igracous theory was the increase of temperature as we proceed downward into the bowels of the earth of about one degree in 30 feet, and all the estimates have been based upon distances of less than 200 ft, where the rule continues to hold groot-but a well has been bowed in your city to the encrones deach of 38431/2 feet, and the increase continued down to 5000 feet, when the highest temperature was found, and- it decreased two degrees in the 900 feet, below which would be about 13 degrees to

the mile. This well is of great importance in connection with this matter, as it completely centure all the previous computations of actions and the previous computations of actions are not to be a superior of the control of the co

the past. Cannot care the great cause of modera piritual reform hinges at all upon the clumsy detailed the L. Place theory, and I did not understand before, that Spiritualistic glitters were absolutely wedded to any theories, and that they would treat as hereites those who did not comform to their personal views; but we shall hold ourselves in readiness, my friend, when you open fire up no and in favor of the igneeus theory; so you have an opportunity to show how easily you can demolish all its opponents.

#### Correspondence in Brief.

PRINCEVILLE, ILL.—G. Hitchcock writes.—I am very sorry that I am not shie to keep paid up for my paper in advance, but ill takes neerly all my means that year to keep my bundess running. However, I do not mean to get beaind any more at any time than I am now. Fitses find inclosed at any time than I am now. Fitses find inclosed tion, which will pay up to the first of October. I will cent the b lance for the year as unscription before the time is out. I cannot get along without the paper. I shall probably take it as long as I live. The reasoning it advances suits me. Thank God, it is opening the eyes of the billnd. Let the good work go on!

good work go on!

CARROLL CITY, 10 WA.—E. M. R. Suell write
Isclosed find one dollar, to apply on my subscrition to your valuable paper. When i sent you fit
cents for three months on trist, i did so more frocurtoilty, to see what kind of a paper it was. Wh
don't E. Y. Wilson, or some other speaker of h
through. is this place, and not pass right
through.

through.

HANNIBAL, N. Y.—Obsuncey A. Smith writes: In looking over my last paper, I discovered that the time for which I had asbectlede, had expired, consequently will remit at once, as I know the paying subserber. If could have been some offer paying subserber. If could have been paper per ment as the subsection of the paying subserber. If could have been paper, much as the Bible, and a great deal more science, philosophy and common sense. I am giad to say that it is my best weekly vidior, halled with delight.

FORT CALH-IUN, WASHINGTON TERRITO RT.—Mrs. M. E. Craig writes.—The JOURNAL has become an indispensable necessity in our house My husband he taken the Bannen for ten years or more, and intends taking it as long as he can rules a dime to pry for it, but he begins to feel as great attachment for the JOURNAL, and would not do without it.

SUMNER, I.L.—Peter Smith writes, taking the RELIGIO-PHILOSOPHICAL JOURN delighted with it. Have been a Splitting time. I was a Universalist during the years, and the doctrines taught by Spiritus exactly in my line of thought.

BRIDGEPORT, PENNSTLVANIA.—J. Richards write.—The acteor of religion is a deep subject; and if you can demonstrate to the masses that true religion consists in living in accordance with law, and not in forms and ceremony, you will have done abolto work.

#### LOOKING FORWARD.

BY LUCY LARCOM.

Beyond the boundaries of the grave setd I
One only. A single fear.
One only for myself, ethnesth God's eye
The eternic for the classifier of the classifier

Somewhere in that large, beautiful Unknown
My place will be:
And somewhere, clasped within its boundless
O spirits I have clung to here, will ye
Yufu'i your dreams of monriality:
My fear is to be left of you alone.

I know not what awaits, of blies or bale:
I know not what awaits, of blies or bale:
That of God's gaardianthly no soul can fail.
But whether on descinate diffed slow.
The contains of the contains a stary street we go
Welcome will be love's voices calling "Hall!"

We mortals well such depths of loneliness
With outward calm,
And with the tope of heaven's complete redre.
For earthly losses! Failing of that baim,
llow can we have the heart for chant or pealm,
or read our life as more than meaningles?

Yet noble work will there go nobly on:

For I we and thrught

Will find a grander scope when earth is gone.

Mine. haply, most in collitude be wrought.

Or with heaven's foreigners i may be brought

Never to those I knew time's goal upon.

You, best beloved may new neighbors and,
Whose effe will blend
With every appard reach of heart and mind;
Tolling among them for some glorious and,
Perhaps you wholly will forget the friend
You walked with in green pastures lort behind.

Shall we then graw more saintly, waxing cold,
And deaf to all
The tenderness that breathing lips have told?
Doth not God speak in every human call?
Lyes is it, from one tracted heart to fall,
Though shipwrecked among splenders manifold.

Still, in that ample realm none may introde,
On that domain
Of separate inmost being. If he coni<sup>4</sup>,
We should wish back our mortal shells again,
Per shelter and seclusion; should complain,
Might we not sometimes hide, even from the And who the dearest of his friends would bind Unto his side In any world, without a willing mind? Who needs me not must not with me abide, Howe'er my need may seen. Since (so dis guide, Each pligrim soul his lonely way shall find:

And in the untraveled wilderness shall bloom
Life's perfect rose.

A heart divinely human through the gloom
Throbs like a guiding footstep—warms and glows,
Until the dark with day-spring overfit we,
And the bowed hyart is crowned with bilerful dcom

And so I drop at last my single fcar;
In His sweet will
Hiding my own heart's dream, however dear,
All that concerneth me will He faith!;
No drop of joy His steady hand can spill:
Ny do I wall for heaven, since heaven is hore.

#### SPIRITUALISM.

By Mrs. Harriet Beecher Stowe.

From Henry Ward Beecher's Church Union.

From Henry Ward Beccher's Church Union.

It is not long since the writer was in conversation with a very celebrated and nousain interest of the modern Church, who has for years fulfilled a fruitful minister in New England. He was speaking of modern Spiritia is mas one of the most dangerous forms of error—as an unaccountable infatuation. The idea was expressed by a person present that it was a filter all true, that the spirit of departed friends were in reality watching over tur course, and inherested in our affairs in this world.

The clerayman, who has fair right, by reason of his standing and influence to represent the New England pulpit, met that ides by a prompt denial. "A picasing sentimental dream," he said, "very apt to misleat," and, for which there is no scriptural and rational foundation." We have shown in our last article, that the very earliest Christians were in the habit of thinking with regard to the unbroken sympatry between the living and those called dead, and how the Church by very significant and obtern acts pronounced them to be not only alve, but ality in a fuller, higher and more juyfubscuse than those on earth. We may remember that among the primitives.

let among an witnessing a belief on memorial—a belief on memorial—a belief on expression in that solemn properties of the second communion service, who are a belief or a service with angels, and arch-angels, a fall the company of heaven, we laud and guily thy Hely Nama.

This part of the eucharistic service was held and myself of confinence when the souls of the blessed in heaven united.

The part of the eucharistic service was held the blessed in heaven united.

The part of the eucharistic service was held and myself of the blessed in heaven united.

h all might thy Hely
Tale part of the cuchararise first Christians to be the securities of the first Christians to be the securities of the first Christians to be the securities of the first Christians of the first construction of the securities of the securitie

Modern rationalistic religion mays:
We do not know any thing shout themthou not know any thing shout themthou nothing; whether they recember us,
where they know what we are doing, whicher
y care for us, whether we shall ever see
us again to know them, are all questions,
led in inscription mystery. We must give
friends up wholly, and take-refuge in

B. Augus ine, speaking on the same sub-

which the blessed returning to their country have left that we shall follow their path to joy. Why should we not hasten and run after them that we, too, may see our father-land? There a great crowd of dear ones are awaiting us, of parents, brethren, children, a muliitud-nous host are lorging for us—now secure of their own ra'ety, and anxious only for our sal-vation."

their own sa'ety, and anxious only tor our salvation."

