

CHICAGO, OCTOBER 15 1870.

frontier Department.

S. S. JONES, PUBLISHER AND PROPRIETOR.

red seconding to the ast of Copgress by 8.8 In the Clerk's Office of the District Court of Ill

DISCUSSION, AT FOND DU LAC, WIS. B:tween

Phonographically reported for the RELIGIO-PHILO OPHICAL JOURNAL by MISS JOSEPHINE F. SMITH,

Mr. Haddock continues for the rest of the if hour, to read from Leland Pot'er, and oth-V. WILSON. Mr. Chairman, ladies and

V. WILSON. Mr. Constructs, and the strates from a book written by an ensuration of the strates from a book written by an ensuration of the strates from a book were Solritualism, and that book is called made Exposite of Spiritualism, and for a quote from that book, carrying the impact one to the addience that he was quoting from L. V. Danida's works is a base frand, for a L. V. Danida's works is a base france of the strates of the stra piritua-resolvitualita-id's Expose of Spirituan-id's Expose of Spirituan-id's Expose of the set of the set to the audiesce that he was quoting to the audiesce that he was quoting in L. V. Danih's works, is a base fraud, when a sked to let me set, the bock he was a sked to let me set, the bock he was a sked to let me set, the bock he was a sked to let me set. We a L. V. Danits worse, is a cuse trace, loadton of right and parlamentary Then asked to let me see the bock he "Bay your own-books." When we an seting the bock, we are excluded ound that it is private property. We and the title of the bock, and he re-am quoting from Cora L. V. Daniels' a demand the title page of the book d bim to tell that if we set McDonald's Schlitchlem, and not Min. T pparts of definitely admissible as testimopry. mony, perso such. t as

ch, that he wants to bring A man that married his Intess? A man that marries as mere child, for the purpose of y out of her med'imitile powers, her to such an extent that her defend her, and to complete, lis to put her in a hoise of prositiu-purpose of making money there, he lecture didd, when sguin her to her rescue. That is the man That is the fast function of Spiritualism. Shame't 'And at wife was sick at Batton, and unable it engagement, he swore she should go estrum if he had to hold her up. That faich that is brought here as a witness ipiritualism. he comes on at trum if he

he comes on the unstringe question his qutations. I have faily shown are ten separations in the church, to the racks of Spiritualism, but that what the church is the cause of the troubles. Because there is a separa-na and wife among Spiritualism, it w that Spiritualism is the cause. It mat Spiritualism is the cause. d wife among Spiritualists, it Spiritualism is the cause. It spiritualism, nor any other ism, by what Spiritualists believe

bining the second secon

court would full out. is a despised and disappointed bis injured wife, is an konored ed cuizen of Washington. ere read quo'ations from Johns-and John Calvin, on Infant 50

The observation of the church of an analysis of the church of the characteristic of the church of the set is preached now, and why r is bett exceptions of the characteristic of the set of the set of the set of the characteristic of the set of

easing thought that some of those is attending us with, or in the cis, are of the bumber of these that us while they were in the body, e is no absurdity in the question : ir offn flash force it"

ur own flesh forgo: ? " page 315, we read : ower God may permit them to ex-them we do not know. ' air, storms,

ge 318, we read : utable proof of this we have in

er of Rev., 8 estimony in favor of spirit in-

says, " Shall undevel

wery point under consideration is intended to reach. Spiritual these points, and if under spiri ration. Spiritual-who are evil spirita-is feature of the age; the bica-ticepia entury; for, if 'through be the fact that evil spirita, un-sontitually affecting our lives, by John Wealey and out to cur resize, by a out to out resize, by a

to the "fountain head; so corrupt and black,"---where is it? In an orthodox havere; in ao or-thod x B ble; in the orthodox churer, with the orthodox ministers, and unfortunately for us, two thirds of our numbers are from the church-er. Then, if the "fountain head is so corrupt and black," and we can not raise ab ve it, then heaven, heil, the Bib'e, the churches, and the ministers being our antocedents, are rep usible for our peet tastal condition, for are they not our antecedents' Haddock as S Spiritualists are from the clurch. He quotes H.tch that he could c unts work speakers and medium, that had Lift their wives. Suppose be can, I can count seven hundred clergynan, elders, descons and class leaders, who have left their wives and families, and guilty of the sins referred to by Histch, and will rause may here to night, if de-s r.d, hence, if these sivepty are made evil by the teachings of Spirituilism, are not the se even hundred mole evil through the instru-tors of the church? They belong to our four gs of Spirituelism, ar ed made evil through church? They belong GEO C. HADOCK. Mr. Chairman, ladies

. .

gentleman : Hison tries hard to show that the church is and Christianity a failure. Suppose we it is a failore, it does not follow that Spir-ism is going to the its place If our cler-an and terchers fail-uit. Is in spine of the bings of christianity, while Spiritualism bes corruption. in and in gyma teach

reachings of christianity, while Spiritualiam traches corruption. Prof. Mison said to' me that the teachings of Spiritualian was Calvioism gone to send; and-he is a Spirituali to To whom do Spiritualita; pray? Here is Lizz Doter's (Onyes A. J. Davis "key to the Summar Line", 'Emma Har-diage, and also mary passaces from the Bible, desjing apirit intercourse) Mr. Wilson has brought the Bible here as a witnese. Will be impeach bis own awinnes? The history of saul with the With of Eddor, shows he leib, because of desling with familiar apirits. Argels are applied in the Bible, but angels are not ince; San read right from the Bible-there and show you they were not. (ReadFirom He-brew; 2: 7, 36; Jak, Cor, 4: 9, 13, 1; Job, 38) That groves inta angels are not men. I have clearly shown this, right from Mr. Wilson's Wi-inese, the Bible, hat are 's are not men, and the condemnation of spirit communication. Now, I, admit that phenomena has iaken

clearly shown this, right from ness, the Bible, that arge's are condemnation of split commu-Now, I admit that pheno place, but I deny the conclusion is a caused by splittle. Scde part of it, and irickery anothe the Bible, that arge's are not men, and the demnation of splith communication. iow. I admit that phenomens has taken as, buil deny the conclusions. I deny that to ful, and trickery another. I have shown their trickery of the Davenpor's and others, their expose. I do not think Mr. Wilson is ol. I don't say he has done this, but he has a here six days and nights.—Last night in the say, and the say, and here saw, and on all the se

gentiemen: Mr. Haddock brought up the marriage ques-tion, and when I met him with the B bir, he backed down on his own arguments, and then denied having done so, and again f indly touch, at he subject, but haddles it lightly. Again I meet him a crear point of his argument. Thave met him a terry point of his argument. Angels and bird argument. The own of allow the static transfer and bird with an angel. I have met him a terry point of his argument. Angels and bird with an angel. The source thim a terry point of his argument. Angels and bird with an angel. The source thim a terry point of his position, and takes hold of something else, and now, at las', stops to sample on for srgument. On Sunday terr, in his hall, we awy jost what we said we saw. We taw there a man, described him, and bird with the said. His son recognize d him, We saw there a woment, stying in a charr taket. and the second s

e spirits being seen.) will not work both Impeach Lis own a poor rule that will Will Mr. Haddock in (Quo It is

iness. Mr. Huddrck has quoted Prof. Misson a num-rof times. Prof. Misson kild him that Spir-alism is Galvinism gone to wed. Professor soon told him that he could get as good a mumbrathren from a hayatack as from a spirit, w, Mr. Hisddock, perhaps you will deny the spirit state of the spirit. itu

HADDODK. No: Iwill no'. WILSON. You said it, did you?

. I wrote to Prof. Mason after our that astertion, and here is the cor-

July 27th, 1870. Pnov. Masox — Lust night before many peo-ple, Dr Haddock, of your city, stated that you said to, or told, him, that you bad roe ired as good communications from a haystack as ever you received from a spirit or medium. Will you safirm or deay, the above, and forward to use by return of mill and oblize. oblige. E: V. WILSON.

Fond du Lac, Wis.

Appleton, Wis, July 29:h, 1870. Mn. WCLAN, --DNAN SIRJ.--Your letter is received. In reply, it is phoper for me to say that I have never in mf ours. restion with Mr. Haddock, islended to covery the ifies he attrib-uites to mis. What I may have said is anbeian

success, memory the view between the sense of the sense o

b dy are very like these in the b dy. . . . If we approach them in an insincere and cav-ling moved, the y will be likely to treat us as our, mord, they will be likely to treat us as our, descrues, thus fulfilling the it junction of mon,—'Answer a lool according to this lest he be wile in his own conceit." Trely yours, R. Z. MASON.

gentlea en avil ladie, is the cise before adick says M son told him s. Ma-Hiddeck sail it himself, and he as-ly, remarking, "Anawers foolacerd-is folip." We can draw our own-son-The Te, you. Hadde son suys Had sented to it, i ing to his for

usions. Hadd ck admits the phenomens, but deries the conclusions. John Wesley speaks of the flaen e of spiri's as a fast, and concedes to sem more power than S. Jrituali's do to day, or be has them ruling the elements, planets, ud as none

for he has them ruling the element, planets, and satons. Havidock has read Lizzy D Men's prayer to Lucifer. Incept the prayer, for the Cyclop-dia of the B ble asys the word Lucifer mea: s or signifies the skining glittering star, the day star. That the morning star is indered, is plain from the additive—'rom the orginal Ba-shar har, Sn ef the Mrning,—by you are welcome to all the capital yo can make out of that. Bot do you notice in t o prayer the seatcher. "Thou equat not harm us unless God permits thee." D se Hadfick dony that? If he does, then Lu offer is master and G d is no. Sappase Cul-tishifty is a tailure, it does not follow that Spiritualism is going to take its place." No, weabould be very sorry to have it so, for that would be going from bad to wore.

¹⁵ Suppose Curittisality is a tailare, it does not follow that Spiritualism is going to take its plac." No, weahould be very sorry to have it so, for that would be going from bad to worse. Haddreck says the Bhole condemns spirit com-munications, and quotes eight pass, ges to prove it. The quotistion in Lever 19:34, is not a com-mand, bat an opinion to not regard those that had familiar epirita. The not quistion is a comman⁴, and that command dio not exit in Abrahava' day, but came through Massa, and for the purpose of providing for his family in the? Caracter of the prisethood, and the house of L-vi, and the law is tetimory pairies, that spirits did com-mine, and that a certain class of spirits were forbidden-not all. Got a cens to ignore that command when he brings his son Jesus out of the house of Jadah and of the root and branch of David. From the hetwy of the house, I think the chais a portane, fra a more corrupt family never existed that has family of David. I now quote from the Of Testament. " Bel-werd, believe not every spirit, but try the spirits of Masses and Eiler, is: Cr. 12. "To another diversion spirite," in Thoit 5: 12, and Ger. 18: 1, 23, we read of visitations of spirits of Masses and Eiler, is: Cr. 12. "To another diversion spirite," in Thoit 5: 15. and Ger. 18: 1, 23, we read of visitations of spirits. I adong the difficunt beinge, reys Mr Haddock Core. 18 helppler, it is shill that theree more

GEO. W. HAUDOCK. Mr. Chairman, la

entiemen : de tells us that there shall be strong The P

on accep's the prayer to Lucifer.

ras Lucifer. Dr. Steele told me that Prof. M son said that is could get as good communications from a systack, as from any spirit, and he afterward did the same to me in a store. Now, where is se fool? We can find the fools among Spir-lists.

aliata As for the divorce law smorg Spiritualists, bey have no law about, when they want to are and take another wife. For six evenings, Mr Wilson has been tol-ing what Spiritualists believe. Who made him a month picce of Spiritualism T He can tell-that E. V. Wilson believet. I know what in the intervention of the second sec d argument to snow the ilson trics to prove that was a very fine woman. not considered so, and th

irits, which can be netism, and trickery

A supervised and the second se

his spiris. inisters fail in spite of the teachings of b, and it is a well known incl, that sin always grows faster than good. Evil easier (karned than good-that is why am has made such fast progress in the co of twenty into years, but it has not iny. Why, see, they erect no school Our i the chur and erro is alway Spiritual ationt in they itself

only i ne of the strong delui i ne; but if hes not come to stay. Why when the Mcthod s's were flow years only, they had hull a large church, and more than bne rebell for use that S, iri ud-ism has not come to stay-mit is transle at, and they know it, boo, or they wild effect church is and school-house. I submit the phenomens, but if mesmerism and psychology was slightly under tool, it can't be all explained. Man is a dual beine, with two arms two limba, two eyes, and I c niend with two brains, psychologizes the cher, and in this tate, be deen things strange to his.self. There are persons that are influenced by the change sof the moon and take, and it is espe-cially so with lunalics. Name will dispute that mor-tals, more ablerisition and call end east.

Case. Swed mborg says they have air bags that the y car y with them, perhaps that sustains them. I have put in witnesses to the fasts of veices in claiv oyant or meaner izel state, and I re-memb r another, of a man who lost a fifty pound note and in a claivroyant or mesher ized state, saw where it was, and told where it was; yet, when her turned it consciontenes, he knew nothing of what he hal said, yet upon in vari-gation, he had told usit whor it he note hey. There were no sprits abayt this—only mesmer-ism.

am. I have brought nine witnesses here to prove my argument, and what has Wilson ?

WIISON. Mr. Chairman, ladics mmen: Truth is our witness every-have brought here positive witness: indisputable testimopy. I have given co of Tova, of the power of spirit aid. E. V. WILSON, Mr. Chairman, huits and genuemen: Truth is our witness everywhere. I have bronght here positive witness everywhere. I have bronght here positive witness to Mund. 'A substrate the evidence of Tora, of the power of spirit is distributed by the second se

you are his own throws throws all your argument "Snir tualism is a str

ng delusion, and has

If a de come to stay." f a delusion, then christianity is a myth, and assertion to that eff.c', is just as valuable as, . We have proved the face of immortality side of this material body, and photographic immortal. When the Christian world tographis Josus Christ, we'hill anke banda thoriz d E. V. Wilson to be the

Her

bicher than that which laid Millions of men and wom-mortals 1 and by this great I am authorized to burl the m against such reverened po ddca of ners wd of with

wilson says that, while the new many mong-let him name them." Rev. Snyth of gin and the third. P and milk nota-R v. Leland, of gin thie'; R v. the wile muderer; he ; Rev. Powley, memor-i four hundred others, n the church, except Lo-re Spiritualisa, for "have phome backy?" A word lett several places with failed to speak when the and in Appleton he the discrete several several fur-the several several several several several the several several several several several the several sever G liar; R refused bish hi initate

bave sav. "Infir Christians, your che

aposties, "Spirits are too etherial to hold to earth." This is but an ipse dicit of Haddock's, ar not maiotained by logic: besides, "all thin, are presible with G-d." Hence, Spiritualism wombhe and probable, and its proof rests with

VOL IX.-NO 4 the system of Huddock's hav stack, the truth of which, I fully explained in Mason's letter.

The vision of the fif y pund note that Ha has been telling us ab ut, is a char evider in int. ligence beyond the mind of the ence a spiri us! phenomena. Haddock as as Le we not in nice wirr

IIsdd Ward If and a port of the bar bar bar in a set of the set

Dr. are read of Mrs Dunicle, Miss. Dress that he was carrying the idea to the ardience that he was reading from the work of those ladies, when he was not. Now, one of two things are true-had-dick is there akayse or a foot for it is a well understoud fact in law, that "hase "so," is not understoud fact in law, that "hase "so," is not Taga is not ing is Thus

6r. Proffessor M.han-note Spriptual will there writers b long where McD mald does. B. P. Rud-lp3-well, poor Rudolph, the child of christian misc-genstion, psycholo-grad by christians in New York city, and by them I ro-d to write under evil inflaence, that which Haddock has read from Wagner's work, but the moment he is out from under that in I acco, he testifies again to the restrict that in I acco, he testifies again to the restrict that in I acco, he testifies again to the restrict that in I acco, he testifies again to the restrict that in I acco, he testifies again to the restrict that in I acco, he testifies again to the restrict that in I acco, he testifies again to the restrict the second se the moment ce, he testifies sm. So much for testor Greg r

n dismon Gray, merism. I accept with an what I have put in as testimony on the dive. The Bible-well I admit the bible flored him on every passar. The Restore Printon Funct. Journas the Baxwirk or Liour, I admit all he has but have upset his conclusions camplek has a good reader, but has good reader. perchology and mis it the b.ble. and

I have brought my witnesses here and prove my statements. HADDOCK.--Mr chairmon, ladies and gentl Jus before an ar-burs. I have what spirit m smerism that wisions payel and th

we you of the trickery and exposi-ports and other mediums, and that

ism, and psychology for spirits, is what

Bind other Scientific causes as the solution of the solution o ig to the law of

what one person o e Mr Wilson docs s met ali his argue d all his polate

How is it Assilero the deg has 8:0 d can do the e souls sommute deg or other our confilence tam is true, wh what good dee

At

Written for the Religio-Philos THE UNKNOWS LIND.

