88,00 PER YEAR IN ADVANCE.

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

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S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, OCTOBER 22, 1870.

VOL. IX.-NO. 5.

Griginal Poetry.

BY ELIZA A. PITTSINGER

Suggested by the reading of Mrs. Farnham's "Woman and her Era."

and rapt, from the sphere of her

grace, be work of her life, and a book by that name, see grand luss/iratiors the ages p oct-im ive, then are vanq tished I the warfer is done I d yield to be godees the crewn she hath a on-armored, in pired, lill named, she glows it be pearls eith hath with her

INTERESTING PARTICULARS.

BLIZA A. PITTSINGER.

DRAW FREND:—At my request, Mr. Jones of the Rucieso-Pairlosoperical Journal, has sent me your address, and I therefore write to it quire elaitre to the authorship of "Great Truths."

Many I mas I have tried to recall exactly how and when that accellent poon came leto my possession. I think I fart saw it some years aco, is an Regista magasiae, credited to some one I thought not entitled to it. Next time, I think I saw it in intential the proof reader to erast the doubtful name, and when the on ire fire editions of "Stellar Reg" were printed. I found that he had also removed the quotation marks, thus giving a wrung myreadon.

gr, New Jersey, August 6.h, 1876.

From our Special Correspondent

Jottings by "Reporter."

Dan Journal:—I have travelled hitherto, North, South, Eust and West, to hear it repeated that your goodly city of Otleagy, "the Queen City of the West," was the wickedest of all wicked cities in our American Confederacy of wiefed cities of the West," was the wickedest of all wicked cities in our American Confederacy of wicked cities and w'cked states. Bo you may large of my surprise to hear the carse taken off Chicago yeaterday, in a long strade, called "pracching by Rev. Mr. Jenkius" of this place. According to his assertious, people here make night hideous with strange noises till a Rich hour, and even disturb his comfort and repose by getting too tear his door; and when he scolds them, they only insuit him for it. Naughty boys and grins of New Gustel to do the same thing to a m'nister that you do to other people!

Brother Jonkins assa that the word "do "the property of the same that the word "do "the property of the same that the word "do "the property of the same that the word "do "the property of the property of th

Naughty boys and girls of New Castle 1 to do the same thing to a minister that you do to other people!

Brother Jonkins says that the word "daviting," and "according to Webster," is "the only wird that expresses his meaning," and calls these daturbers of the peace, "arrichen," and that most embalically. And he tell and that most embalically. And he tell and that most embalically. And he tell and that most embalically, and he tell and that most embalically. And he tell and the control members like arta, play cadd, gamble, slatder, break the Sabbath, hedding sound, and the cierks and young meh of the city ride out on Sandays with liked horses; and after lashing his andence on the sin of "innendees." In comes in with one of his "contempible sine," by saying that the employees of these young the sasters, is by far a greater and meaner-sie than an out-poken slander. "If you must simder at all," ways he, "do it boidly and openly."

Brother J. dcclares that the people of New Castle are a "G oldess set?" and there is almost as much, or "about as much hypostry outside tike church as in it," but very wisely leaves the side, family dielplies and home government as the grand restorative, he illustrated his point, rather davidously, we thought by a very tender rebearsal of his experience a few days ago. Traveling in the cabooes, a brother Christia in ni deep sorrow requested an addition with him; and it being granted, this silicities of the results about follow," for this parent half to deplote the rain of a lovely daughter. After a soleam paase by the speaker, and an one of the complete provides of the chief of the replace of insubordination everywhere, complained of the city, are horties and the results about follow," for this parent half to deplote the rain of a lovely daughter. After a soleam paase by the speaker, and an one of the farming and the seven and the other and seven him there must be a serew loose somewhere."

Without fo

. The Hidden Sweet.

From our Special Corresp Letter from D. W. Hull.

inother Wonderful Medium—Ppt-its come and talk through a Specking Trumpet in an Audible Voke— Le diation of the Medium—Her Abducti is by those in the interest of the Church.