Now let us take the case of some poor, widowed mother, from whose heart, has been torn an only son--plous, brave and brautiful-her friend, her pride, her earthly hope--struck down suddenly as by a lightning broke. The physical shock is terribid—the cessation of communion, of the habits of intercourse and care, of the habit, so sweet to the Christian, of praying for that son, must all cease. We can see now what the primitive Church would have said to such a mother:

"Thy son is not dead. To the Christian there is no death.—follow his footsteps, imitate his prayerfulners a d watchfulness, and that he may the better pray for thee keen close in the great communion of saints. Every Sabbath would bring to her the euchstagic less, when the Church on earth and the Church, in heaven held their required, and the processors.

may the better pray or great commenton of saints. Every Sabusa great commenton of saints. Every Sabusa would bring to her the euchastatic least, whe the Church on earth and the Church in heave hold their re-tunbon where 'with angels an arch-angels, and all the commany of heaven they join their praises I and she might feel he soll drawing near to her blessed one in glory How consoling—how comforting such Church

How consoling—how comforting such Church
A mother under such circumstances would
feel no temptation to resort to doubtful, perplexing sources, to glean here and there tragments
of that consolation which the Church was orfained to give. In every act of life the primitive Church recognized that the doors of heaven
were open through her ordinances, and the communion of love with the departed blest unbroken.

were open through her ordinances, and the ownmunion of love with the departed blest unbroken.

It has been our lot to know the secret history
of many who are not outwardly or professedly
Spiritualists—persons of soher and serious habits of thought, of great self-culture and self restraint, to whem it happened after the death of
a friend, to meet accidentally, and without any
seeking or expecting on their part with spiritualistic phenomens of a very marked type.
These are histories that never will be unveiled
to the judgment of a scoffing and uny appathetic
world; that in the very nature of the case must
forewer remain secret, yet they have brought to
hearts bereaved and mourning, that very consolution which the Chris'am Courred ought to
have afforded them, and which the primitive
Church so amply provided.

In conversation with such, we have often listened to remarks like this: "I do not seek
these things—I do not search out mediums, nor
attend appirtual circles. I have a statued all I
wish to know, and am quite indifferent now
whether I see another manifestation." "And
what," we inquired, "is this something that
you have attained? "Ob, I itsel perfectly cortain that my friend is not dead—but alive, unchanged, in a region of ify and blessednes, expecting me and praying for me, and often minlatering to me."

Compare this with the language of St. Augus

changed, in a region of jvy and blessednes, expecting me and praying for me, and often ministering to me."

Compare this with the language of 8t. Algustine, and we shall see that it is simply a return to the stand point of the primitive Church. Among the open and professed Spiritualists are some men and women of pure and carnest natures, and serjusity axious to de good—and who ought to be distinguished from the charls tans who have gone into it merely from motives of profit and self-interest.

Now it is to be remarked that this higher class of Spiritualists, with one voice, declare that the subject of spiritual communication is embarrassed with formidable difficulties. They admit that lying spirits often frequent the circle, that they she powerful to deceive, and that the means of distinguishing between the wiles of evil spirities and the communication of good ones,

that they are powerful to deceive, and that the means of distinguishing between the wiles of evil sphila.and, the communication of good ones, are very obscure.

This then is the prospect. The pastures of the Church have been suff-red to become bure and barren of one species of food which the sheep crave and sicken for the want of. They break out of the inclosure, and rush, unguided, searching for it among poisonous plants which closely resemble it—but whose taste is deadly.

Those presarkable phenomena which affect belief upon this subject are not confined to paid mediums and spiritual circles, so called. They sometimes come of themselves to persons neither believing in them, looking for them, nor seeking them. Thus coming they cannot but powerfully and tenderly move the soul. A person in the desolation of bereavement, visited with such experiences, is in a condition which calls for the ienderest sympathy and the most careful guidance. Yet how little of this is there to be found?

The attempt to unveil their history draws upon them, perhaps, only cold ridicule, and a scarcely suppressed doubt of their veracity. They are repelled from making confidence where they ought to find the wisest guidance, and are drawn by an invisible sympathy into labyrinths of decession and error—and finality, perhaps, relapse into a colder skepticism than before. That such experiences are becoming common in our days, is a fact that ought to rouse true Christman to omsideration, and to searching the word of God to find the real boundaries, and the true and safe paths.

We have stated in the last article, and in this what the belief and the customs of the primitive Christians were in respect to the departed. We are sware that it does not follow of course, that a custom is to be adopted in our times because the first thristians to such covernousles at the seator of the dead and taught. A man does not become like his ancestor by dressing up in their old clother—but by acting the word of or paying for the dead in the least the center of a

like them.

Therefore let us not be held as advocating the practice of administering the eucharist at funerals, and of praying for the dead in the eucharistic serrice, because it was done in the first three centuries. But we do hold to a return to the spirit which caused these customs. We hold to that belief in the unbroken unity possible between those, who have passed to the higher life and this. We hold to that wind fall in things unseen which was the strength of primitive Obristians.

mases which was the strength of primitive Distributes.

We first Christians believed what they hald they did—we do not. The unseen spiritual world, its angels and arch-angels, its mints and marlyrs, its parity and its j-ys were seek a mighty force in the world. St. Angustine may that it was the wision of the saints gone before, that mapired them with courage and contempt of death—and it is true.

In another paper we shall endeavor to show how far these beliefs of the primitive Church correspond with the Holy Scripture.

D. W. Ruil.

The Convention lately destrabled at Richmond, though not so large as heretofore, was a guard second. The oliques that have hereto their so, of war with every man opposed to their their histories, was but poccey representational factories, was but poccey representational factories, was but a poccess and eventual results and eventual neutral polyments of the cause of Spiritual virtue as cellularization for the cause of Spiritual virtue as contained and the cause of Spiritual virtue and converse that man and the cause of Spiritual virtue and converse that have been as the cause of Spiritual virtue and the cause of Spiritual virtue and the cause of Spiritual virtue and virtue a

there was a harmonious featernizing spirit, and if any attended the Convention, who were personal enemies at the commencement, they certainly became warm frends before its close. A more harmonious meeting I never saw. There was not a bitter word dropped during all the warm discussions that ensued during the Convermination of the

warm discussions that ensued usually the Convention.

For years, I have noticed the efforts made by certain persons, one of whom under the cloak of Spiritualism, is engaged at present in learing down the very cause that supports him (as ungreatful cur that hates the hand that feeds it) have made every effort to make the National Organization a tool by which they might acquire power. In short, they wished to be bishops, and made attempts to creat every element opposing their exaltation. Thank God, their day is done. This cause has been delivered over to the humble workers of the nineteenth century.

their day is cone. The decided not to altend till the day before I started; and when I cantury. It was on this account that I decided not to altend till the day before I started; and when I cannet ther, I hesitated about representing my state as a delegate, till urged to do so, by persons occupying my standpoint. I am now glad I accepted the honor conferred on me, and that I had the privilege of seeing a practical work inaugurated, which is destined to go into the history of the most sublime may ment of this and preceding ages.

The action of the Convention will be found in the proceeding, as published in your paper. In altendance at the Convention, were to be found doctors, clairroyants, mental and physical mediums, I shall speak next week, but of the other, it is unnecessary to write, as their tests came in such a way that it is recreity accessary to question them.

Terre Haute, Ind.

DR. UNDERHILL AND DR. FAIINE STOCK,

Isteresting Incidents and Statements.

I have just read in the last JOURNAL, the article of Fahnestock's, and cannot but admire his zeal. I must thank him for giving me my own wy, but did not quite feel bund on account of a privilege given me, to let him unquestioned have his own way.

He seems still anxious to have his readers believe that the French Committee made an impartial examination in 1771. The Academy of Mediclee, which furnished the chief weight of this commission, excelled every member that professed a belief in Animal Magnetism.

Tast bridy in 1831 had another report on this same subject, who were appointed in 1825, and they investigated it six years, and then they stated it to be true in all its claims. It took twy days to read the report. The unbelieving portion of the Academy very frequently and frantically interrupted the re. ding. It took two days to read the report it was so full.

Here was full investization. How long, my good Doctor did the 17ri committee examine? They devoted, perhaps, a half doz:n meetings, and made the report that the faces were real, but that there was no proof of fuld (like you) but that it should be referred to the power of imagination, or s:lf induction. What should have decleded you into the set of digging up that old statement, and a tempting to breathe into it the breath of life, is a case of difficult solution on any other ground than on your theory of self induction. Your case of the boy affords not the slightest proof of your position. I think you are honest, Doctor, and I think of the inessne asylums.

I don't wonder that you are surfeited with letters. You believe that spirits do heal sometimes by direct action through the patients mind, but never, never mediately through the vitality of the operator. I have given many proofs to the contrary, and next on trepest them.

vitality of the operator. I have given many proofs to the contrary, and need not repeat them.