O land unknown! Bayord our marial sight, Wrant round with ricomy shadows of the nigh Our spirits dread, yet img to wing their flight To thy mysterious shores.

asknown! We strain our eager dark we send our pleading cry in vain, no voices make reply rom thy mysterious shores.

land unknown! A never-ending train stern procession from these realms of pain ores slowly on, but comits not back again From thy mysterious shores.

dunknown 1 Art thon far off or near ly know our loved onces disappear, he old voices we no more can hear From thy mysterious shores.

O land anknown | By the dividing stream We stand and gaze, and sometimes fondly d The clouds will part and yield one transi.nt Of thy mysterious, shores,

O land unknown I That day of days draw Which shall unlock this h dden mystery, And bid our dreading, longing spirits fly To thy mysterious shores.

BEPLY.

Aland unknown ! Thong Tool in mortal sight, No gloom is there, no shadows of the night; Our spirits iong, yea long, to wing their flight To these l catic shores.

A land unknown? Not so-with eager eye We peer into that bright elysian sky; We call as d call: giad voices make reply From these beatic shores.

nd onknown? A never-ending train tern procession once from realms of pain e riowip on, but now come back again From those beat's shores...

A lard unknown? "Tis not far off but near We know 'is true our loved once disappear But their dear voices now we often hear From that not distant shore.

A land unknown? By the dividing stres We stand and gaze and often fondly dr The clouds do part and yield a brilliant

of that most brilliant sho

O blorsed land 1 The day of days draws nigh Which shall unlock this sceming mystery. And bid our yearoing spirits fly To that most bliesful shore.

Original Essays.

ROSICRUCIAN MUSINGS. What Constitutes a Lie. PBY F. B. DOWD.

The P. B. DOWD. A lie is that which is unitue. There are nany kinds of jies. The lie of ignorance is winked at, and consid-ared a more surface affair; while the willful, may folcous lie, is allooked upon as a 'thing as low and rile as to be hated by all host at people. It is diff u't to say really what it takes to constitute all. It seems to me that the worst tind of a lie is constituted of the indust to de-peive, and the actual deception accompliabed, with the sole purpose of wronging acome one.

vile It

ceive, and the soful deception accompinance, with the sole parpose of wronging some one. L'es are graded from the lowesty blackest kind, up to har alses white lies, so common that it is a question unsettion as yet, whether they are not really more beneficial than the naked, d truth.

avaraished truth. A lie is generally considered as the opposite f truth. If we could define truth, we then light also define a lie. There are many things, hich constitute a lis. A few éxamples will, wow my meaning. A won an is something indispensable, and a

A A wob at is something interpresent of an a il, genuine woman is as beautiful and lovely smything possible for man to conceive of. In st, angels have always been arrayed in female

ct, angels have always been arrayed in itemaja tire, showing that man's conceptions of the sity besuituin have always been fominios. Now, we recognize natural, physical beauty, wells menial beauty, a first act or do, and be desired by all men above everything else. sometimes happens, however, that where are it really what they seem ; that they owe to art it really what they seem ; that they owe to art it exists and express, however, this where are the charms which hurs, while at heart they are see. Such are a living lie. That which con-inctes and graves, while an itide are statistical and space. Thus Ma-tural grace of motion and figure. Thus Ma-tural grace of motion and figure. Thus Ma-tural grace of motion and figure. Thus Ma-tural fract the false, and the o so bisended constitute a lie, when it is calcula-te de cause.

60 60 blended consultates a set there as some do decore. In this light the great mass of the members is coclety are living a lie every day; for who is here, that is what he appears to be? It may that the messes are believe than what they sp-ear; but it is a deception, notwithstanding, if we appearance be less or more than the reality. The pose itre facts of life—the objects and the venomesa of existence-mess considered ture; it these are only appearance, and Reeson acts them adde as a lie and a mere delusion. The arth appears to be flat, and the overarching me of heaven seems to meet the satth at the nomena of existence—are considered true; these are only appearances, and Reason acts and a speara to be fist, and the overarching se of heaven seems to meet the earth at the tof vision; but reason stamps it as a le and here delusi no f mene. This lie is constituted the earth, and the relations man sustains to yr reason of sense. Bo every positive fact-it which appears to the external senses—may proved as unture by Reason; and bence you

ot hold aside the vell which hides iside from the instain which we sustain now the true, for our f conditions. While than others: al and tru te relations which we su may not know the true, is a among false conditions, some things as truer than y we may find that which the verice falsebood. V truth of its false cover heart of Nature; for them eaving variety, no changing We tile we rs; yet prove ay not ad lay would b may 1 We ma ing, and n we w ag van false in Na-for all would be variegated aurisee o-keful variety of color he floral kingdoin, bu est the eye, and is to a state shose ke lifer a f ould be no We may other carth splayed, in be perfect of mota-irs displayed, i-at in every ob-and re nonsations which make life so desirable, and fast of the senses such a Godilitz repart,— then we would babolf a light so brillant as destroy viscon, easi up the sense and cast is aside as a worthless gurmant. n we would zoy vision side as a w

a gate CIL Teo constitues a

me my t

were not so, God would stand revealed in all pifiction in every old c', in every word, ic' and circumstarce, much in not setting, universal subgration and annihilations and site. By the loof all, whose whole so word of our well up that so it of being. It is may imagination which makes the lise. Some imagination which makes the lise. Some imagination which makes angel's garband simile; while at heart we are as a setuchar full of all in nearon 6 the and tresch-ery. If it ware possible by law the heart and lives of makind—over the the b st would alckr nu with its dark and fifty caveron, it is well that thoughts are bidden about with words and sore ourselves. It is well that thoughts are bidden; well that our acts are not final and real; for we hope to think better thoughts in time; hope to acquire power to control the file words, and leave them muspokes, hope to ic' true to our ours' itons, one of these days.

binks obtain the line words, and laws them unspoken; hope to co: true to our convi those, one of these days. Without hope, the beart would burst. The true seems to me to be a drasm loog since for-gotten; it concet back now and then, vague and inditinis, like dim, disjointed strains of far dis-tant ravishing music, which thrills and throbs my soul like a chord, drawing me to ack it source. If the bruken strain of dicord be as much as I can bear, why ask for true it armony? Ditcord is harmony to some senses. Les may be true to him who full them? Who can be a judget II we forget the fulls, falschord is real and true. If we lorget the false, all thing, are true.

THE ABSURDITY OF THE DOCIRINE OF RE-INCARNATION.

By D. P. Kayner, M. D.

Anything, however little or however dim the atline, it at we are able to di cover and compre end, relating to forms, individualizations or entibend, relating to tics, teaching to sorms, insurvashinghings, rescale of endi-tics, teaching the law of spirit forces and of spirit-ual development. Isods us at soce into the realm of immoriality, and leading us there, it gives us a consciousness of individualized immorial exist-

nce. Everywhere and all around us are the manifost-itons of spirit essence, taking to itself forms in he physical realm or outer temple of Natare. We now that forms change is becoming individual-zed, but nothing is lost; no prin iple in Nature the physics

ed but notang a rows, as you are individually d incyrade. Relatively, the lower forms of individually d if manifes only the latellygence of their par-ing complete in itself, and as such, is distinct og all others. No two blades of grass can be-ford exactly the. If you think they can, search among the riped graden grass, where the marks are more internet than indiced video than in the common

a. If you think they can search among the ord predent grass where the marks are not pre-tered by the search are search as a search and the search are search as a search and the search is an absorb or on have found the built is all the increase provide the search as a search is all the increase and the search are not suithing, have any learned a line, or single letter, search are statistically in the search are search as a search and the search are and the field these that appear a similar and increase and the search are true with the search area of infailty. This gather from numerous blacks in the field these that appear a similar, and increase and the search particular line, how mo the downers the search search are true as the how mo the downers the search are true and the search are been as the downers the search are true as the search are true as a search are the search are true as the search are true as the how mo the downers the search are true as the search are true as the search are the search are true as the search are true as the search are the search are true as the search are true as the search are the search are true as the search are true as the search are the search are the search are true as the search are true as the search are true as the search are the search are true as the search are true are the search are true as the search are true are the search are true as the search are true are the

what shall we infer of the va pled changes in progressing processes of the higher or mn as it rises to the individualizet soul? We have, then, firsting Hilfmitable ocean of infinite spu initialize ocean of infinite spu grand ng to the to lis parng in of green th its er the z phyrs od's glory, the D

f pare spirit infased throughout all organ zer, the builder of all things the molecules and particles, their of and of any of any of any of any "ave of pure ver, the business is the organ zer, the business at a to the an alcounter of the second tions and cohesion, to form it structs the various individu; d builds up the rocks, bills d builds up the rocks, bills asses into drops, and he grain of rivulets, streams, rivers lai causes the grass blade to ri-unfolds the rose and ere the infusoria and the sleph It is all and in all, "God will and to do of his good A particle of his good se from tets the man.

A particle of pure of spirit essence that fils inimitable spaces and intelligence which self and materializes t spirit spermeates with that we call Ge the grand of all worlds iniversal vit ts to it ding to su limit its or It now as 1 01 s, and take ٩.

se relations. ungh the magnetic power generated by the it holds intercourse outwardly with the ex-world, and inwardly, through the relation-rpicit to the grand, all purading spirit es-with the soul of all things. magnetics molecular action constitutes the union, it ho tercal work abip Thi titutes the of th the form of the spirit, spiritual entity, and

plfitial touty, see many horse and a monthly. Now, it we can limit the infinite, if we can cir-ourscite appendix the endiese cycles of pregra-nate comprehension the endiese cycles of pregra-tion, or make for which end to the set we find one apploacy for the anthony has can be find one apploacy for the anthony has can be applied. endices cycles of | granny, that wo babies, then can mythological m endity of ignora-loo, the revived d o play Ce abo

on. to st a time when become fully es trays at on the water gine" of trath is being pourse fars that the finite mind is yet closely area (and the regaries, errors, and fallacles of the ignorance of past spre. When we consider that thoughts are living thirigs, that thought power is generated by Indi-vidualized vinit force, not that that individualised visual force is a demonstration of individual spirit individualized that the time has shared visual force is a demonstration of individual spirit the state of the state without limit or into whi

nd. To entertain the doctrine of re i nom nt, shows that we would us nod imit the all pervading spirit imits of our finite conceptions, has of the infalls grandeur of the ever mobiling future, and losing sight (

to the harrow ag no thought toanding, ever-that sublime that su ture that we c r as individand terring ever in that energy is a series of the series in the series in the series in the series of intelligent the series of intelligent series of int the plint and unfolds, the bilimitable widens and expands with the the cycles of progress'er, with the general unfolding. Erie, Fs., Sept. 20th, 1870. th the general growth, and

13 The schools of Virginia, now close to be re-established under the township p New England

The An

IF IT IS NOT MIGNETISM, WHAT IS IT!

By Wm. B. Fahn

As my name has been mentioned in connection with the above question, I will, with due deforence,

... use showe question, I will, with due de forence, endeavor to explait. . Is its, perhaps, not generally known that there is a physical aroma exhaling from the person of every living thing, whose quality varies according to health, diet, fatigue, etc. There is also another, eliminated from the spiritual foody, which is called the mental aroma.

eliminated from the spirifiel Body, which is cause the mental aroma. Spirit ais collimicate similar mental and bodily chalations. These constitutes the both of mulon by tween mortals and epirite, and it is these cra-battions which have been seen and mistaken for megnetic, or electrical currents. As far back as the 25 h of March, 1860, the spirit of Professor Hare gave me through Dr. O. a full explanation of these eliminations, ci., is a communication which I now momins to transcribe and seed to you for the bena communication which I now and send to you for the ben ise to

elimina respective and send to you for the per-rith of those who may be loterasted in it. Worther: Miss B, is controlled by a spirit, and like most of them, she believes in a magnetic, or "an electrical formation, which produces the mac-essary condition,"-for what I if for spirit control, it is simply the sommabulic condition that has been entered, and enables the spirit to do so. Again: Miss B, is controlled, is not well, but sufficiently the sommabulic condition that has reason why the spirit chaot control the properly is because the is not well, our taker, I would asy, not sufficiently in a someabulit condition. The repirit keys I is hands upon her stomach, find she is trilleved, and only was so spon the principle that Christ braided, vir : "Thy faith hath made the upon her stone as so upon the pr "Thy faith bath wed and was bealt

I, viz : be believed and was teiling her the truth abo a closer, is poslible, and e koowledge, which all sp the state of t out what was was only the pirits possess

The spirit twenty is possible to a sister, it possible to a sister the spirits possible to pully. In the case of Miss Mattie H . Miss B, has a anject who understand, has not been laught the true saure of her condition, coasequently does not understand her power, but who, it also had under static and the read of the read the saure "late the alter work with the saure and the saure and while alterward where the saure and while the saure and while the saure and while the saure and while the saure and the saure and the saure the saure and the saure sau a B. interposed, was purely bec to could not, and what the alt deed, proves that my view of the orabe sold: "Obl Miss Lydia," came to me. I wanted you to ch, for I knew that you could rell yown efforts were all in vain." its were only so because she believ d become young she did not m 1 am ac come to lieve me, me so much, though my o Her efforts t they would b ved that

wy effort Bee beliered breself nous. She beliered breself nous. Mise B. could rimove, therefore when Asias ... thouched her, she was reliered as once, but I issist that if she had known her powers, she is the first place would purely some about the inter-tion was purely some about the belief or cir-ters, was purely some about the belief or cir-

At all. Miss B ab at all. Miss B seemed to control spirits that had Miss H. under influence, because Miss H. beikered that she bid, but as Miss B. accowindged that sho was in a normal condition, and that no will effort was made to ...demmgreitize har, it could not H'a d

given why there should willinguess to understand be an orp the true n that are possible that are possible to the set of the s who ha that if any ing i from planet to p it is almpiy the from all bidles. add that if Mis the true nature of her candition, and her powers therein, she will soon flat that the powers is within herself, and that is e can do all by her own will that is now accomplished by the aid of othes; may, more, she will be independent of spirite, as well as of mortals, and can jetel to the indi sevec of the one or the other as abe pleases, or to no one, if she is determined to do so. I have had many similar cases, who, upon bdag tanght the truth, became independent, and if those who are interested in the truth will study the facts in the case on-touch as long as i have, no or ore

COMMUNICATION FROM DR. HARE.

To Dr. Pabne

Dass Docton :- Every human being while on he earth sphere, has exhaling from his system a sarticular aroma, which consists of the effets par-files of his physical nature, removing the internatives sto their original parental condition, and in so tong, they necessarily envelop the individual in a sphere of this semi-decomposed materiality. The suffer as well as the quantity of this aroma, is varied by the accidents of health, fatigue, dist,rest the earth a ty. The sphere of this set quality as well a varied by the accid

temperament, etc. In addition to this exhalatic physical, there is also another, tion or elimination from the may, for want of a better t which is purely ¢7. i aroma ight, de-ions of with the spirits. The by the expenditure and indeed by all nature, and is more in to the intensity of high architecture. re, and is more or less power-the intensity of the individu-iny or all of its components or to remisin quieses poments media

rdical meansain being, series the like intelligent being, aroma of main can only act on the orden of another, as is noticed in the pur-ter and the series, as the african, and the orden of the lower with the lower and the sense of the sens Tae phy rtain persons, as i as. The dog, with ent, possessing a by means of this p to recognize his n be in the midst of mais, to some extens, small than man, by m tuon, is emabled to re that master may be in point of dress, size, The mental aroms is ent midst of persons who in are precisely like him. cognizable by the mind. e entire nature of the in-is, it apprises the f use, etc., are ima is only recognizable with it the entire nat it belongs, it appris mental discrimina The me. pprises those pos-crimidation, of the le at a distance ; feel to persons at

BORTET HARE.

, it is e light as we upon ell at-id, all nimal ciairthey a caused by it, or are satisfied by it, or are in a sormal condi-in a sormal condi-tion attributed to B. FA

SPIRIT PICTURES.

Letter from M. Milleson.

Letter from H. Millecol. DEAR BROTHER JONES :- I saw in your val-induce pages some days ago, a titler from a man-in Wyoming, asking for information in the matter of opicit portnitions. For the banefit of cern, I send yet the following letter of Dr., A Blong, bouching my work, the same that you have seen in Chicago, before the drawings were sent to the lather of the spirit children. T would say to all who are desirous of my serv-me, that they can be more successful in flam in the homes of parties hours of notes as with likeness. So their spirit franks, that my guide assure my that they can be more successful in flam in the homes of parties hours of notes as with likeness. So their spirit franks, and that I de-site to spend the winter in the with B whole, as with likeness. So their spirit franks, and that I de-site to spend the winter in the first of Kothay, and should be pleased to receive orders from that quarter. Mojng yourself and the solid RELLORO-Pri-fosocyfloci. Jetumata may long live to do good, remain your iriend and brother. Troy, N. Y., Sopt. 2021, 1570.

SPIRIT LIKENESSES.

ting Stat mana from Dr. Stone. From the Banner of Light.