L'estation of the Med um - Her Abducti n by those in the internst of the Church.

Bisother Jones:—It is always a pleast re to me to report the progress of medl untile, so far as I know it to be genuine.

Daring the last two days, I have been speaking for the Si itualis's nar Corington. [fodia na. On [my arrival at this place, I was met by quito a number of persons each, see telling me in their own way—and yet all agreeing is the particulare—of the abfuction of Mrs. Jonnie Curt', ner, from the house of Mr Galloway, six miles north of Covington, Ird.

It appears that some il ne praylous, Mrs. Carther and her husband, who were then in Illino's, had separated, he having misused her most shamefully, and that she found her way to Covington, and soon became a medium, such to her sorrow, as she did not believe in Spiritu. Hism. Fraquently when she would be sitting very quietly, she would be raised to the criting, chair and all, and then by gently let down again. And a very shirt it ne afterwards the unseen i rose began to talk in an audible vice through a speaking trumpet.

The neighbors poured in by the score to see this wonderful manifestal' in, and they lelt astonished. But something had to be done. People were fast becoming our verts to this (to them) new dectrine.

Si the digitaries of the Church consulted together, and the result of this consultation was: she was gagged and taken off, and would have been taken out of the neighborhood had she not made her escape.

How many evenings they had laid the ambush for her, we have no means of fuding out. We only know that she stepped out of the door one inght, when two men stepped up, put a gag in her mouth, so she should not alarm the inmasts of the house, forced her in a carriage—one of them disappeared, while the other, when she recgnized as her unworthy husband, drove off nine miles to Autica with her, there intending to take the cars for Illinons. A part of the time she was unconscious, under the infineece of chioroform.

When she recovered, she noticed the horse wou

When she recovered, ane noticed the some would keep stopping, and when she observed closer, she saw her spirit father catch hold of the rlins.

Arriving in Attics, the horse began to balk and act in such a way that he respice was compelled to jump out and go to the borse's head—meantime she saw her spirit father stopping the horse. No scooner had he done this than she jumped out on the other side, and ran off, leaving aim to hold the horse.

She found her way to the house of a kind-friend, and from thence back to the neighborhood from whence she was kidnapped, and there she recains to day, giving tests, while the Orthodox neighbors sit and grown, like a toothless old dog.

Officions requires as a second of the said of the said

circle; then the trumpet visited my head again.
In the neighborhood where they are having
these manifestations, there is not one of all her
evil wishers who raises the ery of collusion or
skight of hand. They have tried every way to
exposs her, and have failed; and now their only
hope like in helping the Lord out of the way

one her, and have falled, and now their only be like in helping the Lord out of the way her. shall be in Chicago in a few weeks, and if I find a good home, where she can have a room herself, and good inflaences about her, she is establish herself there permanently. She low giving sear ces and gut ing nothing for it.

OLD SAW No. L

If the world seems cold to you.

If the world seems cold to you.

Kindle free to warm it!

Let their consfort hide from view

Winters that deform it.

Bearts as frosten as your own

To that radiation exists.

The Sacred Mother.

Every woman becomes a Madenna by the cradle of f first-born child."—T. W. Higginson.

Young mother! thus sweetly singing. To the beby about thy breast, Lulling with tenderest carols. Lulling with tenderest carols. Does thou feel the en ire ins presence Of the God who both choose these. To cletch in his glorous image. The forth of humanity!

With a Plower.

Bible is Full of Fictions—There is no ire and Brimstone in the Hereafter—The Heaven Not pased With Gold and Silver In his Own Heaven Maker.

able to obtain admittance to the tuilding.

After the other preliminary exercises, Mr.
Beecher proceeded to preach, taking his text
from Matthew XXII, 30: "For in the resur-

which it meand of not unmater. If y it quisitive spirits no sak. We reason now more in respect to the control of the control o

thing of it. It is to us

Written for the Religio Philosophical Jos SPEAK NO EVIL WO 3 D.

BY K. INCALLS.

If thy day be dark. O mortal.