For your instruction, I draw a syllogism. Many persons go into somnambulism under the manipulations of an operator. This manipulation often greatly exhausted the operator, especially if the patient be paralytic, or undergreat nervous prostration, whilst the patient Seels exalted in strength.

Sume subjects go into the somnambulic state without manipulation, or even contact with the operator, but all who love each other, near or absent, are linked together by cords of love, the medium of which is our nervous magnetic fluid, therefore, magnetic rapport exists very extensively, and when we love as wo will and should, if one member suiflers, all will feel it; so the impressible can even in a dream draw from a friend, especially one who has operated on them, the inflaence that induces somnamb ilism.

With these facts before us, how does the sleep occur in these mysterious cases.

I had to go seven miles to wake a young may myoun if and put to sleep at my lecture the night before. The next day his brother of himself could awake ihm. I swoke him instantly.

A clairvoyant -patient who was two months

A clairyoyant patient who was two months my hands, and had a wonderful cure, told s while clairvoyant, that in her sleep she ent every night into the somnambulic state r some time.

want every high.

for some time.

"Where do you set it from?"

"I get it from you. You can stop it by for bidding it."

"Does it do you say good?"

bidding it."
"Does it do you say good!"
"Ob, yes, it benefits me."
"Then go, said I.
The printers turned the word Pathetism into Pathetism my first article in speaking of you and Sunderland.

S. UNDERHILL. M. D.

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footed mades,

open door:
And I heard a chorus swelling,
Grand beyond a mortal's telling,
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CHICAGO, OCTOBER 1, 1878

#### TERMS OF THE Beligis-Bbilosophical Journal.

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Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 104b, 1870, it will be mailed, "Smith J.—Dec. 10—0." The means 1874. If he has only paid to Dec. 104b, 1890, if would stand thus: Smith J.—Dec. 10—0, or perhaps, in come came, that two Johnson 1974 has not So 1870.

AP Those-sending money to this office for the Jovanas should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

SE- All letters and communications should be address. S. Jorns, 180 South Clark Strapp; Chicago, Likewis

#### A Search After God.

NUMBER SINE.

Serpent Evil - the Fruits of its works - Who can God in its forked tongue and prisonous teeth?

The Serpent End: the Fruits of the works—Who can see God to the forked tongue and poisonous teeth?

Constanted from lest we k:

Pioneer like we will continue our sea wh, hop ing that, by and by, the mist which obscures-our vision will be dissipated, the clouds clear away, the heavens's summe th. it ori, in all teauty and lustre, and a genial breeze arise, which will enable us to prosecute our search. Evil is before us, a kileous mouster, whose tongue is covered with postilential effluvia, whose iteeth are filled with a poisonous l'quid, whose very breakle is dangerous, whose wild plereing eyes send forth a health-destroying magnetirm, whose aspiration is to crush the aspiring and reader the human heart desolate. O, what a find! The imagnation can flardly picture one so hideous. Curied up before us, it frightens us, and causes us to tremble like the aspenient, and in the ageny of our soul, we ak, "Who dare attack this beast; this hideous mouster, that feeds on wrecked hearts, blasted hopes and the noblest impulges of human matura?" We gaze upon it, trying to devise some means to pass it, in order to prosecute our search. Shall we persevere, or relinquist our endeaver to unveil the character of that being through whose instrumentality worlds and systems of worlds were brought into exist ence? How can we proceed with this crush animal standing in our pathway? O, what a horrible spectacle! Gather up all the fruits of abortious, licentiousness, and crime of all shades, with their incentives, and tryne constitute the serpent that is now contronting us, and strange to say, it is growing larger, bolier and more three lends on the series of the best of society.

Shall we cease our search, acknowledge our-seif varquished, and retter from the field, admitting our inability to unweil God, and definantes the it use character, or shall we continue our search, and if the lightnings flash, then urricane how, and the rain fall in torrents, continue our effects, and persevere until our efforts are crowned with success. Appalled,

a sight thereof.

Under these circumstances, What shall we do? Why, continue our search! For a brief season, we will furl our mile, cast anchor, and wa'ch the movements of this hideoux monater that confronts us.

It smiles at the misfortunes of the human tamily, and wags its tall with joy when it said butten of crime hung up in the human soul.

Was rapine, pestlence, licentionsness, murder, and origin of dil grades it season to on only be plus, pestileace, licentionness, murder, me of ell grades, it seems to not only be inator of, but evinces pleasure ils seeing station and rula that follows. It de-making wrecks of human hearts, blast-

to comity,

He approaches his victim, and the sharp blade penetrates his hea: I, and he falls a lifeless muss. See them the satisfied look of the milicious moneter, has caused a terrific storm, and winds of passin howl and sing a doleful requiem, the waves of har beat against each muscle and nerve, and they quiver as if rejicing in some dreadful act; the lightning of his flucts instre illuminates his countenance betokening fearful results, and the tunders of a revenge-ful quite sound within his and like the alarm bells of hell—there he stands, a subject of that seerpent, which wags its till, shows its forked tongue, emits from its muth a pitsonous efficient presents its horid looking teeth, and laughs as it sees the fruits of its work, and beholds one man prostrate in the dust and the marderer standing over him, the picture of fistan. Nerowas a human monster; Guliquia way a combination of ten thousand devils, and Hyran represented all the horid pictures that the human imagination can conceive, but this Serpent Eril, no one could picture his hideous nature. Look at another of his subjects, for all of them do not present the same appearance. His hair is nicely combed, and fells over his head in beautiful ringlets; he smiles sweetly; he laughs according to rules; his complexion is beautiful; his movements are graceful and easy, and his ways winning. On the outside he appears, to bis a noble spictumen of humanity, but within his soul, that Serpent has placed a burning polsonous hell, and while it burns and seether and irritates, and plans the work of devastation and ruin, he only smiles the weeter, and acts more gracefully, and reems to charm the pure and noble and attract their attention. A woll in sheep's clothing; a hell in the armor of heaven; gress metal tinged with diamond tints; a festering canker with the glow of health on the outside; a volcane of corruption. He seeks her society. He wins her affections. She puts her soft arms around his nock and present her lips to his, and declares her love. What a scene! There is g

human beart, and set it affact on the turbulent waters', a decentious life!

Can we pass this vindictive monster? Nay, we only gaze upon it, and see its malicious operations. Ten thousand helis and hideous operations. Ten thousand helis and hideous devils seem to be combined within its organism. We are trying to determine its origin. Had we the skill of an Agass'z, we might, perhaps, tell to what species it belonged, and assign it a place somewhere in the economy of nature. It seems to be saff existent, to have extrated since the foundation of the world; to have eternally existed—and it claims to be a part of God, and it quotes the sayings of Thomas Gales Forster, Hulson Tuttle, Spinoze, and hundreds of others, to establish its theory. It frequently sings this sorg, and wags its tall in beating time:

"God goes forth and spreads throughout the
whole,
The beaucithe earth, the ses, the universal
soul.
Each at its bish, from him all b.ings share,
Bith man and brute, the breath of rital air,
To him return, and locate from earthly chain,
Fly whence they sprang, to rest in God again,
Spurn at the grave, fearines in decay,
Deell in high heaven and star the othereal
way."

"All matter is God's tongue,
And from its motion file thoughts are sung."
And it soliloquizes: "Am I not matter, and
then it quotes the words of Spinors, "That we
see every thing in God, that every thing we see
is only God;" and it laughs and shoots forth its
tongue with 174, looking forth for another pure
innocent being to ruin—in the mean while, proclaiming the words of Pope, that,
"All are but purts of one expansions whole.

"All are but parts of one stupendons whole, Whose b.dy nature is, and God the soul."

"All are but parts of one stapendons whole, Whose bidy nature is, and God the seal."

What a scene,—it surpasses the loftiest imagination. A miserable serpest, the quintessence of all that is low, vile and poisonons—claiming to be a part of God, and quoting Spinors, Thomas Gales Forster, and others to establish its claims! Yes: this losthaces reptile operations in the contract of the stape of the productions jaws and firey tongue, and then says, "God is all-powerful," and it amilies as the villain mules; and uses words of irony to express its hate of all that is noble and pure, and as it works its jaws and laves its firey tongue; in: a xme puge heart, it says, "I use pracer to serving jours and more my tongue, and it is a part of the sill-power of God, doing as he wishes." And then it laughs, hat ha! and moves its slimy hody in delight, and gazes around to find food for its licentious nature. As the debauches needs only the innocent and pure, so does this monster expent, field off of the vitals of those who are innocent, and whose heart known no guils, claiming to be a part of God! and quoting the mylings of others to establish its position.