EDITORS BANNER OF LIGHT-Am ing the nunotices in your Banner, and some of them many such, even for years, I have scatcely notice the name of M. Milleson, whose claims represent that peculiar and interesting phase of median.

ship as to be able to portray the spirit features of our departed friends.

of our departed friends. In a very recent number of the Binner ap-pears a communication, representing a conver-ation of this artist with his spirit guide. Berg, West and Anthony Yan Drck, relating to the laws or conditions which control in such cases, necessary to be observed for the full and com-plete success and oblaiment of the desired ob-ject. Also, explaining the philosophy of devel-opmert and peculiarities indicated by many of the spirit likenesses psintd by the artist above named, in which reference is made to a group of my childrer. Teeling impressed that many with have read of my ch

ngim med that many who have read ton above referred to would like arn som ing more respecting the cl. diumship of M. Milleson, the peculiar mediumsh ture to supply the ch not ced in your paper. It is several years si

ce that I called to three by death, ani fon in ra d upon to bury the ight, while I, wit rom that far distant sut in th ing d m e mys If 0D0 gress and spiritual en for gr bitable d nd F growth a desire to possess som sent developed app d, hence my ience my in ing, turned

my interrogatories arned upon this p red by them, thr ey could control through h rol M. Milli be some Mr. Mans that they co the object so much desired be acc my satisfaction. But who and w Milleton I His name I had never, nor had I seen it in print, to my I was told by them that he was loc York; but ao in quiry I found he h and located for the time being hence I was acale disconsisted located in. r, I was again to loated it to my my (ust as goo e artit the had te to y w 1 The conditions being compiled will works the strikt found, among mu paintings produced by him, a group children; but then the questions desi-indrividuality was to be determined-and the artist interrogated, by way setter, through Mr. Massfuld, of M his spirit-guides, and received the foil by Mr.

[C PT] MY DEAR CHANGE-Tay queri of Jane) are before me, and I ha Jane) are being o young ladies ented by name arity Stone.' I given ber two series of the series of th it is in ba nty' surpasses and its is a yet

is more than I can d Thee is doing finel

The comfort and

posses the likenesses of these two day aon, since painted by the artist, an my power to describe ; and in this ive of making known the claims of b to public confident of M. Miller ested to gro rs in

ing w dium was My chi dia. as mea. was know and J les at b Tand l loped as an a for I to him, b

B ing diag my grat artist cap s, M. Mills tid of be proposes moving or beauter Blate of Spirit

OCTOBER 15, 1870

Interesting State ments and Particulars-Incidents a: the Richm ad Convention. BT D. W. BULL

MEDIUMS

Quite a number of well meaning Spiritualists seem to be sufficied with a chronic madoese for ex-posing the oridences upon which their theories are built. The disorder will be noticed very readily by observing the patient in his incoherent mut-terings and mumblings over the word "humburg." It would muke little difference whether be under-stood the meaning of the word, since if be only knows enough to prate it, it wil act as a rpail, and ave him a vast smooth of philosophising." And again, there are some whose every hope of success so lecturers, is based on the do-suffic do-sufficient without the good of the cause at heart, they strike at the very four day in the softhe mo-

nucces as locturers, a mediam lecturers, in the same at heart, they itre, without the good of the cause at heart, they strike at the v.ry founds ion-slose of the super-strature they are living in, and pablish to the world that "serve-lenths of all the communics thore parporting to come from the Spirit World are of muadame oricle." leaving us in greaty in-form us that all "short eyed mediums "are hum-buys and cheet". My experience, which has ce, thily been as ex-tended as that of every other beenon within the two serve i have been in the lecturing field, has had quite a different inducer co any mind. Hav-ing found this theory unpopular, one of its prop-cies on the subject, in which he has become the toble carrions bird to "earry of the little of fith tooks at mong Spiritualis a. The fraternity an which

the little of s. Indirate that Spiritus food upon not furnish the d-pends, and h out life of the re to go out lie of the ranks, where a to his hear's content. At the Qurention were quire a num: er of good m. diams, only we of which it present, we propose to aprak of, as their merie were somewhat dis-

at on, he tot: ment there at the line. If st one that came to zotice was Mrs. L. I. e, of Toledo, Ohlo. vitation she came upon the rostrum, stripped the nume Hearr C. Wright,

of her coming. Investigation of her compared the second se

after. always two extremes in eve which prevent a caudid investig , and it is to be regretted that so

shorty may the first as Walt, told the sudience b infancy by that name, bu of her coming. Indeed, it would have t

my

under th back. It had under bly been

Ohlo. ame uppa the rostrum. stripped i the name. Heary C. Wright, arm in large red latter, and ame, Mary C. Walt, appeared, et same. The Freidert, J. G-ence that he had not schill in s, but that he had not thought deed, had he been looking for wre been the las? damphure that

Hull, M

ch prevent a caudid investigation o d it is to be regretted that such was The war finally became very hot r took the stand and offered a hun abe had a willing produced on he

my DAD

must coufer Mrs. Moliere wanting his ;

to impos hlog. I'sh

-aot your orts before room with

gs go uter

began o play

ber that W. F.

ing my face

of it ?' so much con-

Therefore no one class can do the same name, no one had seen ber write on the same, but they know she could do it, and becaue she could; she was just dishonest enough to coit. Now, I cannot asy she did not write the same heredit, but I have no right or satisfiely to say abe cld, thit I have no right or satisfiely to say abe cld, thit I have no right nome doe whom I can

Another evidence I had of her homestynwre the another evidence I had of her homestynwre the outrols i aws whout her. It he is a decemer, see badly deceived herseif. Before I close this, I will offer one word of can-bedrow I close this, I will offer one word of can-hat you do col decounce cam's good mediums. They are the most sensitre people is the word, and we had for better is the nhumbers on un-

tay i never

it.ve people in let ten humbe ire the fine for

here and the second sec

as the ring test. I must say I am doubt-but I have no ides she performs the f. Under the control of her indian is enabled to get her hand through the then through It, on to the arm of her . She is euthrely unclassions of the performed, and shals entranced during

Broth

While all this was going on, a spirit with wh While all this was going on, a spirit with wh often taik sce to face, came to me and said: "Weil, Hull, what do you think of it?" "Year't tein?" I said. "There is so much o sion here that I cas't see as I could if it

"Good "That's all "... "That's all "... havegin her." "What, then, is it ?" "What, then, is it ?" "What, then, is it ?" "Why, they are all three talking," he mid, and "Why, they are all three talking," he mid, and the room. "It are to the drick." "Why, they are all three talking," he mid, and "Why, they are all three talking," he mid, and "the Part of the room." "Why, they are all three talking," he mid, and "the Part is alone, when I shall "the Part is alone, when I shall "the Part is alone, when I shall "the Part is alone, show it was a shall be a "oost humbers."

d," he same

thing as a min

the evidence iro t, who has seen her. nee to me, is some I never heard of a carched, yet she wa tions as thry mil d not have done told the audience t

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N,

" THE BIBLE IN THE BALANCE." Rev. J. G. Fish, Author.

This work, the publication of wiiih was an-nounced reveral works ago, has come to hind, and fully real? zt our expectations. It is wil-ten with no attempt to display "well roundel periods or brilliant metaphore," but contains solid fact, cogenity expressed, and admirably adapted to supply a demand that now rates. It is really a valuable work, one that will immor-talize the names of the suthor, and sund his praiss everywhere, for it will have an immente sale. Spraking of the EXTRAVAGANCE, INCOM-SUTENCES AND SELF CONTRADICTIONS OF THE SUTENCES AND SELF CONTRADICTIONS OF THE CIES AND SELF CONTRADICTIONS OF THE

e. Spraking of the EXTRAVAGANCE, INCON-E. Spraking of the EXTRAVAGANCE, INCON-TENCIES AND SELF CONTRADICTIONS OF THE INLE ME, 835: The sead G on G 5. G 7. "And the L-rd saw the weight doesn-of man was very grout in bearth, and that the imagination of the upstite of his beart, we only will continually. d it repeated the Lord that he had made upstite of his beart, we only will continually. d it repeated the Lord that he had made str. And the Lord that he had made upstite of his beart, we only will continually. d it repeated the Lord that he had made in ups the act eveld, from the face of the the both the str." The God gives as a racon for The High the God gives as a racon for The High Strategies of a but, in the Sta chapter, 214 verse, wo at the same G d asying, when he sumells the or of the burning field upsn.the post diluvian sec unt of his wickedness, and for the same sec unt of his wickedness, and for the same stom picture is which the sumells the orain. Are both these statements literally eff it is impossible for the mind to receive mass and. Ther same bouldey contradi-y. To numbers 11. 31, we are fold of an immous shower of qualia, "brought up from the of these both these statements literally due of these binds, suffor the base of the of the state to burdly contradi-y. The same of the state to burdly our from the of these binds, suffor the sub of the point due of these both these statements literally due of these binds, suffor the sub of the point the section to breed, burdly contradi-se and an the state statement and the precision as an distribution to breed, by point factions, a previdence that would have the point the section homers. Suppose by an average allow fifteen homers to each did iting. This said in verse 32, that "the peop's thered the quality, and he bast gathered the point of mass the of burdle the rest of the section as the does howers. Suppose by an average allow fifteen homers to each did in the section the weather point 400 weak and the section to be about the section.

r was this preside? Qualls do not inhabit sea." Judges 14. 4 we are til that Samson and caught 300 forces, and turned them to tail, and put a fire brand in the mids, even the two tails, and let them go into the ding corn of the Fdull situes it set fire to consume it. Whatever may have been the and experimess of Sain on as a bunter of a, it is not pressible he could have caught is y in one locality. Force are never so plenty at. There are probably not so many forces by one of the New Ergend states; and, be-, the forces would naturally have takin to woods instact of the fdulls, as syon as let a. In the same obapter, verse 8, we are that Samon mine the Fdullsfune." Hip thigh with a great slaughter." Is it possi-lying one no thousands against fin f e 15 tells use be found a new jub bac of a and tooking exulting shour, God avelog and tooking exulting shour, God avelog and hooking exulting shour, God avelog app, "Heaps upon heap, with the juw hone in set I have sholew in the gory buoe, and re guades forth, and Sumson drinks, end re guades forth, and he supperformant is not and a bollow in the gory buoe, and re guades forth, and shour and draw ". "N clevers a hollow in the gory buoe, and re guades forth, and shours of the states the area the solid on and he supperformant

ad all, would have flown-off in a state in-cent vapor. Eact demonstrates this statement to be and hence as a history, the Bible statement reliable. Whatever may have been Godi tion of his tworthe worshipers, the fuel furnace could not have been stained un-great a degree of heat. Did Jona's really here days in the stomach of a fish, and by justion unharmed? Did Jona's food thinds of at least ten thousand, on an to food sea'cely soft would for a bible and drive hear into the organization lines, and inhermach is a fish, and so drive their usurped human in a di thermache in the organization and the hear into the ast 7 me Bible that all these things were done, but their cortinude is wanting.

is that all these things were done, but their ic certitude is wanting. Num. 31. God is represented as directing a to war against the Midisalice, and he does yas a large number of them, and takes their s and herds, with the women and children, upon God. by Mose, sommunds all the ers with the male children to be slain in with the male children to be slain in d, but all the virgins to be given over worse than that of death. In act as this, would, if perpetrated by

b) the trace of the second of given of the order of the second second Nome

nous (fience against humanity, the so-fismle virtue and purity upon the pol-ar of uncountrolled passion and unsanc-t. In all candor and sincerity of soul, direct thet horrid runely ? virtues 33.44.66, is recorded God's pro-r sivery. The Jew is not to be ruled higor, nor for a longer term than are, unless a new controct. of servitude 4. into, but of strangers, they may buy seives and their children, and they shall "bod men forware." This law has averer, is to the Buble, been either modified, ab or repealed. How could it be f Silvery perpetual and dis circles in lagitution, heart of septemine the part of God. erpetuaj and sa eternal infiltetion, art of legislation on the part of God. Then the Valoa man of the north, inst an instation of heaven when-lout their blood upon couttern hal-free our nation from the curse of an- τ . The Jow had even a wright to a not modesnly, but if he lived a deg-the blow, be sheal' not be pushe-is his amony. (Sz 12. 21.) represents God as jesloms and re-ko, 30. 5). "For 1, the Lord thy jeslons God, visiting the infouty of upon the children to the infouty of upon the children to the infouty of upon the children to the infouty of breathes out the mast terrible im breathes out the mast terrible im

children. (verse 9), "Lot his children be father-ist, and his wife a widow," "Lot his children be continuelly vagab wds and by; let them seek their bread out of their des site splote;" (verse 10) "Lot there be any take splote;" (verse 10) "Lot there be any to fav r his fatherfess children, (vorse 12). Did God ap-vrove of that prayer? He cortainly did scori-lag to the Bohe, for David was "a man aft r God sown bear," and never d d bit one thing that God did a tapprove of, and that was in the case of his hother wife. Is it to us that God is subject to the weskness of jealoury? That is a burgen weakness, and lawaye arises from a feeling of inferiority, which is not con-sistent with the charscier of an infolic being. I he so unj-it as to visit, except by the law of hereditry decor, it has is of the prent upon tiss child?

aistent with the character of an infinite being. If here disrvides on this also of the parent upon the oblid? We may rad that this is we but can, and does the mind recircu it as reality 11 and, then as the sate met of a fack, it is an reliable. If is a fact that sum of the paa'm of D wid ex-pression we high at and holiest seatim with and emotions of the soul, the most exciled imagery and the treat sum of the paa'm of D wid ex-pression with the most exciled imagery and the treat sum of the paa'm of D wid ex-pression with the property, claim impiration; but when it is claimed that G of lampired the sentiment of the paalm referred to, the stat-ment atrikes the mind as a blasphemous error. Such oppraite streams of hiter and sweet waters my flow through the same fourtual. I is Gol infinite? Do all may bolive, and as the B blo is supp as to rorresent him, with (2 a. 3, 8) we are told that G at "miked it as classified as the lambder of the day," and further op, that, not dading Aliam and Ever she engects, called 15 them, whereupon they produced themalized in the cool of the day," and further op, that, not dading Aliam and Ever pressly avers that food annot the first of the pressne of the Lord food annot the first of the pressne of the Lord food annot the first of the pressne of the Lord food annot the first of the pressne of the Lord food annot the first of the statement of the Lord food annot the language : it end the food annot be the samp she that he statem content the roughing to the cry of it which is own motions, and does the mine the present of the lord food annothed the trans of the statement of the lord food annothed the sample have done and language en-trophing what it as a man if in the same have end for the statement in the annothed the there the sample have done and language en-and the whet the sample have done and language end the trans flow by the maximum the mothed of the statement in the eighth verse that the discust the maximum the read of the the state-mininform the statement in the eighth ve

We know of no work that contains such a ya t amount of useful information, readily com-We know of no work that contains such a vs is amount of useful information, readily com-prehended, leading the mind into the channels of truth; and rendering the vision clear on mattern heretofore "badly mixed," as the "B ble in the Bd luce," All should read ", and be-come familiar, with the beautiful truths it pre-ments. Thispe is no point of interest to the tbloking, investigating mind, that the author has left unbucked. Science, History, and Lyde that the world useded, and for which its fiberal minds will ever hold him in grateful remem-brance.

For particulars in regard to price, see adver-sement in another column. tisep

HENRY C. WRIGHT.

By Bada Batley.

By sade Mailey. Henry C. Wright, as some one remarked of Charles Dickens, is now the property of the world; therefore we suppose that all are priv-leged without face of pirmonal less to speak and write of him as we desire. These and brave reformers are not generally understood or appreciated during the labors of earth-life; but when their precious dust is laid within the selient. toom, these is society's heart imported with solens, reverence to callog to the secred dead. But for one, I can thankfully agy that my praises for this faithful veterap, were as earned; mild the corrections of hill for an ow. The beam, "How thild the hanguige of the poet," The was indeed the children's friend; and we sail could any of him in the language of the poet, "To know him was to love him; to name him was to praise." Sweet and sconting as anget when he taked to little children. Piessant memories ever Hoger with the re-

whipper, fell his words and whoring as angel, whipper, fell his words of Christ like genulenses, when he talked to little children. Piesani memories ever linger with the re-trospection of my childhood days, and bright is the golden link which, in happy thought, bld me be a child sguin, enjoying the pure and beoyant jessures of one of his "children's pie-nics." How quietly we sat and littlered, as he poured forth the words of this "children's pie-nics." How quietly we sat and littlered, as he poured forth the words of this "children's pie-nics." How quietly we sat and littlered, as he poured forth the words of urth: and the sat when the play hour cume, how jayously we gathered round him, as hous easer to grasp hit mark that, that, model is all blck and star went it hims, tears of serrow fail like and star went think that, model is all blck and star went think that, and now so is a write these sin-dhift of a first of hall graves thy hand again. When this form, upon whose brow al-rrady linger the furrows of care and trial, is like thing alsoping 'south the sod of the valley. When all must be the sod is the sinno-cence of my childhoh, heart. "As in my childhood, I stood by him through his persecutious as an abolitoint—so in my dribood I pleed for him through his persecu-tions, while vomalguing his views upon *Sou Marrises*. Thes is finy womanhood and throngs my life may I live true to that spiritual love of harmonious.untarizay, and when my earthly play mad infiscencing human souls to obey he higher is sould not in sould be accume of humanity, guid my and infiscencing human souls to obey he higher is m-the is wor nature, and, of G.d. Laporta, Ind.

orte Ind. Ta GARRISON'S IDEA OF SPIRITUALIS

A the mailestations have spread from to house, from city to city, from one part d'unity to the obser, scross the Atlantic Barope, till now the civilized world is concerned to achaowinelogi their reality, however weres in accounting for them as these marks and the strength of warley.

power, so that all supplicion of trick and imp a-ture b.comes simply absurd and preposterous-and as every attempt to find a solution for them the solution provide a theory realing the electricity, to thus for proved a britye-it becomes every in telligent mind to enter into an investigation, of them with candar, and fairners, as opportunity may offer, and to bars acch testimory in regard to them as the facts may warrant, no maiter what ridicule it may excite on the part of the uninformed or sceptical. Our conviction is that they can be accounted for on any other theory than that of spin usi agency.

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our search, continue our investigation, and en-deavor to unveil its true character of that Be-ing who has heretofore evaded the cheest teru-iny of montals. In the traditional past, dim with ignorance, superstition and licentiouenew, a rude class of people, whose cohecptions of things were not comprehensive, and whose minds would be in bi-to comparison with those of the precent day than Guiliver's Lilliputians would with the Cor-dit Glass workinged what they supposed to be a personal Gol. At one time G at is represented as a saying, in Koodus 33: 33, "I will take away my hand and thou shalt see my back parts." In the 11th verge same chapter, it is stated, "The D'rd' space to head to G. 32: 910. It is distinctly declared body stimed, "I have see God's fore, and my life is preserved." In leash 6: 1, the assertion is mide, "I also say the Lord stiing upon a throne, high and lifted up." In Es. 24: 30, 10, 14, we field this: "Them went up Moses and Aaron, Na's b and Abhu, and servity of the defare of Jarsel, and they as whe God of Isray. "There statistication the part of the Bible, are studied to about as much credit as the security by a novell. It is not credit to be have dealed anto che part of the Bible, are should decine at the part of the Bible, are should decine at the part of the Bible, are should decine at the part of the Bible, are should decine at the present day that they should be there the same cheredit as the security by a novell in noom commantic story. Why a supportion of earth's children should behave they a novell in aome command the they behave the statements. The children of earth are strangely constituted. They crystalize G du to sub ancient Marziens did the sun, or the brystot strangely constituted. They crystalize G du to the secient here are. How did the sun, or the brystot strangely ender one did the sun, or the brystot strangely and Rode...

suit their own conceptions, and worship just as the ancient Mexicans did the sum, or the bigoted Israelites a golden calf. Beneath a large paim tree in Africa reposes a Congo Negro. How dark his skin ; how thick his lips; how crispy and wooly his hair ; what a feedlah expression on his countenance! His teeth are like pearls, and the white of his eyrs maconds that has opened its mouth to have the info blood from one of the vicims of its strength and malice. He is chief of a large and your ful tribe, and wields his power ful to have the strong," and wields his power with a remors-tion hand. He is a monster instead of a man; an animal, instead of the "noblest work of cre-stong" and a fit associate for the rhinoceres or alligator, instead of instilligen beings. Well, he has mundered a mission and youth of a site of from a meal, composed of his liver, kidneys, lungs and blood? Ghastly, horrible apectacle? A human being laying his tongue; in the life blood of a missionary, and esting his finsh with the subjustion that a gormanding would spice of foresteak! A cannibal is het. Ho belongs to a class of people, the Bible states, that origina-ted from that a gormanding would spice of befateak i A camibal is het. He belongs to a class of people, the Bubs states, that origina-ted from that miserable old debanches, Naak As he rises from his feast, licks his thick lips with his serpent-like tongine, and path his besuity measured, with his percensul file blod and leak of a beaution of a beaution of a tong the second second second second second second a transformer of a second second second second second a second second second second second second second a second second second second second second second second a second sec

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before the arrival of the Europears, took it for an animal which devoured wood. These are stratege notions, ye' none the less trux. After God's communication with Abraham,'' is said in the 17 h chap, 22 of verse of Gone 1, "And he left off taiking with him; and Gol-went up from Abraham.'' Niw, we woull like to sak how an Infulie Gol,-omnipresent, —een leave Himself. "If the is compiresent, the can leave Himself. "If the is compresent, the can leave Himself. "If the departs from a certain lo-cuitity." If "lowest How?" If thee?," for the is compiresent. If the leaves Himself, how can Ha-go up from anyhody ? The ites is too ridiculous to require a memmit's nolice. God never taik ed with Abraham and never will. The mo-ment he becomes local in character. He ceases to be Infinite ; besiles, the very language subse-quently used, giv, su good reasons to believe that Abraham never comuned with God-nev-er had any commu loxilon from him. " " And the lifted up his eyes and looked, and lot three mess stod by him, and when he is we them, he ran to meet them from the tent door, and tured himself toward the ground." Here is an admission on the part of Abraham that the Lord appared, consided of three man, and he hold conversation with them, c.ll-log them Lord. In 'all other cases, we have as good reason to believe that he alingly meant minisering spiritis who hyd assumed a materia; form, and ane to earth for the purprise of hold, ing communication with him. To all this con-varision, the Lord taiks like one who possereso the ordingry epicity of morta's; nev. r for a moment histing that He is all-powfrid. "He styn in Ganesis xvii: 21," I will go down now and see whether they have done glingsther ac errding to the erry of it, which is a manner, indi-tots dive, is absurd. It would sound well for mortal's to her of your allow was a spling the parts of body, who is omnipresent, to taik in such a manner, it looks ecceedingly ridiculous. If any one ever communicated with 'Abraham from the Spling' World, et certainly was a. spl

downd with capacities, perhaps, far superior to meria's. Now hese and int Bible characters, no doubt, were fonest in their statement that they had seen Gol, yet they were is eadly mistaken as the Negro who thought the watch an insect. The Negro who bilieved the watch a large lasect; the notion of the awayse in the Island of Terring, who though the as a simil that devour-ed wood; the Iodians who believed Columbus was a god and bis ships huge birde; and Mores, Jsalah, A.tam, Aaron, Nadab and Abihu, -Bibbe characters who knew that they asw God, -all belong to one class of illiterste rabible, that do not know what they are talking about. The Negro could be easily taught that the watch was not an inset, and the Indian con-vinced that fire was not an animal, or a ship a huge bird, but the Orthodox Caurches are so ob-stinate in their guorace, and so contemptibly foiliab in their workip of traditional avarative, that they still believe those Bible characters in their statements in reference to the existence of a God.

their statements in terms of this subject, we look up-on the human mind as a tree that sends out shoots and bracches in every condition of life, and while enlarging its field of supply for itself, it is enabled by its fruits to be of more

itself, it is enabled by its fruits to be of more benefit to humanity." The mind when searching for God should send out messengers in every conceivable direc-tion, and bing back reports therefrom,-benefit humanivy by stating what the eye hath seen and ear heard.

How any by a same way that the type into sets and ear beard. Homanity to day is lost, as it were, in the wast gulf of speculation, and they desire to know whether fote rules with an iron sway or not Tropy know they are forced info, through and out of the world, and thus far they can be readily con-vinced that in x variable fate governa with an iron hand. Well, what does this establish—the existence of $- C_0 dt$ Just thick of is—these three con-ditions soplied to every human being, and from which a lesson can be learned. Is—Forced into the world.

1st - Forced into the world. 21-Forced through the world 34-Forced out of the world. rld

31-Forest out of the world. 31-Forest out of the world. The so are three have that exist that are inex-orable in their nature and action. Now if these conditions where not arranged by an overruling Providence, or by the inherent action of law, then the first man forced himself side, through and out of the world, and he is the only fire agent that ever existed.— These three booditions are in secondatos with law. Which were first, man or the laws that created hine ! If man, then he came into exist-ence without a cause. It hav existed first,— blind law—could it origenes intealingent beinger If the is the case, man is reduct of law, hence w strictly cirk lik and or a tree.

fower on the flay stalk. Nature's laws don't think. The lighting's fish is not a radiant smile of the IJdik, neither is the 'thunder', rour an expression of his anger: nor does he cry, as a cortain class once believed, when it rains. Well, by and by we will unveil G d,--unt in the manner that many of our readers expect. Behind this din and discord that pervades the human family, is a beyon of light the radiations of which beckens us on into other fields and the realization of grander truths. Behind us is a world of contention, war, strife, internal discord, locationness and orines of all shades, while beyond we catch a glianges of those things which reveal the greatness and grandeur of the universe.

Mormonism in Utah. .

<text>

Mrs. A. H. Robinson.

To is excellent mediom, under the direction of her spirit bund, continues to give tests and pre-scribe for disease with unperalleled success. The advice that the spirit intelligences give through her far relation to busine s, slways proves sati-factory to those recking it. Her success in the treatment of disease has been truly remark tole, and her charges are within the reach of all. Those suffering from any bodi'y ailment should consult her at once, and obtain relief.

Another Witness.

Another Witness. A writer in the Sunday Morning Gazette ex-presses his views of Spiritualism, af er visiting one of the searces of Dr. Slade, as follows: "Now I know—ho not beliere -that if a man Wednesday, at the rooms of Dr. H. Slade, 900 F street, m this city, with heaver.'s soulight shiolog fully into the apartment, with the win-ties, and myselmest -partment, with the win-shiolog fully into the apartment, with the win-shiolog fully into the apartment, with the win-shiolog fully into the apartment, with the win-shiolog fully into the spartment, with the win-shiolog fully into the spartment, with the win-shiolog fully into the spartment, with the win-shide and myselmest - jusing our right and left inty shopporting a slate space. —hat on that shire, while thas hell, withe scorehoon were haven in the body, it that the accordeon were my number the table and without, and heave or handled my pers s, while both the Doctor's had so the table and strength as slight; that had the spart spart show heave is a case why the the set spart, while both the Doctor's had both were spaced, and is plain algel; that had to charter of the hand were as gettle as thous the body and the spart show heave is a case why heave, it repeat, hand strong, like the robust and and the spart hand without if docure. Why the the press of the hand the docure of the show were sequely as the stress of the hand were sequely as the show we anything through my natura.

44 Peast."

P. P. Parker, of Parkersburgh, Iows, writes "I must have your JOURNAL. The 'Bearch alt er God' is worth a year's subscription, and the whole is 's feast' of fat things well defined."

Mrs. Horton lectured at Croeby, Music Hail on Sunday hay, to a small but appreciative audience. She lectures again on Sunday next.

÷.,

Owing to the absence (unavoidable) of the person having our mail list in charge, the credits of those sending minory for renewal of their subscriptiones, and for new subscriptions, will obtain the sender of the sender of the sender otherwise would. It is better to suffer this de-ther wise would. It is better to suffer this de-site work of the sender of the sender of two with w protect well.

Report of J. L. Potter.

Report of J. L. Potter. To THE SPHRITUALI TS OF MINNEAGTAI-Through the RELIADIY PHILOSOPHICAL JOURNAL, I sood you may regord for Sphermber, with an appeal to the delinquent Sphritualist of our S ats, holying to situp their pure minds by way of rememberance, the many subscribing to the Stath Fudermer, Tes An har not as year paid up thand.- Our reports must by made up, not accounts sattled, and unless you all pay-not due prompily, some fulls must go unpil. Let each person that has not paid their dues, ounder as it by read this, fund means me, and or me to Minespolis the Sist of this month, with the stamps to settle your arrear, or send the same by some our BisLisconing from your place. Justich demands a sattlement between yourself and the association, that they may lest. Placemer, even, with the world at-lest. Come one, come acts aff to to raise the lithe due the a-sociation, and come propared to encoursée onge another in the world. Come one, come all for we are going to have a glorious time. Lit each bring word at ime with them as they ray, and as much of its spossible, and we will here, are going to have a glorious time. Lit each bring word at ime with them as they ray, and as much of its spossible, and we will be there, ready to encourage in every good word and work that morta's may exposue. <u>DEFORT</u>

will be there, ready to encourage in every good word and work that morias may esponse. IEPOIT Whole number of l cures gives, 21: expenses, 40.65: while - Piver nith, Excluder, Knyelde Horeker bioled - Piver nith, Excluder, Knyelde Horeker bioled - Piver nith, Excluder, Knyelde Amount is collections, 41. 10: 4. Eurobic-ent is collections, 41. 10: 4. Eurobic-ient and the second of four er-enings with Mr Griffi h. sh Acabilitationist, that ended in our favor. Walle at Hutchiason, st 1 J ided in marriages Mr. D. vid R Caristibi, and Miss. May: E Coffic - all of Hutchiason, Mr Lo do, Mionesta. A Excelsion, Mr Galpio, a Congregationalist leader cance in once 'evening, and make some objections, but refored to meet us again-no the work gree b avely on, add Theology retreats at every stack. Before the convention, I shall visit Eleo Prairie_St. Park, Stillwater, Suc-rie Prairie and Taylor's Falls. The abve is respectfully submitted to the Sjatrualists of Mionestoz. Bak pee, Oxfobr 14, 1870.

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The Unfortunate.

The Unfortunate. Miss A. M. Gorey, of Stortsville, O dari, C., N. Y., withes Sep., 1570: BRATTER JONER-MY father has been a sub-scriber for your paper, and thought much of it; but, on the 16 h of this month, "he passed over the fiver," into that country of which he has long known so much about. He was a Spirit-ualist for twenty years or more, and death hid are terrors for him. He was a poor man, and leaves a poor man's he subscription, id do not have how much he is in artears; but I am not also to many expenses to more this hail. Y-u will be as given the paper, and write to me in regarded in both by my needle, and have a good many expenses to more this hail. Y-u will be as given the paper, and write to me in regarded in both by the subscriptions. If do not have how my marker. I regret to give up the paper, but necessity is now, as I have to: Tours traly, A. M. Course.

Yours traly, A. M. Coney.

Lours Iraly, A. M. COREY. REMARKS. DEAR SISTER:--You will consider the debt canceled. I will continue to send you the RE-troito-Pritice FRICAL J URBAL in the name of your below of f.ther-free. Occasionally a bro'her or sister, who is blemed with plenty of this world's goods, sends us a few dollars for the benevelent fund,--the bal-suce I take out of our own protect, and rylen-ish that fund for the benefit of the unfortunate. To send them the JOURNAL free, is a meyos of producing subshine in our own suble, as well as in those to whom it is sent. We hope those who have plenty. and to spare, will contribute means to our Benerolent fund,

spare, -

The Journal.

The JOURNAL this week will b found "chuck full" of interesting reading matter. Brother Child gives some startling incidents connected with S_i initualism. "The Funeral C remonies of Henry C. Wright" will well pay persaal. Bro. Dowd gives us some "spice" in hit: "Resicrucian Musinga." D .: Kayner, D. W. Hull, Dr. Fahne-stock, M. Milleon the spirit artis", Sads Balley, J. L. Potter, and others no less worthy, have their say. The Wilson and Haddock debate is, as usual, very interesting. The Journal is the only exclusively Bpiritu-al paper in the West, and this work's number will be read with profit. The JOURNAL this week will b found "chuck

The Richmond Convention.

Forty five pages of the Report of the Rich-mond Convention comes to hand just as we are going to press. It will appear in our next. We have also a phonographic report of the address es of Mrs. Addie L. Ballon and Mrs. Warner, made there, which will appear soon.

Professor William Denton.

Professor William Denton. This eminent jecturer is the author of two pamphilar, ong "The Irreconcibile Records; todogy Paise, since Spirituilem is Tree. "The first is a pamphel of eighty page, and from the title the reader can judge of the nature of its contents. Genesis and Geology are compared with a master hand, the discrepancies between them pointed out, and made so apparent that all can uncerstand. The latter pamphels is some-what smaller, containing twenty aix closely printed pages, but none the less interesting to the general reader. Professor Denton stands high as a Scientific man, and his works, on whaters.

Takever success, while feat with special interest. Drivgrad, its Varieties, Ocuses, Symptoms and Treatment by Hydropathy and Hydrene. By E. P. Miller M. D. This is a bray valuable little work, of ab unt one hundred pages. The author is well known, both in this domity and Europe, as a bighly successful Practitioner and Popular writer. In this work he pives the Causes, Symptoins, and Treatment of Dyspepsies in compilers detail, so that any one can comprehed it. We bespeak for it an extended circulation. Millier, Haynes and O. 41 West terenty sixth Street New York. Publishers.

Tersonal and Tocal.

OCTOBER '5, 1870

-Cephas B. Lynn, during October, will be on the line of the Michi as Southern B. R., from Toledo to Ohlego.

-M. S. Day writes from Watertown, New York, that the scences of Charles H. R-ad, medium for physical manifestations, have been a complete success. Mr. Read will, soon be in Chicago.

-Thanks to the friend who sent us the Du Quoin Tribune, containing items of interest.

Ardone, containing item of interest. -C. Fanule Aliyn is now in Kansas Oliy, Mo. speaking to crowded house. She alia has to this, her fast visit to the West, as having been very pleasant. She is willing to delay her departure thereform awhile longer, il any other societies, South or West, desire her strives. She rumains at Kansa Gir during Ur ober; lectures in Cincla-rati in Norember: Address her at this: piccea. Please inform us of the Brillenis of your travels. Our readers take an interest in you, at desis to know what you see, say and do. -Thomas G-iss Forster's lectures in Washington" were aspeceas. The Guzetle asys that he predents his subjects "with a power of thought, a reach of mind, and a beauty of insguage that can seldom be heard" - Our sister, Mary L Mi ispang's, of Juliet, in re-

De Reau " - Our éster, Mary L Mi ispang's, of Juliet, in re-newing her unberdpilon lo the Journat, asys : "I abouid ha diy know how to get along with-ord it now-is social chery columns are like the getais face of a des rfreid. Long muy you live to keep the hungry, starving souls in mental food."