Well, what a class i What a seems surrounds us. Leaft, may, anides the combinence we not guils, claiming the magnetic states of the search of searc

penetrate this putrid mass, of corruption that exists as evil personided in the terpent. Amidst this commotion, this warring of the elements, this interminable strile, would that some one would emerge from human kind, and in words of command asy, "Peace be still," and thereby quiet the waves of alo, the winds of past in, the torrents of civil strile, that the rays of divine wisdom might shine forth, and lead us on our Search for God.

"Are we beating ar und the bush," in our discussion of this question? You may think so, but we do not. Others have avoided this hideous monster. Its glastly, lostheome appearance, frightened them, and they retreated behind glittering generalities, brillint metaphora and well rounded priods, in order to be able to travel past it. We have attacked this monater, Evil, and propose to analyzy it in the laboratory of though, and learn of what it is composed, in order to determine whether God is connected therewith, or not.

Evil with its pol-canes teeth,
Evil with its plot-canes teeth.

meetid therewith, cr not.

Evil with its pot-cones teeth,
Evil with its slamy body,
Evil with its slamy body,
Evil with its sharp the stage,
Evil with its patification to stage,
Evil with its thought impure,
Evil with its vice that slags
The death kinel of bruken heari.
And speaks a language
That tells of radder things
That honest basis ever thought;
fell me thy region—by life unfold.
That I may gleen a laceon I have sought
Troil me why you so delight
To law your tengue is past heart.
And frights a librateon noble thoughts,
Lawing a skeleton—a sectining hell,
From which they cannot part. . : To lave your tongue in pure heart.
And frights nEwrocom noble thoughts,
Leaving a skeleton—a scething hell,
From which they cannot part.
Tell me, Evil, thy history, and why
Thou levest carnage—hell better than heaven,
And shy thou delight to crush
All human kind—blast foud hopes,
And leaves a selection to tell
A tale of sorrow, and recount
The pain and terror of ruin
Worked by thy skendish hand!
Why not make markind happ!
Fower is at thy, command,
And glory would swalt thee
If thou woulds it hape thy poison
Into nourishment for human wors,
And thy treath to a holy fragrance
That, sweet as an angel: a breath,
Ecould throw a haio of joy and love
Over every heart that's nigh unto darh,
Oh, Evil! thy sting—who gave it power,
And those sharp teeth file of with challes?
That breath, like a pestilential simoon,
Kisees the part, mobile heart,
And the sharp teeth see a beatt,
And would shar itti quish our Search
For Delty, amidet the rain that decks
The earth where'er thy foststeps tread.
"But within the human heart is
A constant yearning
For something purer, unattained;
Ulyward and chward from the present turning,
Yet nover resting when the end is gained.
Bome unseen splrit the soul is ever urging,
Through childish weakness as dambitions youth,
And day by day all souls are still converging
Neare and nearer the Central St. unce of Truth."

"All, grand file thought, beautiful, too,
Coming to our sou! like a drop of dew.

Neare and nearer the Central S. use of 'Tr'
"Abeyrand Se thought, beautiful, too,
Coming to our soul like a drop of dew,
That weeks the flower for a night's repose,
To dream of rainbow time. Who knows
But the thought quoted above
Is a spirit is disguise,—an argel of love,"
That course to say, "Search on,
And caver have engraved upon thy name
The stigme,—"Be cast away the laured wr
fame)."

#### To be continued,

#### An Evening with the Spirits.

pirits Materialise themselves—Phosphores ent Lights Formed—Music made on the Guitar—Stephen S Pierce Presents himself, and Telle Where he was d; etc., etc.

#### MAUD LORD,-MEDIUM.

In our last issue we announced the arrival in Chi:ago of the celebrated medium for physical

In our last issue we announced the artival in Ciliago of the celebrated medium for physical manifestations.—Mand Lord.

She has commenced holding seances. Her practice is to go to the residences of friends who desire it, from evening to evening, where parties are congregated to witness the manifestations. About twenty persons web present at the residence of a gentleman on West Van Baren St., on Wednesslay evening last, to witness the manifestations given through her mediumship. A circle of chairs, was arranged, with one in the middle for the medium. The audience bring seated in the chairs thus arranged, with ands joined, the lights were extinguished.

Several pieces were then sung by those who could join in the same. Immediately a guitar which had been pieced on the lap of one of the gentlemen sitting in the circle, at the time he took his seat, was taken and carried near the celling, and played—keeping time with the singing—by a spirit who was sufficiently materialized to do so.

The instrument, during the time it was played, was revolving around the room rapidly. Immediately another spirit took an ordinary palmical fan, and with great force fanned each one in the room.

Then applicits, with their hands and organs of

palmiest fan, and with great force fanned each one in the room.

Then spirits, with their hands and organs of speech fully materialized, greeted their respect-ive friends and relatives in the circle, and held sweet communion with them, careasing with their tangible hands, and conversing in audible

their tangine name, whispers.

These things were transpiring at the same moment with different members of the circle, showing many spirits to be present. Such was the overwheining evidence of the reality of spirit protecte, that not a skeptic present had a word of distrust of the integrity of the medium to offer.

word of distrust of the integrity of the medium to offer.

Large hands of men, delicate hands of ladies and tiny fingers of fittle prattiling children were as palpable as if they had never passed from the mortal form. Watches and rings were taken by spirit hands, and passed from one to another, and boquist of flowers which were in the room were also pensed from one to another with re-splity and ease, as if done by a person in day-light.

URNAL.

No mistakes were made in passing articles from hand to hand by the spirits, as must have been the case had it been done by any one depending upan the sense of sight, as the room was in absolute darkness.

Another beautiful phase of spirit power was frequently manifested while the circle were united in singing some familiar piccos and the guitar was being played by a spirit. This phenomenon was the revolving and falling of brilliant lights, like listle stars, some of which would fall to the floor, and remain brilliant on the same for a few seconds, and then entirely disappear.

We might relate numerous incidents of spirits whom we knew in this life, coming to us and identifying themselves beyond question. Many of the spirits who manifested on this occasion, were not only identified by themselves, but were seen by clairvoyant mediums present, and described accurately as the same persons known to us while they were in the physical form.

One in particular we will mention. Stephen S. Pierce, late of St. Charics, Ill, who was killed during the rebellion, presented himself, was described minutely, and st our request has touched no with as much force as one would ordinarily, upon the very spot where, in this life, he was pierced with the enemy's built, which caused his ins'ant death.

As we have said, every member of the circle was carressed, and many had one or more spirit friends identify themselves, and were lovingly greeted by them.

Those desirous of witnessing these remarkable maniferations, will be able to secretain the place where the seances are to be held on any evening, by calling at the office of the Ruthor-Purnosoruical Journal, during the day previous.

# Mrs. E. A. Blair, Spirit Artist, Montpeller, Vermont.

Particulars Connected With Her Drawings

Particulars Connected With Her Drawings

This is the same medium we alluded to a few weeks aince, who executes such remarkable paintings while blindfolded, and in the presence of a public audience. At the time referred to, we had a painting (a beautiful wreath) excert of for Brother Moses Heill. In a few days we shall have one executed for our public Reception Room, fresh from the hands of the spirit artist. Our friends visiting the city, are respectfully invited to calf and see it, as well as other beauties pictures by Brother N. B. Starr and Mrs. Addie L. Ballon, spirit artists of different phases.

Mrs. Blair desires us to correct an impression that prevails to some gatent, that is erroneous. Many think abe is a portrait painter. That is a mistake. In her-letter to m, she as ys:

"I have received several letters this week, with

Many think she is a portrait painter. That is a mistake. In her ristler to us, she says:

"I have received several eleters this week, with 25 cents for a "photo" of some loved friend passed to higher life. I can imagine their esqercess and locks of desappointment, as they find only a few nowbuds in place of a min. hoved face. I am publicly used to deministrate apirit power. Building any one, and then place paper, break many and a proper power. I am publicly used to deministrate apirit power. I am publicly used to deministrate apirit power. Practice can never accomplish it. I busieve there are but two other physical mediums in this country that do their work in the light; except my humble self. Dr. Blade and Mrs. Costman, who have a guitar plyed so one can see the extings more have a guitar plyed so one can see the extings more do, and also the materials used. I have no point that on writer in the light; a three is not a practice, and also the materials used. I have no point that on writer in the light. There is not a practice, and also the materials used. I have no point that on writer in the light of the proper proper of the common washing blueling; a lump of guing gambogue and writing ink. There is not a practice of the proper proper of the property of the

amisted."