[60d." —J Fleming, of Champagne, Ill, asys that a text medium would do good in that place, and hopes that such may be induced to give them a call. —The mean, contampible, hallsh, unchristian, monater like, paritaelcal, praying biped of De-troit, who prevented a young girl from reforming who had ered once, have been robuked by Robert Faulkerson, of Elkiart, indians, who offers the sits a home, asying, as an inducement, that this wile "never scolds," and that he will treat her as one of the family. —K. Graves, of Richmond, Ind., is in the field

-K. Graves, of Richmond, Ind., & in the field regin, as a sectore. He wants to hear at once from all parts of the Wett. He ears, "I have al-ready many nofilied calls from Obio, Indicas, Iowa, Iniloois, Kentucky, and Missouri. Having lungs that dever tire, and a voice that hever grows weak, I deairs an arrangement by which I can speak conce or twice a day during the whole winter season." He will scerpt the appointment of State Missiona-ry, to collect funde and locture. Bet Missiona-try, to collect funde and locture. Bet Missiona-try, to collect funde and locture. Bet Missiona-try, to collect funde and locture. Bet Missiona-Graves.

Let us near from your near of moor, product Graves. -Dr. E. B. Wheelock is again in active labor. He has been suffering for some time from a sever stack of life maslics of the eyes, but has no recovered, and proposes to much with the moving columns in the eynal work. He has been speak-ing in Fowesheik County, Iowa, and has created a great deal of laters it there. He proposes to go South through Missoul first of texas. -A correspondent writing to the Baxman says that "there is in Boe'on a remarkable physical medium by the same of Frank Camming, who is a present working as a mechanic, but whose pow-ers, as shown, are beyond assilion, though his sennees are held in the dark. The manifestations occurring in his presence are similar to those wit-beard at the sames of the Davenport Brothers, and others."

Bostor as the subscreamed and others."
-Mrs. Lydia A Pearsall gave two discourses at Algonquin, Sunday, October 9 h. On Sunday, the 16 h, she locares at McHenry. She will lecture evenings, as the filends of the cause miy desire. Keep her curpyogd, friends.
-Mrs. Clara A. Field desires to make engagements for the fall and winter in Massachusetts. Socielies desiring her services as a lecturer, will please address that Bocleting dating her services as a lecture of J. W. Mansfield, E q. until further notice.
- It is said that the Jews in the City of New York

w. Massaud, E q. multi infrate poince. -- lis said that the Jews in the C.y of New York are opening schools on Sanday to keep their chil-dres out of evil sasociations, and from being de-monalized by a day hitberto to them one of pur-perates leisure.

-Mrs. Fasnig T. Toung, trance speaker, will accept ergogements for a new woeks to lecture evenings and funday in Mane, prior to her visit to the Wrst Address her care of Dr. H E Goburn, Stafford, N. H. BLEGOG, N. H. --Thank you, brother, for that copy of the Nation-al Democrat, published at Mineral Point, Wiscon-Ia, contail-larg an item in reference to a "Cierical Lo-thanto" These items are executial when the ortho-dox allade to the immorality of Spiritualists.

that's" These liens are evential when the ortho-dox allude to the immorphilly of Spiritualista. --Dr. R. P. Fellow, who has been located at 705 Arch attest, Thiladelphis, basing the like of mort-als by the air of his spirit band, will soon take a tour Westward. We hops he may receive a cordial

tour Westward. We hops he may receive a cordial welcome. —Miss Lottle Fowler, of whom we have frequently spoken, is still holding senses at Fontine, New Haven, Consection: The *Exensing Register* says : "At the best she is a strange girl, and after one has contributed what he can afford to foreign missions, and settled his conscience with the treas-urer of the Orphan Asylum, if he has anything left, he can get two dollar's worth of caballet lore, and he made to recall some of the strangest events of his life, by calling upon Biss Fowler at any hoar bet seen ten A. M., and ten F. M." —Mrs. Horton, of Vermont, as able and elogenet advocate of our cause, gave us a fraternal call a few days sgo. —Get bat the truth once uttered, and "its like A star new-born, that drops into its place, And which, once circling in the placed round, Not all the tunnit of the earth can abake.

Not all the tunnit of the earth can shake. -8. McElvain sends five dollars on subscription but fails to give his place of residence, hence w cannot place it to proper credit until we bear fur ther from him. If our triends would be mor-careful when writing on bearless, it would set them the trouble of writing a second time.

them the trouble of writing a second time. -Dr. R. R. Roberts will heat the side by estandi magnetism and the Swedish Moremest Care, al-the Ervere House, Sait Lake City, for thirty days, commencing O.4. Let, 1870. -D. W. Hull spike at Corhegian on Sunday leit. He is an active laborer and is doling good. He acon goos Exac again, and we recommend him to over Eastern friends, as one of our mast ship ad-vocates. He article, on such ar page of our paper, will be read with special leterest. -Erother P. P. Parker writes to us that K. T. Witcon has been ad Parksroningh, and that him lactures were eshn-invisely received.

ald save

-Passed to the Spirit World from Newport, R. I., on the 9.h of September, 1870, Dr. John C. G. Ia-mell, in the thirty-soluth year of his age, siler a life of physiclass in this easily years, by which the joints and theftees of his system became so impreg-nated with mercury, that even the host of spirit friends with whom he was in close and should constant aroper for the last fourteen years of his life, were unable to restore him to health.

ilfe, were unable to restore bim to bealth. —Brother F. A. Crans speaks in high terms of the divite of Brother Ass Warren, who has been iccluring to the good people of Uedar Falls, lowa, the third Sunday of each month during the year. He says that, "with Brother Warren, it has not been the delivery of a few well prepared and oft-repraid incurse, consultating the entire stock in trade,—but with a thorough knowledge of the philosophy, a just perception of the true incentive to action, and with an islingt acqualistance with human nature, he has at each address led us into me fi ids of thought, and higher up the place of kelog."

teing." —Brother G. C. Colby, of Carthage, Mo., writes to us, "we are abuilding a very flue school house at this place, costing when finished, about thirty thousand dollars. Our Louas will be ready to commone school abut the middle of December. Now, we want a first-class teacher to take charge of this school, at a bout one hundred dollars a mooth. We do not want a sict-shall or an old fogg-we wait a liberal mas, and one who is up to jhe lipnes as an educator-strictly morels and tam-perate. None but those of first class takents and education need apply."

-Booter Wun. F. Williams writes to us, and al--Booter Wun. F. Williams writes to us, and al-ndes to the 'act that he can by closing his eyes, the indians and other classes of people. The prob-bility is that he is clairvoyant.

J K. Balley is at pres nt laboring in the vi-of Harrisburg, Fa. If spoke at Mechanica-, Pa, on the 18.h ins.. Keep him busy, is. Accress him at Eimins, N. Y.

Pa, on the 15.h ins. Keep him busy. Address him at Eindra, N.Y. M.J. Wilcoson has been creating qrite a on East. A paper published at Wareny, roeks of here is follows: "Mrs. M.J. Wil-out Ghicago, Illinois, delivered three lec-maged Ministry". Bat few suitended, a cir-on and Ministry". Bat few suitended, a cir-on Battragy evening, a - The Origin and or Evil," was well attended. The third, on suiterono, on "The Origin and Deliny of was also well attended. The third, on a sile monitor on the origin and Deliny of was also well attended. The third, on the first process of the same time the or Evil," was well attended. The third, on the same or unconscious stata, and before commencing har lectures, that they one meanitom of her own mind, that are no preparation whatever with regrid to be lavite and literogritums at their con-the the times, she described april beings out, whatever may be thought as to be and source of these herement, being and character drepp protous, clear, concles, bat for of the preparation stated areas the for of the grand, clear, concles, here of these herement, here of the here of the though the sto the and source of these herement, and may be the strate grand and and here the source of the sto the sto the set of the here in the there were of the most pure and the store of the store there are store of the here in the the grand there or the set of the here in a constant the the interture of the here in a constant the the interture of the here in a constant the the interture in the store of the here in a store of the the interture in the store of the here in a store of the here intertures in the store of the here in a store of the the interture in the store of the here in a store of the the interture in the store of the here in a store of the the interture in the store of the here in a store of the the interture in the store of the here in a store the interture in the store in the store in the there in the store in the store in the the store in the store in the store in the store in the store

ary: "From mostly eight years' study and observation I have become thoroughly convined that no enh-tioner well-being of the races than the "Homan trippersmeth," when applied pracilcally to cha-scitt, coologitty and parentage, and I belend during the could give the trippersection of the sec-strippersecting whether to append enhouse trippersecting whether to append enhouse the trippersecting whether to append enhouse the trippersection of the sec-strippersection of the sec-strippersection of the sec-strippersection of the sec-ter of the sec-ter of the sec-strippersection of the sec-ter of the sec-strippersection of the sec-ter of th

We believe Dr. Cowles to be master of his pro-resion, and hope he may meet with such encour-gement as aball warrant bim in pursuing the

The Reverand John Moore, of Philadelphia, ands us the following ci allenge :

sends on the following ct allenge: "Beliering folly that moders Epicifualism con-siste mainly of frand, witchery and dembnam, and that in a ture most dangerous form of lokality, I am ready to do what i can to expose it, and to constarts the serie influence. I am prepared to detter lectures on this subject, and on the har-mony of sciences and the Bibles, and I hareby chal-lenge any of the scorer! of advocates of Splittual-ism to hold public denate, with such these and places as may be mutissily agreed upon. Any de-large to debusic exa come orients with me as 1563, Alder stret, Philadelphin."

The gentleman who makes the above challenge, is a Pennsylvania m'nister, was editor of the Amer-fon Guardian for three years and is an able man. Hu debates with Reversed J. G. Fish, in Palisdel-

"I am prepared to say that she is an able and excellent speaker, and a woman of noble quali-

Mr. Kinney descreato learn the address of Charles Read the physical medium.

3musements.

CROBBY'S OPERA HOUSE a fifth night of the opera season was a The oper- was Moyerber's great wo Hugenos," and too no as was crowded wing in every part, with one of the m is and such one ever assembled upon an operation

dee, and sang.

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Ine oper. Was keyeroder's great word, Hegunon, "kad tao nase was crowded to wind in every part, with one of the most and solutione over asseminated upon as opera-costa in fills city. "The Magnenots' in A is compared rively new. The old Richman h, is constructively new. The old Richman h, is constructively new. The old Richman h, is or the first uses, and one of the archite, is for the first uses, and one of the archite, is one of the second of the second of the second the second of the

opon these is always in a sime site of a site

rqual Match." and "Jonathan Brad-dra eing well at the Museum. The illed last evening. Same bill to night.

Hidden Rand," with Miss Aunie Tiffany in of Capitola, is still on the boards at M'Vick-

DEARD MEN TERATES. In Minstreis And-se mussi, their little, it astre "co to the con any unchi.

RELIGIO-PHILOSOPHICAL JOURNAL.

Fonderful Demonstration of Spirit Power-Zine Weight found-Interesting Particulars in Reference to a Cannon, etc.

Subscription will be received, and papers may be obtain of at whylesale or rotall, at 634 Race strest, Philadelphia,

Shiladelphia Department.

Does Mediumship Induce Disease? Doss Discase Induce Mediumship ?

AUMBER TWO.

Doe Discos Indus Mediumskip! FUNDER TWO. In our last, we spoke of the raps, which fura-fineligence from the spirit world to this. These raps held occurred in all ages and with all har-many that they should be system titled by intelligence, and ma'e to its transmit this, before the world of maximal our its interference of all the spirit of the spirit of the spirit of the spirit the spirit of the spirit of the spirit of the spirit the spirit of the spirit of the spirit of the spirit the spirit of the spirit of the spirit of the spirit the spirit of the spirit of the spirit of the spirit the spirit of the spirit of the spirit of the spirit the spirit of the spirit of the spirit of the spirit the spirit of the spirit of the spirit of the spirit of the spirit the spirit of the

taken in early life to devel p the physical pow-error to the rans produce disease? No indence has one under our notic: the would positively indicate this; but we know from one reation and experience, that disease will produce this form of mediumabile. We have med with set-red cases where the rait were only beard with set-the individual wat set-would meas round the dying bed we have heard these. For many years we had the cyn innest constantly, bit du-ring the last five or six years they have not obcurred experiences they have near it is of tipping m distantly by the weat there are in the weak we have known there who have had there only when they were unwell. The same is frie of tipping m distantly by it. Dues healing mediumship produce di esse Many persons take on, temporaril, conditions similar ti those disease. They are able to relieve, and if long continged and ort repeated, this my profuse

mediumship produce di exe Many persona take on, temporarily, conditions similar ti those disease. Tory are able to relieve, and if long continued and not repeated, this may produce disease. We would n tad is sensitive persons to entinue to stb alt to these influences. Many are not concloses of any suffaring in tresting disease and most heating mediums, who are reasonable and most relating the ter-ciss of their powers, flud their physical heath developed by it. We bellave that disease is frequently produced by ignorance of the laws of an diumanop, and copposition to it, and resistance on the part of the medium is alm at cortain to produce suffer-ing and diseas. We ower much to Solvitu alive for the koowi-

ing and diseas). We owe much to Spiritualion for the knowl-edge of these laws, and if we as Spiritualists were faithful, we might save much suffering of the og of

faitiful, we might sava mucu sundring or see meduma. It is highly impyriant that midlums should always errorise as much cure as yeasile over their health, becuuse their conditions render them extremely susceptible to suffering. Too much devotion to mediumship is often injurous, especially in the earlier developments of it. Byfris are not always wise and judicions in regard to this; neither are mediums. Taste is no means of enjoying higher health or mire perfect happicses than by proper mediumsite development, which results from the harmoni ous and beautifully r unded unfoldment of the entire system. The debatest with Reversed J. C. Survey, phis, last white. - The name of our Brother, J. L. Potter, is made): appear. J. L. Potter, in this week's issue. Mr. Potter is one of our most efficient laborers, and has done great good is Minnesota. - Mrs. Julis 8. Dickinson, labe of Viceland, New Jorsey, is now stopping at No. 148 Washington street, Colesg. > Bac come well recomm mided as a bealog medium. The ack will do well to give has a call. -Brether N. Kinney, of Waverly, New York, says that since Mrs. M. J. Wilcox on viated that town and addressed the people, they are getting some-what "waked up He says:

period and the second states of the second states of the second states and beautifully r unded unfoldment of the entire system. This is the means by whe's natural medium-ship will be evolved, and not by these bothouse are orths witch are the results of disease crangular development, and which are always accumpan-ied with pain and suffering. Let mediums endeword to solution from every thing that is jures them physically, mentally or spiritually, and they will add their unfold and happiness will be opened to them, and by their lives and examines, they will add much to the which they are called upon to present to the which they are called upon to present to the which they are called upon to present to the which they are called upon to present to the world. Spiritualism in all ages has been much infl second by the continuous and true life of the gentle Nazurene that gaves a much weight and any to the beautiful testimonies which he left to tifs world. Bo in all ages much weight and any to the beautiful testimonies which he left to the beaution of all. Spiritual-ism is for the bealts of the nations - it is from G d, through his ministering augels and His children on earth, and as avgels ages meen have and upone are the ada as avgels age meen they have with its beauty on a narrowy be manificated. R is a given subjuty is great, let no one failer, for the reward is sure. ward is st

Knowledge and Good-Nature.

are the garder ghts are the re are the blosso are the blosso -Kh d th

The Manifestations in Harrisburgh, and Vicinity, Pa. Healing, Pay

In a former article, entitled "On to Richmond," written on the cars, we gave an account of some manifestations in the above place. Below we give a letter from Brother Brenneman, of Mechanics burgh, giving a farther account. We have also recaived a letter from Dr. Barr, setting forth some of the same facts. The friends in that section are certainly doing a good work, sirring not only the waters of the Busqu hanna Rive, but the more tarbit waters of old theology, on which men have been disposed to flast their barks down the stream of time.

of time. We had an opportuality of seeing the zirc weight and we have since learned that Wm. Dunning made such a cannon as hadescribel, and that one of these was cap word by the B i has and carried to Lundon, as is stated by the spirit.

to London, as is stated by the spirit. As it as we have been able to trace the mani-festations, there achain to no no down of their genulands, and hock and their interfest termination to find the track interfest world. We give the letter below:

BENTTER CHILD -You and your mus in, through the shargh, Pa his me-

rit Patrick, by letters would bring his boy, as or to wn to dad a relic, on the morning of Azi-clock, a number of us was notified by the spin Harrisbirgh, that he alls his me ium, up to a Ku: sta aged 94 of

nday, Another myself and left Harrist d'an relica. ember 18 h, aniu to be shipp d by H misbur, trains of c The midiu when the na: 23 id, 23 id, we made an -r m les below Har-found the head of

give an incident of what give an incident of what in H orticity, on the even-t. Fac in divid William islong rooms, in the dark, a splitls drew a picture of haspirit life. Islands P-tits and Andrew by two in him solvits, and their own languige con-

by tw P it. d.y, which media a, while

t me give you a psychometric test by An arth, of Mechanicsours, Pa., on the stort of ner Mechanicsours. In taking the A fou rd, Par, on taking the ebead, he said : saturt and disagrees the trees-it is near

r ist 1 ci peop. at thi which some see killed in trying to mylich some see killed in trying to mige for worsh p, but the chief's p throwing it into the river." tain th

Mechapissburg, Pa, Sept. 33rd, 1570.

DR. E. DWYER.

Ett aordinary europhy manastispower. Coses there one molecule "rult y pars failed, he h de snowerdiy. Pailart a scrommodated with root Office and readences 201 West N Johon St. The Block, Chickey. 74 he H.

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lis, 410 4th avenue, New York City. Address J. H MI



MRS. A. H. ROBINSON Medium d Bunn 148, Fourth Avenue.

145, Fourth Avanue. Mrs. Roginson, while ander spirit control, on receiv-ing a lock of hair of a vick patient, will diagnose the na-taré of the disease most perfortly, and prescribe the prop-er raned. To, as the most speedy cars is the sessen-tial object in view, rather that informative the better predicted in to see a single with a lock of hair, a brief-atatement of the sex, age leading symptoms and daration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for sendenting the discover and permanently curing the patient in all carable cases. ledge of the healing

attent is an if she claims to knowleng. If she claims to knowleng person through ber indjumpin, they so immediate and performent rolls to curs immediate and performent rolls to curs were and weight forces at uncercription is r a sick person through her mediumship, the to give immediate and permanent rolls; in a, through the resirve and A wave/Tra force he system and in natufe. This prescription nail, and be it an internal remedy, or an exte allon, it should be given or applied precises of in the decompanying letter of instruction of the decompanying letter of instruction fail to give prestion, the decompanying letter of instructions, how-ever simple it may beem to be; temember it is not the quantity of the compound, but the chemical effect that is produced, that science takes compliance of. One prescription is senally sufficient, but in case the patient is not permanently carded by one prescription, the application for a second, or more if regards, should

e application for a secon-made in about ten days g any changes that may the disease. Mrs. Rominson also, th uses the diseases of any That facili sfter the last, each be apparent in the

is also, through her me sees of any one who ca The facility with winch e. The fa The facility with which the spirits con-complish the same, is done as well when n is by letter as when the the patient is gifts are very remarkable, not only in the g her ac present. Her gift healing art, but as a pryc bos, and

e medium, ms :--Virst prescription, \$2.00 · each subsequent, The money should accompany the application, to a reply.

MINNEAPOLIS.

MINNEAPOLIS. Persons attending the Assent Octavation of facts Amo claims of optimization to the bad at M nesspoint, der. 21st, 564 at 626, 1870, will: purchase "roads accardon. Itic-ets, Traceing tabler re are lickin at 18th respective con-ces on Milecates 4 81. Paol, Harrigge & Dacota, and 81. Paol & Siloce (15) R. B. "Out be 81. Paol & Facific R R, they will purchase their traces of paortae and 81. The set of the trac. On table disport of A M samsippi R. R. It, they will re-tors free on certificate of 1 or of Gauvention, that they ald their face to 81. Paol. Be arts and rummber. By roter of respective set.

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FUNERAL OF HENRY C. WRIGHT,

WJucket, Rhode Jeland.-Addresses by liam Lloyd Garrison, Wendell Phil-, and Honorable Henry Wilson.

Nipe, and Honorable Beary Wilson. Memorial service, a tribule to the memory-of Horv C. Wright, were held yesterday in Armory Hall, Pautucket. It will be refelled that be died in the abop of Mr. Henry C. Dar-ber, From there, has remains were taken to bia the head selome and a home. He had been there to see mouths, and in the meantime had made the accutalization of Mr. Dorsey. The latter found in Mr.Wright a heart that best regords Mr. Dorsey setterained for had attained, and his explication to tumanity. The circumstance of the death occurring as it did, and the regard Mr. Dorsey setterained for his friend, made him feel a deep interest in a proper morial service over the remains of the heat head in the ascemanication to do and human-tion to the heat accommand by numer-tions to the heat accommand by numer-outients the did accompanied by numer-outients the did were head the deceard had on the effections of the interest of in the room of the did accompanied by numer-outients and more the hall, the larger and/and the did accompanied by numer-outients atted how deep a-bad the deceard had on the sifections of the interest in the arrow fuels and of the generated in the forms the had advocated. Mr. Knyp had come a long distance to honor the did and come as long distance to honor the did and come as long distance to honor the

d on the silections of Gofe interested in the Many had erms a long distances to honor the ad, and present a testimony on the coasion. here were present several who with him had ber house the and itserve, campaign. Wil-the through the and itserve, campaign. Wil-the through the anti sivery campaign. Wil-the through the anti-tist of the the the test of test of the test of test of test of test of test of the test of tes

HOR. In this Dawn, whose whose its nere ear-nest and deviations in the caure of human free dom.
There were also present Dr. H. B. S'orer. of Bairon, and N. Frank White, who with Mr. Wright had been public exponent's of Splitual-ism. Friends who with him had labored for Peace and Temperance, came to hence him whose mind swept the entire circ's of reform, and a swept the entire circ's of reform. Sind a structure and the progress of minn. Mixed of these mestioned above coupled the platform, and the general direction of the exer-dition between the first of the formation of the exer-dition between the claim is and the for-opened, and side.
"These to pay a heartfelt tribute to the life and character of one of the best and foremost of those who have numelikably toiled to leave the world better than they found it. His mortal re-mains are waiting to be conveyed to the shelter-ing tomb, in desthless split has been audden-by translated to a higher and nobler ophere of existive. There, then, is no occasion for address or regret, but rather for existion and thanks-giving. For

are not sad to see the gathered grain, when their mellow iruits the orchards cast, when the vellow woods shake down the ripe

Not wrete us you'r beer hie course has fuidied, mae'r bart o an he on hie course has fuidied, llis sigh nor course ryneisif earl ard by lo the ond reuniar, whee lline enfos ar e eiliod. Sinte where his island of rufrehment le. And lewre the rmilo of bid copartars epresd O'er the warm-colored heaven and ruddy mountain bard.

Ver the warm-colored heaven and raddy me head. And I am glad that he survived sollong, And glad that he has gone to his reward; Nor can I deem that Nainre did bim wrong, Softly to discagage the viai chord.

"Softly to discapage the visa (hord.""" No,-there is no taing to be deplored as to the manner of his death, or the time of . He occur-rence: for though his eye was not dimined with age, nor any of his facellus impaired, be had, neverthelers, czeczede the allotted three more years and ten, and grandity rounded the heriod of his earthly solutor. The change cause to him just as he had always desired; and procise-ly as it came to his reversed mother,--painjaga, and without premonition; the distellet thear and the heast sound. How much better than long arotated solfering, with by yield camela tion sad mental inhecility 1 But is it son for any of us to decide how or

and the heart sound. How much better than long protracted soffering, with physical emacia tion sod mental imbedily ! But it is not for any of us to decide how or when we may be culled herce. D ath can per-er be truly said to be unitimely ; sor it is a natu-ral even, denending upon certain physiological conditions. The public, indeed, a bennly admos-ishes all to be prepared for it. But it would be just as reasonable to talk of being prepared for, seed-time or harvest, for the nising or going down of the sun, or forway other of the oper-tions of Nature. No special preparation is need-ed in the one care more than in the other. It has no moral or religious significance whatever. It furnishes no motive to moral restrict on the one hand, or moral obclience on the other. It is not a 'mysterious dispension of Divine Prori-dence,' in any instance. It is not a change to be crumated, or a clasmit to the deplote, but in its reli as merciful and boncheent, as natural and indispensible as any other divinely ordered oc-currerce. It is not, therefore, to be met with any repecial resignation is for that implies some windom and Love. "The mountain failing comsth to naucht, and the reck is removed out of his place." Whatever and Love. "The mountain failing comsth to naucht, and the reck is removed out of his place." Whatever and Love.

Life is real life is carnest. And the grave is not its goal : 'Dast thou art, to dust returnest,' Was not spoken of the soul.

And the grows is not its goal :. "Due theo art, to day training," Was not optim of the soul: Nor, turning to the Scriptural rebord, was it spoken of the body as a consequence of Adam's maid, in the sweat of thy brow shalt thou est head, it is thou return unbot the ground, for out thou of its was then taken : for dust thou art, and unbo dust shalt thou return? To say that the dissolution of the body is the requit of the dissolution of the body. To say that the dissolution of the body is the requit of the dissolution of the body. Bome years ago, a very good woman gravely assured me that she should never die, because he had attained to sinkere perfection; bot is low it in each of the body. Bome years ago, a very good woman gravely usered me that she should never die, because he lad attained to sinkere perfection; bot is characteristic and the thore we athless so comproble? Tak hy pload up de daines with heat at the of the rest. Bome the widders and onwide up de daines with heat the there and on the body. Characters at of the body with him. But-ments the widders and on with him. But-here ithey grass to Jeeus and any that he work led of the other which was with him. But-ben the yeaks to yeaks and any that he work led of the other which was mith him. But-is to assign-if death is the configuence of shot -is to assign-if death is the configuence of shot -is to assign-if death is the configuence of shot -is to assign-if death is the configuence of shot -is to assign-if death is the configuence of shot -is to assign-if death is the configuence of shot -is to assign-if death is the configuence of shot -is to assign-if death is the configuence of shot -is to assign-if death is the configuence of shot -the of the other with all disting the shore -the of the other with a disting the shore of shot -is to a shore other and the shore of shot -the other the configuence of a shot -the other the configuence of shot -the other the configuence of shot -the other the co

how could an imm colate being dis-and particular in the colate being dis-antip-if death is the cons durance of and there, with all childish fears and unman-instions coverning what is parity nat-way with all priority and clarical teach-to its being either a mysteri rus disponse-an inherita curre i Away w a myteriol tech-maerike came i wy wish all as to is imperative necessity and inset dwanage i Awy wish all inditional nesional testing thereby wears targht d as a chasing these which is marchilly d for all manipped, and which is marchilly d for all manipped, and which is morthilly d for all manipped and the sources and the good, and a stand the good, and

Idea merciful and long suffering toward his er-ing children in another ophere of extence than this I As if there were the alighter change in the relations of the departed to bin, or in his feelings toward them I. Thir ugh lyine windom and infinite berevolence, there is 's time to be born, and a time to die : a time to piant, and a -Hime to pluck up that which is pianted : and to everything there is a scasson, and 'a time to er-ery purpose under heaven. Whatsevere God doeth, it shall be forever : nothing can be put to it, nor nothing taken from it. That which hat been is now : and that which is to be hath already bern. All go unto one place : all are of the dust, and all turn to dust again. One gene-ration pase eth away, and another generation cometh ; buit the exith ableth forever. The sen also ariseth, and the sun goeth down, and hast eth to whard the south, and tarneth about unio the north; it whirthe about cominosily, and the wind returneth again scording to his cir-cuita. All her iver run into the exit, yet her reviews orms, thither they return again. The thing that hat here, it is that which shall be; and that which is done is that which shall be; and that which is done is that which shall be; and that which is done is that which shall be; and that which is could not refrain from sping; have brought us trigsther, I am sting thern not merely as myown, buins those emphalically of the hold there is no new thing under the sun. Loss than this I could not refrain from sping; has than this I could not refrain from sping; has than this is could not refrain from sping; has than this is could not refrain from sping; has than this is what here poel; There is no geab: what scenes to is transiton: The bind merel baset the sping is the sping is the would herer show the poel is that. This like merel has the sping is the sping

There is no death; what seems to is This life of mer all breath Is but the suburb of the life elysiah, Whore portal we call Death.~

Where portal we call Dash.-Looking at the universe, in all its sublime manifold are thy works. O Lord i ha wisdom thou hast made them all. Int everything that hath breath praise the Lord ' Come life, come his will the done i

hain beats praise the Lord T. Come life, come his will be done! Henry Clarke Wright was born in the town-ebp of Sharon. Litcheld county, Conrcicut, August 50, 1707: consequently, had ne lived in the fl sh size daya longer, he would have com-neted his sevenity-third year. But, prolonged as was his earthly terr, to compute it as men ordinarily apend their lives would give no ade-quate idea of his longerity. In view of his ear-periences and aspirations his labors and sacri-fices in the cause of freedom and humanity, hit multitudinoust to imosies against wrong and outrage on both si'es of the Atlantic, bit un-wearied (florts in the broad field of human progress, he may be said to have lived cultur-ties.

<text>

chew much that he and heen educated to regard many of his the folg cal and pilitical idole. Ho faw how worthless is a time serving ceremoti-al religion, and bure the strongest lestimony against it. He saw the public everywhere ca-tering to what was strong and popular; and though himself, for a time, an ordaned clerry-man of the stricters act, he burt the transmis-that bound blio, as Bayeson did the withes of the Philistines, and fearbesiy denounced its rec-remore. He rigeted the dogma of plenary in spiration of the Bible, and maintaised that the book must stand or fall upon its own merits, and be as freely examined and cilided a say of the week, and finistized on a builaence from unrightoensees as the only subbisition. He ab-ired theological creeds, and advocated the larg-est liber yo conscience in matter of religious faith. His preconceived views of the stone-ment, total depravity, he triality, and mary be banded as indefensible. The only abbeins in the base of a laboure and the strong of condition byseed the grave, be abadended as indefensible. The denoing and results of years in the store inter and in fiel, as he has ben sitos hid cath bus the week and in the observe. The store is an anounced to the public-denuenced by these whenes mort is ownice is " playbole as a batched to the shoes, and advocated the Bary-et aband of a didensible. Mountain," who are not worthy to lo is the base of a did the bener in on the Subbait base of a public as and herd is the base of a public as and herd store. This may is in the base of religious chanor- "This may is not G of the heeperin on the Subbait base of a public as and herd store. Sch farnish the best cartificate of character for the scores. The portrait draw hy the guitant topperily, is the fore and the reservent of un depared friend : Printer of baselines and the religned of alif-ther of operile the religned of alif-ther of the shore, and herd store from a store of the shore.

four departed friend : Find of the size, any to the friend of all; Liver of pace. we'r i forenest when The need of habits Freedom sailed for a s The seed of habits Freedom sailed for a Mole die most The words of the size which die most The words is forenese. Yet fare and seedfert, at bis dury part Fronting the violuce of a maddend host. Like some gray nock from which the waves are Such was our friend. Formed on the good old plan. A free and bares and downright hoset man 1 It bier mois trans, to making host the size Nor in the church with hyportile face Nor in the church with hyportile face Nor in the church with by portile face Nor in the church with by the church with Was others taiked of while their bands wave still, and while 'Lowit Lowit' he plore transcrided. Was die no bort Matter and state face. Was die no bort hat size transcrided. He ally party for being candent dens Was die no bort hat Matter candent dens Was die no bort hat Matter and state face. The full has bort hat he plore transcrided. He ally party for being candent dens Was die no bort hat Matter candent do not Not all he poor their Ma