We have heretofore said that the work she executes is beautiful beyond description. Twenty-five cents and postage stamp, of course, only brings a little specimen of the work. Five deliars and upwards, as one's means will admit, will bring in return such specimens as will be esteemed highly valueble as works of art,—worthy of a place in a fine art gallery.

Address her, Mrs. E. A. Biair, Mon'pelier, Versaout.

#### Healing Business and Test Medium.

Healing Business and Test Medium.

Mrs. A. H. Robinson stands prominently high. as a medium of the above named phases. There is no medium now before the public, whose powers are so remarkable as hers for business purposes. The curses she is performing in all parts of the country, of patients she never saw, and of the worst typps of diseases, are almost incredible, and yet well attend by the patients and their friends. We speak from numerods lebters which we have received, and those witch have been placed in our hanks for perusal, and also from personal conversation with those for whom she has prescribed.

#### "Search After God."

Dr. House, of Parish, N. T., Writes:

"After reading your 'Search After God,' this morning, I thought how grateful humanity should feel toward you, for presenting such truths to the world.

"The teachings of your paper are a thousand times more productive of good, happiness, love, and everything which tends to make man better and happies, than the Bible."

#### A Fraternal Call.

Mesers. Godby and Keleey; of the Mormon Trib-use, gaye us a call while on their way home from: New York to Salt Lake.

These gentleines possess fine talents, and are now doing a most excellent work among those people who have already become a power in the land.

They trouble Brigham Young not a little, by the hereileal doctrines they are weekly promut-gating among the faithful, through the columns of their paper.

These men and their followers are firm believers in spirit commonion, and do not hesitate to pro-mulgate sentiments that gall out the maledictions of the prophet, upon the heads of the Godbyttes, as he is pleased to call them.

#### Bersonal and Zocal.

Thanks to Hudson and Emms Tuttle for those grapes. Like the hearts of the donors, he clusters were big and filled with goodness.

The elipping from the Barnen, in regard to which, Mr. Algross takes exception, is from Warren Chase's department.

The communication of Mrs. Wilcoxson on another page, will be found deeply interesting. She is one of our best lecturers, will interest any andience, however critical, and never falls in doing good, wherever employed.

U. S. Hamilton has entered the lecturing field.

He is a healing medium and normal inspirational spaker.

He is a healing medium and normal inspirational speaker.

—At a circle held at the house of issac C. S. evens, Somewille, Ohio, the following appeared on the arm of Mrs. H. A. Kets, is blood red letters:

"Miss Gungla A. M. will soon be the best test medium in the world."

—A Western clersyman warms the girls of his church not to play eroquet. He says the game is deleterious to the moral and spiritual interests of the church.

the church.

—The subscription price of the La Ciloyen Americaia, published at Syracuse, N. w York, (one half French, the other half E glish), has been reduced to \$3

puroliser as systemes, a two to it, (non-main gracent, the other half E glith), has been reduced to \$3 per annum.

—E.S. Wheeler speaks in Washington during O'n-tober; iffur F.O. Hyser.November; E. V. Wilson, January; Cora L. V. Tappan, February; Mixes Holl, March and April.

—Mrs. Abbott, the developing medium, will be in Paoria from Outober 1st to the Sth, and she will be in Decatur for several weeks the suffer. Those who desire to avail themselves of the benefit of her mediumship, while in either of those places, will do with to give her a call. She is one of the very best developing mediums in America. She will also make engagements to visit other towns in the central part of the state, during the fall and ensuing winter.

—Daniel W. Hell has been lecturing at Terre-Haute, Ird. He is one of our most active workers.

Haute, ird. He is one of our most schive worners.

- Veritable ghosts made of such stuff as dreams are made of, are said to walk the streets of this great city, in the vicinity of Bins island Avenue, and South Halabead street. The popile residing thereabout are very much frightened, and have secured the strices of several well known chost-exorcisers, to induce his ghostably to leave. A vallant policeman, not having the fear of grave-park messeng as before his yes, last night fred his revolver at one of the white-robed figures. But nothing came of it, and it glided away like a vision.—Otheray Essense Madi...

- Prefessor William Denton is lecturing in Soston.

'What is the use of a Christianity which such men could do without F"

—Dr. Samuel Underhill has been at Franklin Grove, ill., lecturing, holding circles, etc.

—Frophets and holy men, dreamers and seers, Learned in the wisdum of heavenly love, Come to us now as in other years,

With words as inspiring as ever before.

—A. A. Wheelock speaks at Birm'nghem the first Sanday in October; at Grafton Centre, Town Hall, the second Sanday in October.

—Mrs. 8. M. Thompson speaks at Allurace the 2rd Sanday of each month.

Mrs. Hardinge's time in the West is all positive—Mrs. Hardinge's time in the West is all positive—

-Mrs. Hardinge's time in the West is all positive ly engaged, and hundreds of applications she can not fill.

ly engaged, and nanarous of applications she can not fill.

—The American Spiritualist says that a child of a family by the name of Rigalon, readents of Cleveland Ohio, and well known, was very sick. Several of the most celebrated physicians had been called, and the case after every effort, was considered hopeless. Under these circumstances, Mrs. S. M. Thompson, a well known medium, dispused the case in the presence of these physicians, and was not only able to discover, murely by her mediumship, all the doctors had found out, but in addition, the controlling intelligence declared that there was an abscess gathering near one of the child's ears, if this broke and dischanged lawardly the child would die, if outwardly, it would recover. Her predictions were true to the letter. The abscess broke, discharged outwardly, and the child lived.

lived.

—Hrs Jurgensoe, inspirational medium and symbolic eser, has been sick for some time, but now, we are happy to say, has sufficiently recovered to give sittings to those who desire to consult her. So reades at 60,0as street.

—Mrs. M. J. Wicoxvon will receive calls to lecture after the middle of October, on the line of the Alantic and Great Western Railroad, from fixed-wille to Cierciand, and from thesee to Ohicago direct, via Lake thore and Michigan Southern R. E. All wishing her services our the above line, will please address her immediately, at Hew Cestle, P.a. Mrs. Wilcoxvon is deing a good work for Spiritualism, and her lactures are everywhere well received.

—John Occhrane, of Toledo sends the following

well received.

John Occhrane, of Toledo sands the following proposition, which he proposes to discuss:

"Received That the Bible is the only divine rule of faith and praction."

"The subject is only to belied the discussion of the following bends: left. The extenses of that following bends: left. The extenses of that following bends: left. The extenses of the following the filter than the Bible teachers. 2 all. The money said inchesticity of the Ribles. If you will

kindly permit a discussion of this proposition in your columns, you will oblige me much, and I will wall 'illi any gentieman accepts the same."

REMARKS:—We have plenty of sunshine, now and refreshing, for the columns of the Jouanal Yours did well in the plat ages, but has too long been bottled up to sult this age of reason and com

200 sense.

Fresh inspiration from the supernal spheres, that the people of the last half of the nineteen century demand.—Ep. JOURNAL.

century demand.—ED. JOURNAL.

—Dr. J. K. Balley is intending to labor in the Rast this fail, and perhaps during the ensuing winter. He is now in the vicinity of Harrisburg.

Pa., from whence he goes to Emira, N. Y. He will answer calls to speak anywhere in Southern New York, or Northern Fountylvanis, along the Rrie and intersecting railways. Address, till further notice, Emira, N. Y.—Belle A. Chamberlain, he has been seen to the property of the second section.

Bello A. Chamberlain has been iccturing and giving tests in various parts of Minnesota, with great success. Bbe is doing a good work.

great success. She is doing a gool work.

—Charles A Read, the medium for physical manifestations, has been holding scances in various parts of New York with great success. He is an excellent medium, and creater a sensation; wherever he goes. He will soop be in-Calcago.

—Miss Pittsinger, the gried California poeters, gave us a call on Saturday morning limit. Her poems and readings have been received lighth great favor by the public.

The citizens of Dixon, Morrison, Freeport, and other cities of Northern Illinois, are to be favored duling the next two months, by the presence of Dr. Darragh.