And while "Lori I Lord I" be ploze tyranis criev Who in the poor their Mexiec crucides. II s daily prayer, for better anderstood In acts than wind, was ringery norse oneon. So caim, so constant was bla rectitude, That by its lose alone w. know its worth, And feel how true a man has walked with na

with immense frames, ho had a way teach degredness as the pine are wide manyed from the sense of duty he would bo logal cost, who has sense of duty he would bo logal cost, who has sense of duty he would bo logal cost, who he indept the He had no pride in costnintency, no wiskress of self-concelt. A strong man physically, he was a more ready to purmen the right public do a scatter as he was vigorous in frame. He seemed to be lifted above all fear of man, eren when exposed to the grant-est perils. His curages was eracily of the kind or organize "There is 'he say, "in truth a vigorous into its in the sace of costs, which dares to do right in the face of costs, which dares to do right in the face of costs, which dares to do right in the face of costs, which dares to do right in the face of costs, which dares to do right in the face of costs, which dares to do right in the face of costs, which dares to do right in the face of costs, which dares to do right in the face of costs, which dares to do right in the face of costs, which dares to do right in the face of costs, which dares to do the world, rather than violate a conviction of duty. It is the course, oppra-sion, logistice, and the mightiest free of human inprovement and happinges. It is uncal entr-which meases and sufficience to a soul which reverses its the course on a soul which reverses itself to much to be grashly mored as to the was soli-ticat, cleat aligned has been unalided so brigh-ing the force of a soul which reverses itself to conch to be grashly mored as to the star-dard course may been unalided so brigh-ing the the star to a soul which reverses itself to concel has been unalided so brigh-ting of the highest stringhts of our na-mes. The C. Chanalng, and I will add that in the decourse in all world y tateresta. The still do course prove that the string the decourse in all world y tateresta. The still do course prove the string that the decourse in the the string that what was so clear to has over the had not to see gifts and fra-cos which

which they toll, they freeze, they burn, they which they toll-r-they die, they stills and crush all the secret aff. closes and sympatibies of their natures, turns their backs on man, and retire in-to soli wide to praysand meditale; defraud, op-press, enalwy, and alsuchter their failow beings, and crover it themselves into fands, and this fair heritage into a. Hell i That phentom has been the source of my He it thas haunted are alsuphtered fart byrn of Egyrs, and marching through the desert soil the hard of Canaas, with a sword and garve and marching through the desert soil the hard of Canaas, with a sword and garve stat dyed in blod, cut-ting to pieces men, when and children, and spreading five and defray, and marching through the desert soil the hard of Canaas, with a sword and garve stat dyed in blod, cut-ing to pieces men, when and children, and spreading five and defray, and made my roul to ive, forgive, and sympathies with those among whom I live. Thank G d i the straggles is over, they forgive, and sympathies with those among whom I live. Thank G d i the straggles is over, they closely is word, the bytation has pielded to the fact, the Divise and Hammo hittle ones, and he's made manifet it will into the items of the strage. This were versing to items of the strage of the cuto of alwerr. Then about. "Halleught items and of alwerr. Then about. "Halleught items and n's change cunes." I doen with it might we so chart, full cran live in the body to use a closel, full crain is so a tigeth of alwerr. Then about. "Halleught items of a strage of the cuto of ill states the and context, the arching of the cuto, but the same outputs his defray. The second not merity be graning of the cuto, do its alway the d fail of the stragets in the Auti-Siavary morement, and gave to its and of assenn, wherever his lok was even. He not only abstaned from the second ill intolates and context as the strainany, in season and or of assenn, wherever his lok was even. He mot only abstaned from the sone dresk and the duti-Siavary mor

powhares, and apears into priming hooks, and learning war no mire. The basulful pice: ' Torv's a home beyond,' having been samp by 'the Syliriualist chir' of and said: Trajy a great man has fallen, one whoe an end by the Syliriualist chir's of the synthese loating? areas in man whose labors were for others, and one who entirely subordinated self. He was a man it was safe to endorm a static self. I was a whoe all register what mine has do not whoe sitterly autordinated self. He was a man it was safe to endorm a static self. I was a it rounstance. No mail ying reports were for others, and one who entirely subordinated and the site y present-ity of the weight and of the site of the self of they came, or what ying reports were circulat rd, they could be weighted and a stimated, errer if they came from a thousand miles. To know Henry C. Wright, was to have in hand where weight to measure him and to tell how much reli-ace was to be patt on whit' was safed and report-ed the. The state of the self of the self of the how agone to their reward, one or two fall out by the way, and a few warrived. Of all that henry C. Wright, was verify any pose that Henry C. Wright, or a clearer langith into the actuate to olve. A few years since, as we were coversing, which all bearings of the question they had un-derate. A few months ago the units do link the angrou-te platithe in were colliested. He lived to see the last cload vanish from the magny site, Austroses of vanish from the magny site, Austroses of variation made his the site of the platform, of mashood. Add he in the lived to see the last cload vanish from the magny site, Austrose they were fill an angle, the set to see the last cload vanish from the magny site, Austrose they were fill as angle, the set to set to his feet. Mobile mark, the weil is bears of how the platform, and his public duty performed, the site public recent duty has a blates to fall filling the site and the set to bear they be found. He has henry were the magny site mathemating to fall they and new to

last look upon a sweet and placid countenance, beaming with that smile which death could not conquer. His remains were entombed in Swan Point Cemetry, followed by friends and sympa-thizers

Original Poetry.

tion for the Religio Phil sophical Jo BETROSPECT.

MRS K. A. COMSTOCK.

Tis sweet to go back to childhood's slad hour When bright summer days live a fairy wand. Brought joy to our hearts with each sweet flow. While earth scened as fair as the bright B ??

The sweet to retarn to fond dreams of youth. When success twok form from the bright, be su-bard and things to us wore garments of truth. And earth was lovely as the bright Beyond.

The sweet to linger in Memory's halls. Again see the forms the friend-hip's strong bon's Don'th could not server, when soft agg-i-calls. Drow them from loved ones to the bright Bryond.

Tis swert to linger when twilight's soft haz. Is deep ning on meador, meaniain and pod. In the gelet spot where the lowed ones gaz." Turo'N suure's beauty to the bright Beyond.

The sweet to commune with the loved of early, But ph. sweeter far with those who are gone From bis "vale of tears" to where joys have birth To the hand of soals, to the bright B spoid.

It is eweet with them in food retrospec ! To glace o'er the past, when thought did resror. To the answering thought, as nought we recent, As we talked of estith or the bright Byron!

Oh. 'tis subset to know when this life is o'er. When asking for rest bright ones will respon With welcoming sonrs to the heavenly shore To the land of rouls - to the bright Beyond.

WIFE ON HER SIX FIE FH

BY II. WINCHESTER.

I am thinking of the past, wife, Of the many years gone by. And of car whitening hairs, wife, Blossoming to die.

my heart I feel, wife, rill of joy and pain I the past is but a dream, dater all our gain.

A few more years, and then, wife, You and I will pass away. Yet the flowers will bloom as sweetly As on our wedding day,

When forty years ago, wife, You stood up by my side, The fairest of earth's lovely flow My own dear blashing bride.

How many years have passed, wife, Since you and I were were we'd. And the hopes we fondly cherished, wife, Are buried with the dead.

Still in my beart I feel, wife, The love I pledged to thee, Forty years are, dear wife, Beneath the old pine tree.

SPIRITUALISM. a Bellef Un'mportant to the Sup BT A. C. BARNES.

30

It is frequently sametrid by various Spirit-unisst, that Spirituilmen does not at all dread on bailet for its support, but shat its adherents have knowledge of its facts and phenomena. But Lt ary one of the millions of Spiritualisa, except the mediums for physical manifestations, tell only what they know of the facts and phe-nomens of Spiritualism, what would it amount to? Not much, we think, in support of the claims of Spiritualism, why should mediums tell us what they see Cairwoyantly or in the trance-state, since the samunption that B_{cl}ritualism de-rends on the samunption that B_{cl}ritualism de-pende on the samunption that B_{cl}ritualism de-bends of Spiritualism, or at least enough is hown to compel their sament to the truths of the same.

Sprittalist has a knowledge of the facts and phenomena of Bpirtualism, or at least enough is known to owopel their assent to the truths of the same. At present I take the JOURMAL, have taken it-from its commencement, never missed one----ways read it with laterest, and turn with special attention to articles headed "Sprittal Manifest-tions" or "Wonderful Splittal Manifest-tions" or "Wonderful Splittal Phenomens," but when I have read the articles, I do not know that they contain the truth. What though they tell of the manifestance of a sprit body 1 meyer naw one. Should I believe what is pub-lished T What is in published for lift is a num-portant whether it shall be believed or not' Let us reaco. No one has mire knowledge that is in private spriten "I wave have been to fixed asy not." Thave had nowledge that is in private loss that they condi-ted as mean. The nor has not be now to be a sime fixed asy not." Thave be no some n g sime fixed asy not." Thave be not some n g sime fixed asy not wave lack mow the mediums arm I Could I know that my alter did that? Smled letters have been answered and the sml not broke, the an-sweres parporting to come from my spirit guard-ians, ball do not know it at the answere came from that source. Persons in whose veracity I have the uncat confidence say that in the presence of some mediums, they have seen and handled the ripirtal bodies of some of their dear friends whose mortal remains they had seen deposited in the grave in years long past, but if knowledge alone is inportant, they have failed to benefix me by telling of their exper-ience, for such experience I have not had, and may never have. Bat would it not be the greatest of impudence for me to ary to those persons of long establis-d and well known good moral character and first chas abilities, as laddock asys to Wilson in their debate, "fir. Wilson may tell you he has seen spirit, comor new any spirit is an imperiment. I think, for I eannot we how a negative asseriton has any bearing upon a fast affirmed. Why do I

is is the state wires, and the electric wires, and others do it, more or heme correctly, in a with the proper condition of the elect chinery and skill of the operator. I'd discourage, any one from reasoning to the truth, yor intimus that they do for angel visits, by aying ; "Correll of knowledge, and not of faith like the religion." When reason serves here correct bellef, che reason we apparatus, I must terreration of less correctly, in accordance, outling of the electrical ma-of the operator. I would not for reasoning to discover imate that they should wall ways a string. "Our religion is one of the state they should wall a string ways and the string of the state that they should wall er 1

the class just entered at Tale is the larg-est ever admitted (numbering nearly two bus-dred), and contains the first colored student that ever presented himself for admission.

save him as immonse power over the nech, in as immonse power over the incase of the boar Torbais further and the coffia was opeach to prrmi.

RELIGIO-PHILOSOPHICAL JOURNAL.

Pawineket, Rhode Island. - Addresses by William Lloyd Garrison, Wondell Phil-ips, and Honorable Henry Wilson.

Memorial service, a tribule to the memory of Henry C. Wright, were held yesterday In Armory Hall, Paulucket, It will be result e'd that he die in the shop of Mr. Henry C. Dar-sey. From there, his remains were taken to bis late hearding place. Mr. Isasc Kenyon's, where he had a welcome and a home.

be had avelone and a home. He had been 'tree rome months, and in the meantime bad made the acquainance of Mir. Dorsey. The latter found in Mir. Wright a heart that beat repromise to his own, and was im-presed with the archie ideal to which his friend had attained, and his exclusion on thumanity. The circumstance of the death occurring as it did, and the regard Mir. Dorsy enteriained for his friend, made him feel a deep interest in a proper minorial service over the remains of one who had fought a groue fight and given moic than the life of a generation to God and human ily-one and inseparable. Its therefore took a leading part in the arrangements. The remains wirs taken from the house of

ty-one and inseparable. He incretore took a sciling part in the arrangements. The remains wire taken from the house of ifr. Kenyon to the hall, accommanded by numer-ous friends, and arriving at the hall, the large usidence atteved how deep a hold the decreard and on the affections of fibre interested in the olymmy be had advecated. Meny had even is long distance to hence the there were present a worry who with him had once through the anti slavery, campaign. Wil-imam Liovd Garison, Wondell Phillips, and Se-oben S. Foster. James N. Boffam-ex Mavor of M.Jyn, Hon. Heary Wilson-Senator of Mass, who early ranged hims if on the side of liberty, neo. Thirms Davis, whose which as here ear-test and steadfast in the cause of human free-om.

Hos. Jackies Javie, whose which is here car-best and steadiast in the caure of human free dom. There were also present Dr. H. B. S'orer. of Bostron, and N. Frank While, who, with Mr. Wright had been publics exponse is of Splitual-ism. Friends who with him had labored for Frace and Temperanoe, came to hencor him whose mind swept the entire circ's of selong and sdvccied verything which could conduce to he weal of the race and the progress of man. Most of these mentioned abvw occupied the plation, and the general direction of the exer data weal of the race and the progress of man. Most of these mentioned abvw occupied the plation, and the general direction of the exer data were outsuded to Mr. Garriboon, as most duing by reason of the relations he and the de-creased ratio of all article tribute to the life and character of one of the best and foremost of those who have unadfabily tolled to leave the world better than they found it. His mortal re-mains are waiting to be conveyed to the shelter-ing tomp; his devides and split has been undden-by translated to a higher and nobler sphere of entate noe. Here, then, is no ccasion for address or regret, but rather for exaltation and thanks-giving. For

ving. For "We are not ead to see the gathered grain, Nor when their mritew traits the orchards cast. Nor when the prilow woods takks down the france We simulate them the sum his course has fulfiled, this glowing course, projecting earth and set. It is glowing course, argoing earth and set. Nature where his hands shyreforehument lie, Sinter where his hands shyreforehument lie, O'er the warm-colored heaven and raddy mountain-head.

NBL where his brills of the departure sprea. O'er he warm-colored heaven and raddy mo And I am right that he sprear thread the sprear And giad that he has gone trails reward; hor can I deem hist Nature (id him wrong, Softly to disengage the visit chord.)

Softy to divergage the vital chord." " No,-there is nothing to be deplored as to the manner of his death, or the time of its occur-rence; for though his eye was not dimined with age, nor any of his faculties implaying the source years and ten, and grandly rounded (the period of his earthly solourn. The change cause to him just as he had always deatred; and precise-ly as it came to his revered mother,-painless, and without premonition; the flatellect char and the heast sound. How much better than long-protracted suffering, with physical emacias tion and mental imbeeliky !

The protected sufficiency, it he physical emacia tions and mental imbediity ! But it is not for any of us to decide how or when we may be called here. Dath can nev-er be truly said to be untimely, ior it is a natu-ral ever, depending upon certain physiological-conditions. The public infect, as learning admon-ishes all to be prepared for it. But it would be just as reasonable to talk of being prepared for seed-line or harvest, for the rising or going down of the sun, onfor any other of the oper-tions of Nature. Nonpetal preparal in is need-ed in the one care more than in the other. It has no moral or religious significance whatever. It imrishes no motive to moral restraint on the one hand, or moral ob-dience on the other. It is not a 'mysterious dispatisling of Divine Provi-dence,' in any instance. It is not a change to bo dreaded, or a caisanif; to be deplored, but in it self as percl'ul and bonefoent, as natural and indispensible as any other divinely ordered oc-turner ce. If is not, therefore, to be met with any roccial need, for that implies some-thing to be viewed as a hordship or an infliction. From which we woull ave ourselves of we could, and is a direct impredment of Divines Wiedow and Love.

and and is a three indexamines of Dynne aform and Lyne. The mountain failing cometh to naught, and reck is removed out of the place. Whatev-is mortal must be subject to the laws of mor-ty. 'Oan a man taka fire into his bosom and be burned i'. Let this suffice :

Life is real life is carnest. And the grave is not its goal : 'Dust thou art, to dust returnest,' Was not spoken of the soul.

where portain we call Dash. Looking at the universa in all its sublime manifestations, he could juyfully exclaim, 'How manifold are thy works, O Lord' is wisdom thon hast made hern all. Lor wrything that hath breath praise the Lord !' Cume life, come his will be done !

Bain breat praise the Lord '' Come life, come bis will te done! Henry Clarke Wright was born in the town-ship of Sharon. Litchield county, Corrcicut, August 50, 1707: consequently, had as lifed in the fit sha iser days longer, he would libare com-pleted his sevenity-third year. Bat, prolonged as was his serthly terr, to compute it as mean ordinarily apend their lives would give no ade-quate idea of his longerity. In view of his ex-periences and aspirations his labors and ascri-fices in the rouse of freedom and humanity, hi multitudinoust s'imozies against wrong and outrage on both si'es of the Atlantic, his un-waried (florith in the broad fiell of, human progress, he may be said 1; have lived contu-ries. Few could compute with him in respect to in-

They can be may be and of mays invertiged to induce the property of the theory of the property The series is not its easiers? The the series is of the series of the s

chew much that he had been educated to regard with reversoor, soft gave to the moles and ba's many of his thering or and patitical idea. Ho faw how worthless is a time serving, coremoni-al religion, and bre the strongest feelimony against it. He saw the public everywhere co thing to what was aring and popular; and though binnelf, for a time, an ordainet marger in the other patient is the strongest feelimony against it. He saw the public everywhere co thing to what was aring and popular; and though binnelf, for a time, an ordainet marger in the other pricest set, be bid the withes of the Philitikes, and feastheau denounced its reo remory. He rise's the dogma of plenary in spiration of the Bible, and mainteined that the book must stand or fall upon its own merits, and be as freely examined and criticled as any other volume. He denied the subbalical claim of the week, and insisted on abutinence from murichlocourses as the only subbains. He ab-lyred theological creeds, and advocated the lary-est liberty of conscience in matters of religious faith. Hus preconceived views of the stone-ment, total deparative the trinity, and mau's eternal fardness of condition byyead the grave, he abandoned as indefaciency.

eternal fix-dress of condition byymid the grave, he abandoned as indefensible. Of course, he was freely droounced as a here-tic and an infiel, as he has been sloce his death was amounced to the public-derounced by three whose moral e wardice is "palpable as a mountain," who are not worthy to be as the hetchet of his abace, and who are still smarting unifer the severity of his errourse. Hid they lived in the days of Jesu, they would have y lowed in the plous class. They would have y lowed in the plous classes. They would have y lowed in the plous classes. They would have y lowed in the plous classes. They would have y lowed in the plous classes. They would have y lowed in the plous classes. They would have y lowed in the plous classes. They would have y lowed in the plous classes. They would have y lowed in the plous classes. They would have y lowed in the plous classes. They would have y lowed in the plous classes. They would have y lowed in the days of Jesu. The asphem y; what farther need have we of witnesses?" Sich furgish the best cortificate of character fvr the accused. The portrait drawn by the Quaker proset Wattier, of a noble and revered pulsathropist, is the "counterfeit presentmast" of our departed friend : "Friend of the slower and ry the fixed of all; "During the many classes they found they have and reverted pulsater prosteries from the stress of the size of the slower and reversed pulsater prosteries from the stress of the stress of the size of the slower and reversed pulsater from the they have and reversed pulsater from the the stress of the slower and reversed pulsater prosteries from the stress of the slower and the stress of the slower and the stress of the slower and the slower and the stress of the slower and the stress of the slower and the slower and

four departed friend: four departed friend: Frieod of the size, and yor the friend of all; The set of the size, and yor the friend of all; The meet of builtong Procedom called for m a To plant the banner on the outer wall; Genia and Alnd, ever at distress Moria di angen than woundy tenderness. Pronting the violates of a maddring host. Like some gray rick from which the waves are Such tossed. Such tossed. A true and how the they write a set of the set of the Norh nits down with they write set of the set. Data the set of the distribution of the set of the set of the Norh nits down with they write set of the set of the Main other side of while the family set of the set of the Main other side of while the family set of the Main other side of while the family set of the Main other side of while the family set of the Main other side of while the family set of the Main other side of while the family set of the Ard while "Loril Loril" the plont transaction. H + 6 dily proven the set of the set of the In a cide then wird, was simply not no cop. Main the set of the set of the set in the set of the set of the Main the set of the Ard while "Loril Loril" the set of the set of the set of the Main other set of the set of

It calls, se consist we bir scillate. It is the consistent we bar it work. And feel how true a man has walled with as consistent with it has been are been were as the second with a <text><text><text><text><text><text><text><text><text><text><text>

which they toil, they freeze, they burn, they attract, they nutry, they die, they stifts and creat-all the secred aff ethoms and sympathies of inter-nettine, they nutry, they die, they stifts and creat-nature, they nutry, they die, they stifts and creat-to one operation of the secret and the secret in one operation of the secret and the secret in one operation in the secret and the secret fair heritage into a Heili That phantom has been the secures of my life it that should be added to the secret and the secret and the secret and all the secret and should be secret and the secret in one of the secret and the secret and the secret and one of the secret and the secret and the secret in the second and secret and the land of Canaza, with a second and secret is dyed in blod, cut-ting to pieces men, when and children, and spreading fore and devision around the world; that phantom G dot and youth has no affiring with the Hang who liked up this unverse of beauty and girry, and made my roul to live, forgive, and symp blace with those among whom I live. Thank G d the straggle is over; the victory is wore, the ophantom has pieled to the fact, the Divine and Human have kissed each other. These G d in these two little ones, and he is made manifest to all that bear hit innge. Here stort I will love him and serve him, is loving and serving my fellow beings." The a bit er received form him nois yester spo-at the West, he wrote, "It is very wearing to pivelow the the received at times as the recite must swaring. "Yet, lask and keiter all the time. I get protected at times as the recite must awaring. "Yet, hank the stort is the conse soon. Yet I will f tean live the the dot stage? Then stort on the stort are do at the West, he wrote, "It is wery wearing to pivelow the by moning of the cut of the stort. Then stort, we call as the recite the stort of the stort of the stort of storter. Then stort, we call has been at the West, he wrote, "It is even the conten-te merget the by moning of the cut of the extend of alware is the

last lock upon a swret and placid countenanc beaming with that mile which ceath could n conquer. His remains were entombed in Swr Point Cemetry, followed by friends and sympo-

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Weillen for the Religio Phil sophical Jon BETROSPECT.

MRS K. A. COMSTOCK.

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The sweet to linger in Memory's halls, Again see the forms that friend-hip's strong D-with rould not sever, when soft appel-calls Drow them from loved ones to the bright B B-rond.

1 ". The sweet to linger when twilight's soft bar; . Is deep ning on mestor, monstain and plad, Is the grift spot where the lowed ones gaz.". Thro' Nature's focus to the bright Beyon!.

Tis sweet to commune with the loved of earth, But oh, sweeter far with those who are gone from this "vale of tarts" to where jows have birt To the land of sould, to the bright B groud. From

It is sweet with them in fond retrospect To plance o'er the past, when thought did To the answering thought, as naught ware As we taiked of earth or the beight Boyon

Oh. 'tis sweet to know when this life is o'er. When asking for rest briefst onns will respo With welcoming sonry to the heavenly shore To the land of souls-to the bright Bayond

TO MY WIPE ON HER SIX FIETH BIRTHDAY.

BY H. WINCHESTER.

inking of the past, wife, many years gone by, our whitening hairs, wife, oming to die.

With'n my heart I feel, wife, A thrill of joy and pain Dat all the past is but a dream, The future all our gain.

w more years, and then, wife, and i will pass away. he flowers wi i bloom as sweetly on our wedding day,

When forty years ago, wife, You stood up by my side, The fairest of earth's lovely flor maning bride,

How many years have passed, wife, Since you and I were were wed. And the hopes we fondly cherished, Are buried with the dead.

- Still in my heart I feel, wife, The love I pledged to thee, Porty years are, dear wife. Benesth the old pine tree.

SPIRITUALISM.

mportant to the Support of it.

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ET A C. BARNES.

It is frequently asserted by various Spirit-unlists, that Spiritualism does not at all depend on bailet for its support, but shat its adherents have knowledge of its facts and phenomens. But Lt any one of the millions of Spiritualists, except the mediums for physical manifestsions, tell only what they know of the facts and phe-nomens of Spiritualism, what would it am num to? Not much, we think, in support of the claims of Spiritualism, it bailet is unimportant to sustain spiritualism, why should mediums tell as what thus as addressed Not much, we think, in support of cains of Spiritualism. If bilef is unimport to sustain Spiritualism, if bilef is unimport as what his see clarivoryanity or in the tra-state, since the assumption that Spiritualism needs on Knowledge clone, implied that cu Spiritualist has a knowledge of the facts a horomena of Spiritualism, or at least encoun-ter to except their assort

In own to except their assents to use uses the same. At present I take the Journary, have taken from its commencement, never missed onc-ways read if with laterest, and turn with spec-statention to articles backed 'Spiritual Hannite tions' or "Wonderful Spiritual Phenomeno-but when I have read the articles, I do not & that they contain the truth. What though it ell of the manifestation of a spirit bdg' never asw one. Should I believe what is p lished ? What is it published for if it is an loring the ther is shall be believed or n mt I take the JOURNAL, have taken it

tions" or "Wonderful Spiritual Plasmomens." but when I have read the stricks. I do not kaon that they contain the truth. What though they tell of the manifestation of a spirit body I 1 meyer new one. Should I beliere what is pub-lished? What is it publication for its is unim-portant whether it shall be believed or not? Let us reason. No one has more knowledge than his inclvidnal experience gives him. But my friend rays to me, "If you lack knowl-eige, go to the mediums." I have b on to some a suma, and mysterious things o corrend-will myterious to me. My lowed later's name ap-pared in blood red lines, as if well written by herself, on the mediums strait. Could I know that my sinter did that? Scaled letters have been answered and the seal not broken, the an-swere purporting to come from my spirit guard-inns, but I do not know that. The answers came from that source. Persons in whose verschip? I have the utmost confidence may that in the presence of some mediums, they have seen and handled the spirital hodies of some of their dear friends whose mortal remains they had seen deposited in the graves in years long past, but if knowledge alone is important, they have failed to benefit me by telling of their exper-ience, for unch experiment I may had harcher and find the spirital hodies of impedence for an to any to those persons of long establish-ci and well known good moral charcher and find the and the don't; be never away a priver have an engitive assertion has any bearing upone fact affirmed. Why do I may that the seeing of aptitis is "a fact affirm of." affor I examot use how a negative assertion has any bearing upone fact affirmed. Why do I may that the seeing of aptitis is "a fact affirmed."

seen spirits, but he don't , be never say. The reply is both impudent and imper think, for I cannot see how a megaive-has any bearing upon a fact affrand. I any that the seeing of spirits is "a fac-evidence, to my mind, that Mr. Wil-spirits, cuveress with them, is as or as is the evidence that telegrams are as the electric wires, and although I can the stearch wires with the operator. I want be set of the operator. I will be operator. I will see a say one from reasoning bo for angel visit, by anying: "Our seligf of the oriedge, and not of aith file the religio." When reason asserts bar I leads to correct belief, else manon were i teleg. d although a uratus, I mast ben-uratus, I mast ben-dias of the electrical mo-operator. I would av should w should w al ma

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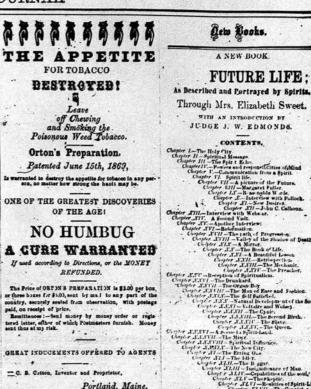
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Witerary Department

Over the River.

The following besuitful and pathetic poem was a fa-orite of Jossic Lock aged 13 years, daughter of Mr. J. In Mrs. A. Lock willo passed "to over the stret" to mee ar brother, Augent Silts, 1850 B w was a besuitful it's a favorise of all, and the household pet. It was spoken by her with great pathoa at as exhibi-con of the Children's Programite Lycenn, in Da Quche, as Chietsan Ers, 19 D.

Over the river they backage to ma-Loved ones who've crussed to the further side; The glean of their snowry robes i see. But their so way robes i see. This their source of samp gold. There's one with the trightest of samp gold. There's one with the trightest of samp gold. The crussed in the twilleds pray and only and the year but is do him from moral view. We saw not the angele that mu thim there, Over the stree, over the street, why brother stands waiting to we know me i

There is rever the beatman pale Carried another—the household pet ; B. Hown enre waved in the gantic gale— D. F. Land J. Land D. Land D. Land D. Land B. Carried on the howsen Land D. Land B. Carried on the howsen Land D. Land B. Carried on the howsen Land M. Carried S. Land D. Land D. Land M. Carried S. Land D. Land M. Carried S. Land D. Land We know a his safe on the forther slde, Whore all the transmission and angels to: My calidatoud's idoi is waiting for me.

For none return from those quiet shores Who close with the bostman coid and pale; We hear the dro of the golden cors, And catch a gla am of the shifting sail; And loi; they have passed from our years

bests: They crease the stream and are gone for aye; We may not sonder the well shart That hides from our vision the gates of day. We coly know that their barks no more. May sail with as o're live's torung scat Yet comewhere I know on the unsee a shore. They watch and backon and wait for me l

A strip which also blocks show main soft met a strip which also blocks and shows a somethy specific is disabilized any string by a solar solar solar and list sorribe would of the beatman's on is hair watch or a gia and the flapping such that gass from spins the beatman gia To the better share of the spirit land: a shall have the lord who have a gone before that lands the lord who have a gone before when over the river, the panefal liver, When over the liver is a panefal liver, the share some beath shall carry me. A: d joyfully sweet will the meetin hen over u.e river, the peaceful riv The Auge, of Death shall carry me

The Two Wishes-An Egyptian Tale.

BY JOHN G. SAXE.

b) lon, some ages slicet, ib) lon, some ages slicet, in low, one day line regard g prince; no-Tis keedlars to be said-then as now 'I was the law rol est mort I'-so "Vivo a rol 1' o anna break the courtiers alor, Kinz is daad 1'--Low I've the King I'') outlot the bar is the slicet outlot of the shart of the babad, other riches, -ages indeed e er a king could fairly need,-red doet directore where red doet directore where red doet directore of a mighty hourd, amp t reasarc thon doat led atty- and may live I" he cries. ind may I live and may I live in remains to give I" said: "Good Sire I coln rumains to give: er, milling, said: "Good Sire our Majest, fp:gyi." heard your failer gay. -mg on bils v.y chest.-ze a quarter full, at best.-us G.d i be it tuy will." "bat I may live to fill "failt Grant, i implore. -quest-I asg no more." A I be

> Written for the Religio Phile sophical Journal, BONNET.

To Andrew Juckson Davis

BY C L JAMES

prious spirit to who so favored eye ranvelled her radiant brow, her secret stores of mystery, verence, ball! Our guardian goulas, thou

dest like that great angel seen of yore, th feet apon the each and on the set, hands uuraised and wife to heaven, who swore ' e phancom Time had ceased at length to be.

Time in thy wondrons vision is no more, Nor pain, nor des h: bat giorius, pare and free Orations appears all bar gings from abors to abore, Through the bright occass of lemmasily, Where work summarized over themselves in billes: Abbreve hat life must be who comprehende all this t Most Eas Claire, Wis.

Good And Evil.

Letter From R. B. Wheelock.

BRO. JCNES :-- In your issue of August 6 b, observe a short note from Bro. Kent, containng a little critician of my att cle, published

July 7th. He info orms us that he holds in doubt that munot be proved. If you, and I, and ers of the JOURNAL, were to do the should all doubt that Bro. Kent ever , we ab ame, we abould all doubt that if to - scent ever has, or does feel pair, because he can not prove if, for who can feel it for him and give evi dence that they know it. Is not this one of his "dogmatical" assumptions more ridiculous than the one he accuses me of, in assuming the existence of a Supreme Deliy possessing the at-tributes of wisdom and goodness in an infinite derree.

egra. The purport of his cilicism is th^{is},— that to some the existance of God, De'ry, Absolute erfectors, is no better logic that to assume the ristence of an Alm'sphy Selt-xistent Devil, and of then "dogmailcally " mfrom that there is no rich thing as "good,—or God in an absolut mas "This is no new Panthelsitic nut, and is is is no new Panthelstic brought up to mislead th

at let us analyze both of the above predi-a,-the Iufinitude of Good and Evil.

Let us make the "dogmatical" assumption that good and evil are self-existent; that boll God and the Devil are infinite, and exist inde pendent of sech o her, -- what kind of logic would follow ?

d follow ? mathematics we have both Slogie and be P. sitton, and by the rules of secil, we restonal problems. The mode of figuring, seum ("dogmatics 17") the asswer, addresses ing prove the truth or is school of the se-ston.

ption. ow, let us work out Mr. Khn's D juble Po-no problem by the rules of rational logic. 's will suppose that God (or good) is infi-and that the Devil (or will) is infinite, and we have the proposition thus : Infinite plus fundate D ovil, iquals 2 infinites—the um of which is a list

Good ;

Or by admitting the truth of the infinitude of both good and end, we would have the prob-lem of the boy, who ead i "Master, suppose pro big snokes, of equal strength and power, should swallow each other up, what would be the remainder !" Answer,-mobiling plus nothing. Or suppose again, that evil and god are both finite entilits—each as war with, and eat-ing up each other,—then what will b come of Bro. Ketit a start with b come of He says be is a quainted with one man who "kodws" that evil is as real, as a shoute, as positive as good. I would hise to know if he intends to give the same meaning to the terms, above used, as I did in the article to which he refere

Bore used, as to in the state to which is, By rest, I intended to signify that which is, and ever was, and ever will be. Henco what-ever is liable to pass away, in the abave defini-tion, is not real. By absolute in logic, I mean that which exists independent of flatte conditions, and cannot be channed by contingencies of any name or

chained by contingencies of any name or navire. By positive, I mean the possexim of a force and power superior to, and above all othri-orces and powers-well existent and infi-nite-filling, perraing, and permissing the infinite whole. Now, if Bro, Kent cas produce the man who-"knows" that exit is real, absolute and posi-tive in the above secore, -wby, Baroum, the great showmao, would give a thousand dollars for him and misks an independent fortune out of him in three monthy, and would have him embaimed for the benefit of future generations. A little child can tear down a burd's next, but it takes a bird to build one: Bro. Kent usually writes to tear down, but what does he atter put tobuild up? My faith is that be often feels pain, but can be prove it ome? Were he deslifting of pain when rightly understood. Is a triendly sideonition ty manklad. (Se Cymbe, on the Custitution of Man). Is initiation of our rifend, I would subscribe myself, both yours and his in low.

sdmonition t Carstitution of In imitation myself, both y

Man.) f our iriend, I would subscribe ars and his in love. E. B. WHEELOCK.

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The Religio Phil sophical Jeurnal Letrg an especial fright on all true welfing, will berafter pullsh a com-plete Treatory, giving the phice of all preferentiant welf-ums, so far an advises upon the sel jett. The will a field builter facilities for investigation to learn of the freation of meetimm, and at the same time joursesse their patien-age. Medicans will do well to advise an arom the to time, that we may keep their place of residence correctly regis-rend.

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person or note, practice, provides report. "When I was in Belycks, two years this sense-based as man may that year. Freshilty or Boundary based as there of two of his difference and or when his restrict hyperbase in the place, and he and there or his in streadance on the child with the Orange. Then are the child could not live sail mornion. There are how the form of France for differe Fundam. There are how the form of France for differe Fundam. There are not have the power of france for differe Fundam. There are the failed on the child with the Orange. There are not have the failed on the failed and the former of the ten mile as the are possible, list that he foreign as able tens. Borel tack here far far failed in the Fouriers, and norm. About 10 objects the about reams, is, and raid: " "Tome child is basine".

ALSW'T I Three it." The decice said, "Keep giving the medicine. I think your child will get well. There new so medice a change in my life. I do not expect to find him a life." The fuller said, "I am rotage to continue the medicine set did not and the dam rotage to continue the medicine set did not and the dam rotage to continue the medicine set did not and the dam rotage to continue the medicine set did not and the dam rotage to continue the medicine set did not and the dam rotage to continue the medicine set did not and the dam rotage to continue the medicine set did not and the dam rotage to continue the medicine the dam rotage to the dam rotage to the set of the dam rotage to the set of the dam rotage to the

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