Thanks to the brother who sent us the Gazetle, of lingston, M. Y., containing an item in reference on a "Wolf in sheep's clothing," an orthodox min

later.

-Dr. J. C. Cowies, of Ottawa, Ill., has entered the lec'uring field. We will publish his announcement in our next.

-Dr. Dake, the healer of R schester, is meeting with great success in the thriving cities of Beloit, Rockford, and Eiglu. The papers in each place speak highly of him. He will head in Aurora at the parlors of the Fitch House, during October. The doctor has no peer in the treatment of all chronic complaints.

#### Titerary Botices.

Peters' Musical Moothly for October contains the fellowing choice collection of music, printed from full size music plates a Truly Yours—todg and chorus by Hays. Paps,

Truly Yours—roog and below by Hays. Paps, Jone Halp me scross the Dark River—song and horus by Persiey. The World is full of Beauty when the heart is full of Love—ong by You Smit, Eyes of Loving, Laughing Bine—song and chorus by Philip Philips. We won't leave the Farm—ong and chorus by Pensiev. Cast the burden pop the Lord—Quartel. Jords and the Ohlineran Quartet. Byast the Trath—Quistet. Halt dilitarie, or Camp Folks. Failing Lest Polks. Infails Nilson's favorie Scholitishes and Float—The Scholitishes and Float—Scholitishes and Float—The Scholitishes and

neton, Fields, Usgood & Co , Publishers.
"The Bible in the Educe." We have not yet covered a sufficient supply of the above book to it the orders sent in the first week we saw tilsed but we have no doubt that before our next issue a shall be able to fill all demands. Send on your

coasioned by the destruction of a part of the edicoasioned by the destruction of a part of the edila this number, F. A. Henry discusses the speclative phases of "The Finite and the indiffe";
W. B. Walker continues bis translating of the famous Meditators of Decearcies; Mr. Barris, the
ditor, contributes a translation of Henry's exposition of the Fa losophy of Flato, and commences a
safes of "Contributions to Fallosophy," designed
or new beginners; D. J. Spyder translates from
losenkman some remarks on Goodbards beds. Molosenkman some remarks on Goodbards beds.

The work is published by Wm. T. Harris, tox
The work is published by Wm. T. Harris, tox
308 St. Lonk, Mo, at two dollars per year; it is
ow in its fourth year.

The constant of the Atlantic Monthly for O to-

or in its source year. The contents of the Atlantic Monthly for O :toer, 1870, are as follows:
Our insentiath Bruthren Joseph and his Friend;
egret, a Posen; Irony; Oldtown Freede Stories;
Ol. Eph's Shoc-Backles; Speckled Trout; My
eltras; A German Landlady; Ueder the Skyght; Some English Workingmen; Josepmiah S.
lack and Edwin M. Stanton; Four Monthe with
harles Dickens, during his fart Visit to America,
1586; A Viginian in New England Thirty-Sre
cere Ago; The New American Poles Expedition

a to of varied interseting resources into are as follows:
Fariace of Frotrelantism, and Ostholicism;
Fariace; She Witten; Mancy in Lorraine;
After Douglat; The Gauce of Latter-Day a; John Waopper, the Newstor; Herebrook,
a; Hout Room and Roose Room; Fink
White Tyrinny; Fink and Knowledge; Str.
Hout Room; The Canada Annabasov;
Here in Tests; The School Residuator;
Here in Tests; The School of Frogress;
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EF Oh, how I've suffered with my head! All on account of using the potential hair preparations. I now has NATURE'S HAIR RESTORATIVE, and it's has removed the potent, and it's horse vigor. See hiteraths make

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Does Disease Induce Mediumship?

Does Mediumship Induce Disease?

These are important questions. Brother Ba-cor, in the American Spiritualist, has an able article on the question, "Is disease a necessary condition of Mediumship?" which he sums up

condition of Mediumship?" which he sums up as follows: First. That M-diumship is natural to the hu-man fam ly. Second. That the rift of mediumistic organ-ization is sulject to the laws of hereditary trans-

mission.

Third. That other things being equal, a condition of health is the primal basis for the hap piest and highest mediumistic attainment.

dition of health is the primal basis for the hap piest and highest mediumistic attainment. Four h. That physical and moral purification are the divine methods towards sputitual elevation and perfection.

The term mediumship significs, under its modern phase, the power of receiving some influence from departed spiti's, and it may be either physical, intellectual, or spiritual; as both human beings and spirits are three fold beings. Physical mediumship is the basis upon which modern Spiritualism has reared, and is rearing is mighty fabric. Let us, therefore, enter into a minute ir quiry as to what this is; as it will enable us to answer our questions. Paysiology teaches us, that the union of the male and female elements in a neucleosted cell, lays the foundation of the physical body of a human being, which body is a medium for the spirit that dwells in it. The forces of this microscopic cell, are sufficient in themselves, when it is placed in proper conditions, to attract to it those elements which shall assimilate with it, and form new cells around it, thus commencing the beautiful and wonderful embryotic growth which is to result in a human body. It is at first on the lowest plane, allied very closely in all its actions to the vegetable kingdom; yet there is in it a principle distinct from, and above, both the vegetable and the animal, that attracts to it a human spirit, and at this early period of live interescent. the animal, that attracts to it a hum an spirit, and at this early period of its existence, it to be a midium for this spirit, and this me ce, it begins to nguishes it, from the vegetable and the ani-

cistinguishes it, from the vegetable and the animal.

As the innate forces of the embryo within the maternal womb, attract so it the proper elements for its growth and unfullment, it passe through different stages of list; corresponding to grades of vegetable and animal existence, and were we espable of seeing precisely what its conditions were from time to time, we should be able to perceive when it passed through the several plains of vegetable life, when through that of the flash, the repil e and the mammal, and when, through the univo of the spiritual forces which five been around it during all this time in which it was reaching the plane of the highest spiritual form, it steps forth into the human kinghom and becomes man,—immortal man! Through all these changes it has been somewhat mediumistic, but now, under favorable conditions, it becomes much more so.

what mediumistic, but now, under favorable conditions, it becomes much more so.

The changes we have referred to, take place prior to birth, and there are eccasional condi-tions in which there is an arrest of development, resulting in a monrer, and the embryo is cast off so imperfect that it is below the idiot, and is only on the plane of an animal, and has so little

body.

Here is the beginning of physical medium ship, resulting in a condition well known to most persons. The Apostle Paul said, "Fo what I would that I fond, but what I hate, the I do," and a m-dere Poet hath said, "Two kind of life hath double na'ured man." This associated mediumship of early life may continue un

clants derived the it'es of transmigration of souls, and the European Spiritualists have discovered, as they think, the foundation for their doctrines of re-incommation, both of which are readily explained by the above facts. Very early in his European spirit forms a beautiful connecting link for other spirits to come in repport with human beings, and our mediums thus come under the influence of bands of spirits.

This form of mediumship, which has always existed failed to carry conviction to the minds of maniful, either through the concentration of maniful, either through the concentration.

outrol these explosions, and thus have a means felegraphing. This discovery, however, did of come into use until after the electric tele-rage. The second constructed comedime. Some mediums furnish only a limited amount f this fluid, and it is soon exhausted, while in these than power accommission and long com-

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INTRODUCTION.

Employing every aid at my cor attempted, with the utmost aloce to relieve the grave

Accordingly, in closidence to the voice of wisd m., I proceeded to "write," and the present volume is the result.

Employing every aid at my command, I have
attempted, with the utmost sincerity of molive,
to releve the grave profundities and the
dizzling magnitude of the Harmonial Islas, by the
introduction of pessing simplicities which may
all states of leviling. And all deficiencies, as
well as the omission of many deeply important
subjects, must be atributed to the fact that this
volume is designed to be simply the first of a
short series of like impr. In this book there
is no effort to sound the very deep in the treatment of any question. The wiss to at ract and
enlighten young persons—in short, to reach the
entire facility gr. up—is paramount to the desire
to impart original ideas to established thinkers.

"I have often thought," manks a cholarly
writer, "if the minds of men were laid open, we
should see but little difference between that of a
wise many and that of a fool. There are infinite
reveries, numberless extrawagances, and, as uc
casion of vankies, which pass through each."
Of grown up men and women, and of little children and our young folks, the same rufi-ction
seems to be not ites applicable. Whatever is
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#### Obituary.

Passed to the higher life, from Morristown, Minneso-ta, Sept. 15th 1878, Sarah Jane Hershey, aged nine years and twenty-dre days.

The funeral services were conducted by the writer the next of senson, speaking from the words, "If a man cla-shall he live agaig?"

The father and mother of the child, formerly material ists, have come to the knowledge of immortality but recently, through the latchings of Spiritualism.

k haw but to love.

arks were made at the grave by Abba Lord, flourds, which we are in the midst of death, "—elig the birth of the spirit to the inner Life, as h from his watery grave.

as returned, and wishes to say to his parents:
"Ass soft memories round you gather,"

can tall us where he is ! He ower for the Jo nly 1888. He has gene to parts unknown. ish to see his name continue in the Black L

MRS. A. H. ROBINSON Healing, Psychometric and Busins
148, Fourth Avenue.

Mrs. Rossison, while under spirit control, on receiving a lock of hair of a tick patient, will disagnose 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 lide entosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms and daration of the disease of the rick person, when she will without delay return most potent prescription and remedy for eradicating the 'disease and permanently curing the patient is all cultivate cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her saediamable, they never fall to give immediate and permanent relief, in curable cases/effrough the roservive and stourary forces latent in the system and in nature. This prescription is sgot by mail, and be it an internal reniedy, or an external application, it whould be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that acknowledge control of the compound of the prescription is sent to prescription a cease the saided is not prescription or commenced to the compound of the prescription of the compound of the compound of the compound of the prescription of the compound of the compou

is produced, that science takes cognizance of.

One prescription is sensity 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 ten days where the last, such time, gataling any changes that may be apparent in the symptoms of the disease.

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#### RELVIDERE S

## Communications from The Juner File

Written for the Religio-Philosophi

REBECCA JOHNSON. From her Home in the Summer Land.

A. M. LEWIS,-MEDIUM.

My dear friends, I would tell you something of my life and condition in this beautiful spirit-world; but where shall I begin to paint its gio-ies, while on every hand I behold such beauty and magnificence, that earth-life cannot produce,

and magnificence, that earth-life cannot produce, r its inbabitants even conceive. My residence, my soul's home, for the present, is a lofty eminence, guntly sloping in all irections, so grand and luminous that my unrestciord eye can detect no spot where i's beauty might be enhanced by any change. All is so armoniously blended together that it seems mpossible for any improvement to be pointed but. Everything is periectly adapted to its purpose. With all the beauty and grandeur that were where meets the eye, there is nothing for mere idle curiosity.

very when meets the eye, there is nothing for residic curiosity. Every object that we behold is replete with me it soo of instruction, and designed to aw the mind up to the great source of all our applices, and to teach us that all things, to be trick, must have an object and a mission, and erform their part in the economy of God, to ing about a perfect and harmonious whole, he secret spring of all our happiness is low, d, oh! could you but see and realize what agical power there is in perfect and unselfish we,—to see all working together, and vieing the each other in acts of kindness and good-inly, you might have some idea of what constitutes neaven.

rith each other in acts of kindness and goodill, you might have some idea of what constiites heaven. The meat significant word we can give to dene heaven is harmony, and when your mindindigest that perfectly, you are prepared tomprehead somehing of our condition here
i the spheres of eternal progression.

My friends, if I could succeed in portraying
your understanding the sublime and beautii fact of a future life of constant labor and a
cart fit desire to learn all we can, for the instale love of I'—that we may be the more capile of rendering ourselves tuseful to those who
ead our assistance.—I should feel doubly rerarded for my efforts. Our object here is to
approve ourselves,—not that we may be considred great, of or gain appliance, but that we may
prove ourselves,—not that we may be considred great, of or gain appliance, but that we may
for the stale of the stale of the stale of the stale
ourse of all life and poper.

If y sitention has bein directed, in no small
gisted on the earth, namely. Equal Rights
o All—of whatever,mane, sex of splor.

I am strongly attracted to my sisters in the
arth life, who are struggling on smids on may
iscouragements and heart trials, and I would
ain instill into their minds some ideas of their
was individuality, and to influence them to exregist their power and will, to free, themselves
the bondage and false position in which
sergy manifested by my sex, I feel life devotag all the powers within me in trying to influe
and naturally, without the cramping and retraining influences imposed upon it by the
alse and usurping customs of society, would by
at innate and intuitive powers, soo rise above
the special control of male and sour far in advance
of the male mind in all things that periain to a
real state of morals and equal justice to all the
real family of man.

The inequality supposed to exist between the
reas seas to be mosted superiority, which has
reages been the devote of the single proper in the or
reages been head of periority, which has

as present inferior state, and soar far in edwance the male mind in all things that perial to a us state of morals and equal justice to all the reat family of man.

The inequality supposed to crist between the mes, and man's boasted upstroirty, which has rages been held up before the world, must very to the light of readon and revelation which everywhere proclaims that in order for atmost to prevail, there must be a blancing of all the forces in nature, that there may be no nequal parts, but all must work together, like ne grand, stupeednous machine. The powers it he mind should all be exercised, or they will e unequally developed. This is one great ream why the female sex is so deficient in power, regards the various employments where man toulis, and becomes celebrated and honored. Coman has been taught, from her earliest recluded to the sex of the sex of

Then let every one put their shoulder to the wheel, and drive on the car of progression until every son and daughter of Adam's race is free—even as the angels in the spheres are free; and then will you have the kingdom within you.

SPIRIT COMMUNICATIONS.

will never be generous enough to give her an equal chance in the world, or look speece her and the state of t

for this opportunity of talking with you should after reaching my journey's end. In Jught not to have said my journey's end. For life is evernal.—The life of the body is but a starting point, and whether it lives there or here, it is eternal.—The life of the body is but a starting point, and whether it lives there or here, it is eternal.—The life of the body is but a starting point, and whether it lives there or here, it is eternal.—The life of the body is but a starting point, and whether it lives there or here, it is eternal.—The life of the body is by your and the poly will tell you? Yeel, but for the proficer of some days of the poly, and darling new for many. I could not have come thus early. Dear Jane is present, but she has not sufficient cutral of her own to communicate yet; she says, the the is said over the fraction, beginning and the submound. I do not wonder that you now and then would find fault with your Sarah. How could you ever her they have for her poly on beautiful, so good as dear Dolly? A tintervals I could always detect a loneliness and vacancy is your thoughts, that I never could achiev, and it was then that my feelings became uncontrollable, and I clare say I might have caused you to break out in fits of passion now and then, which caused us both to feel sorrowful after wards. I do not tell you this my dear one, to tantalize. No, our heavenly Master forbid. I tell it to you that you may know it no less than your faithful Saily. Do not, my dear one, ask me to forgive you, for I never cherished sught of you, of I have nothing to forgive my short-counings as they might happear to you, and yet, Benjamin, my dear husband, I do not recollect of ever intending to do anything to wrong or cause you to feel that I was not doing all within my power to make your life happy. We lived more than two-score years together, and st times struggled hard to maintain ourselves and the little ones about us. One after the other would put from us to the shadowy realm. How much we have talked about them, have see

### Original Boetry.

. BY DR J. K BATLEY.

We rest despiting by the way."

Your philosophizing, Brother Lynn,
On goneral priceipies is good:
Your application might have been,
Had you ary promptings understood.
Hase thou BY garnered, noble friend,
That none, howe'er so good and wise,
Have power to know or comprehend—
Cannot point out, nor yet devise—

The aims and hopes of other soul— hall dive how deep; shall soar how high-Nor whence depressed emotions roll?

Hast then not learned that none can tell— No casual observation ken; Nor in what sphere ought others dwell; Nor what the kind of work; nor when

And it is the smoothers of the soul Are all legitimately grad; And when sorrows o're as roll Expression helps the heart crpand. Then, Brother Grorge, in "sad refrain," "I read a victory" "such as thou" Would glorify with might and main, And feel that good enshince the brow i

Then let us strive, my honored friend, To ope the founts of love's clear rill; True friendship's unction ever load, That each go bravely up the hill. In Mollie, Ilis.

#### Letter from C. Gleim.

Letter from C. Gleim.

Mr. S. S. Jones—Dean Sir: I address you, in order that you, as well as the rest of the friends of progression, who take your valuable paper, may learn of the mediumship of Dr. Samuel N. Myers, who is now about ready to take the field and labor for the relief of a suffering and sfilicted world.

The Doctor is a believer in the Harmonial Philosophy, and a healer of superior magnetic powers, being controlled by a powerful band of Indian spirits, who give him every assurance of success, which has already been fully realized, as he has performed some very remarkable curse of the superior of the success, which has already been fully realized, as he has performed some very remarkable curse of the successive obtains a good medical education, feeling assured that it wantd facilitate and otherwise assist him in diagnosis and its success has been remarkable, and aposing diseases, and in that way, ald in the healing art, as many could testify, having been engaged at it, more or less, for two years, in which time his success has been remarkable, and many were cured, to say nothing of those that were benefitted.

Feeling certain that some of your numerous readers would be glad to hear of the D. ctor's development as a healer, I thought it not ambe to acquaint you with the facts.

We hold circles every week in our tows, at Brother Brennman's and Seifert's. The latter himself gestlemant is now being developed as a psychometrist and clairvoyant medium, and is to far advanced as to give very good exciptions of disease, addinations of character, &c. He is also a very good writing medium, and from his pencil we are enabled to get very good ascriptions of the success of the communications, also some very astisfactory tests.

Freterpally yours,

Mechanicsburg, Penn,

Mechanicsburg, Penn,

Mechanicsburg, Penn,

C. Glenn.

tten for the Religio-Phila

Is Woman no Composer of Music? BY O. W. TRUE.

At a meeting of the Antropological Society of London, held May 19th, Mr. Henry F. Chorley read a pager on "Race in Music," remarking upon the vastness of the subjict, and arguing that there is really much less new and original melody composed than it is usually supposed, because by the simple variation of tempo, implying some change in accontuation, a malody can be so entirely transformed as to loss its original character," and, after showing some of the necessary institues peculiarities, and after according to Norway, Sweden, Denmak, and Russis the highest position as melodists as griph as opinion that the northern melody as a rule is superior to the southern, is reported in Mature, Vol. 11.p. 183, as making the important statements:

"In treating of the Race in Music, the author could not but draw attention to a phenomen, which is of universal coursense, anasely the superior which is of universal coursense, anasely the

nature so completely units her for a compelitor, that there is not a single exception, a single breaking over her sphere in all these thousands of years to be found. If this is so, it is glory enough for their whole race, that in one thing they have ever been true.

e-But this very want-of a single exceptional instance of a female composer presented raises a doubt of the thoroughness of research in the annals of musical lore, to warrant its acceptation without a challenge.

Yet, if she is no c-mposer of music, thanks to her good creator! she is the sweetest of singers, in proof of which it is known that nearly every one legarly entranced with the soft sweeteness of their mother's luilaby songs.

Farmington, Me.

Farming 170, 516.

P. S. Since writing the above inquiry, there has been put into my hunds a little singing book, "Notes of Joy," for Sabbath Schools, by Mrs. Joseph F. Knapp, containing over eighty tanes, anthems and chanks, claiming to be of her own composing, besides, as god variety from other authors whose names are attached to their own music.

How is this? Are there no more-O.W.T.

THE ATONEMENT.

By Q. B. Calbert.

By G. B. Calbert.

A few Sabbaths since, I had the pleasure of listening to a discourse at Pleasant Ridge, by Rev. Vm. Thomas—a Baptist Minister of ability and research, upon a question which has caused me much serious thought—the subject of vicarious atonement. In the premises he laid down, we agree. He said, scoording to reason and justice, that if one man was guilty of an offence, and was to fail under the condemnation of the law, and another man was willing to suffer the penalty stateched, that justice would not be satisfied, for the innocent would be punished, and the guilty go free. So far we agree. But he says in the rare of Christ, it was different, for he was God, the second pers un in the Adorable Trinity, dwelling in a human form, and to prove that the crucifixion of that physical organism, released a guilty world from under the ban and penalty of a just law—be left reason, and fell back on an old Jewish sacrifice. He said if the bullock was offered in the open field, it was not acceptable with G d, but had to be offered by the priest on the consecration; and in like manner. Christ was offered or the sins of the world—God dwelling in him, and thus becoming the alter; consecrating the sacrifice, making it acceptable, and fully meeting the demands of justice and the requirements of an unchanging law. Now, this kind of reasoning may be clear and lucid to many, but I must corfest I fall to see the point. In the first place, where is the sense or reason for -alsying and burning to an intelligent Delty, divers beasts and burd, viewed from a practical standpoint, in this rational age? It does seem they could have been appropriated to better uses in Seed-

fees I fail to see use pount.
where is the sense or reason for alaying and burning to an intelligent Delty, divers beasts and birds, viewed from a practical standpoint, in this rational age? It does seem they could have been appropriated to better uses in Seeding the world's hungering poor.

There is nothing in the act to improve either mind or morals—simply an occurrence in which the spirit is not called up no to energies its faculties, being entirely physical, affecting only the outward man. Admitting the rationale of the Jewish ascrifices, why would they not be as acceptable in the open field as in the sanctuary? Is not the prayer of nature's child in the expanded plain or dense solitate of the woods, fashioned by the hand of Delty, as acceptable with natura's God, as the same petition would be within the four walls of that house man calls God's? I think see But I must confess that I fail to see the similitude between the Jewish sacrifice and the execution of Christ, as drawn by the Rev. Genteman. My mind is not vivid enough in imagery to perceive the Great Ruler of world's becoming an altar on which a pool human organism puffered martyrdom for teaching new and beautiful truths, contrary to old forms and ceremostics! Why not scoep Christ, as a great reformer, who suffered for his orinous—the only clear and rational solution of the subject? It is evident that the atonement can not stand the test of human reason. If an on-reasons and retrieved for his orinolity, as our orthodox friends have it, does it subject? It is evident that the atonement can not stand the test of human reason. If an una resistent and the test of human reason. If an una resistent and the test of human reason. If an una resistent and the test of human reason. If an una resistent and the test of human reason. If an una resistent and to reason and our ideas of justice, that Ohrist to be their atoner, must unifier spiritually elernally? But his suffering was only phyrical, and of a few hour durasiton. He could have had no spiritual suffering, only through sympathy with his body; for he was good and pariets, without resource of conscissors, which alone constitutes spiritual agony. These why, oh, ye diviace, try to propose the absolute Judaiem that which of itself, reason can not succitive? Why uphold the stonement which gives mans a house to may to live a life of immorrality; to upond the heat days of his short career in building for himself, a character with which he is dissaladed, and lears to carry with this to the further shows. But he expects, as

CENTRAL COLLEGE, OBIO—John write.—I cannot wall do without the sair upder many obligations to you for the ation of the welcome workly visitor. The of S. W. Lawson, of Oregans, in So. M. Lawson, of Oregans, in So. M. Lawson, and the said of the class in Spiritualism. May God many more each, said we will none unablidies cheek whose links are the wisdom which extensis siven poic to pole, and lowest formation of physicality to the rotunelity which constitutes the God.

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# E. V. Wilson's Appointments for October, 1870.

comcil Biufit, Iowa,—on Saturday, Sanday and aday, the let, Sad, Sct. S.h., 9 h, 5 and 10th of tober. The lectures will be on Sandays at-hop's Opera House; on Monday evenings, the sad 10th, readings of character. Congons and Boon, on the M. W. R. R., lows ados, on Toeday, Wednesday, Thursday and lay evenings, Oxfober, 4th, 6th, 5th and 7th—

plactures. Till be at Parkersburgh, on the Dubuque and t Dudges E. E. on Tuesday and Wednesday index places of the property of

a and 16th.
haries City, Iowa, October 17th, 18th, 19 h and
b, Monday, Tuesday, Wodnesday and Thurnday
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rectures, Oct. 21st, 22od and Sird.
onticello, Iowa,—on Monday, Tunsday, Wodnesand Thurnday, Oct. 24th, 25th, 36th and 27th—

bave carefully arranged these appointments, at we can make close connections on railroad

will be our last visit west of the Mississippi talk year. speak in Cieveland, Ohio, the Sundays of mber, 1970.

November, 1870.

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E. V. WILSON.

# A Delegate to the National Spiritualist Convention Passed to Spirit Life.

sarks by Mrs. Waters.

ry S. Taylor, of Crosswicks, New York, ed as a delegate to the National Spiritu a selegate to the National Spiritualist is a Richmond, passed to the higher life bur 5th, after a bets illness of three db ys fall. Being a member of the fifty, only one week before her dank elegate to Barlington Quarierly Meet-

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