If Hie's cap be filled with Rall,
Pass it nover be online,
Raise it boddly drink it all;
Drink and be thy self the martyr,
Let no murmuring such b heard.—
Tho' the oruge word may wrong thee

Speak no oril word.

With nife be one long summer,
with nobiter, chilly breath,
Likes a ghostly form to mermur
Likes a ghostly form to mermur
I the watch hopes early death
I the watch hopes early death
I the watch hopes arrive being
By no evil posting being
Look more kindly on the bering,
Speak no evil word.

the wine cup tempt thy brother, ht d he fall from lofty stand, was where tanded demons hover, lipers tanded demons hover, lipers tanded from the hand, of upon him with compassion, let you then be thoughts be stirred, we him strength from out thy manhood; Spake no wril word.

If thy sister's heart be trusting.
Gentle as some white-winged dove,
If her soul be kept from rusting
By a jump fame of love.
And the find at last it burneth
To the core,—poor wounded bird !—
Pity h.r—she needs it, bruher,
Speak no evil word.

If conditions made like stronger,
Wiver, freer from all blum.

He thy light shine on some winderer—
B strain to guide the lame.

He shind was given to the.

He shind was given to the condition of the shind was given to the shind of the shind shin

Noble souls need not thy praises,
For they catch the nucles smile:
He who needs them most, O mortal,
Is a lowly erring child,
For his heart turns over carthward,
Angel songs be nover beard:
Hyori Glead his appirit heavenward,
Lyons, Mich.

Original Essays.

Written for the Religio-Philosophical ROSICRUUIAN MUSINGS.

By F. B. Dowd.

In the goodly city of Davenport, once upon a time, not many years ago, on an alley near to the river, in an old frame building, whose broken window spike of the carelesaness of its owner and the poverty of whoever might be the occupant, whose loosened clapboards talked with the night-winds, or laughed at the woe they scaredly hid, when winter howled and shricked the long nights through, there lived, or rather stayed, a mother and her five little children. She was not a so'dier's widow, but rather the widow of a Railway company, for her husband had fallen a victim to a common accident on the Railway, i.e., he had been killed, as the company said, by his own carelesaces, while 'accling as brakesman. It is sufficient for us to know that the company refused to pay the widow and children for the husband and father, and having no friends and less education, she'did, not seek, the courts for redress, but rather; sought the washtub for bread for her little ones. She and the little ones had but recently arrived in Divenport, and had established themselves in this old rookery at the rent of \$4 per month,—payable in advance, of course—with the stipulation the lease that in case she falled to friends and less education, she'did not seek the courts for redress, but rather, sought the washtub for bread for her little ones. She and the little ones had but recently arrived in Divenport, and had established themselves in this old rookery at the rent of \$4 per month,—payable in advance, of course—with the stipulation in the lesse, that in case she falled to pay, the landlord (God pity the name, land-shark is more appropriate), should have a lien upon the bed, and stove, and other furniture used on the premises, the tifts lest clause was unnecessary, seeing they had only the bed, a stove, a dry goods box, a few old plates and broken knives and forks, the wash tub and board, with a bucket with a leather strap for a ball. As I said, this last clause was unneceivary, and it might so seem to any one but a landlord—to him these last articles were of more importance, perhaps, than the others, but they were all so many mill-stones wherewith to grind rent out of the poor mother, even if the children went hungry. Certain it was that he had power by virtue of the lesse, to take all she had without process of law if sailed to pay. Well, he was not to blame. The falled to pay. Well, he was not to blame. The law had given him the right to do as he plased with his own property, and had likewise given him the same right with her bed, witee given him the same right with her bed, witee given him the same right with her bed, witee given him the same right with her bed, witee given him the same right to do as he plased with his own property, and had likewise given him the same right to do as he plased with his own property, and had likewise given him the same right with her bed, where given him the same right to do as he plased on the coil to the lease before he opened the crashing door of the old tenement to her? The Law says nothing against this, and hence it must be right. It was Saturday night. The rent was due. The poor woman had scraped the money to getter, but they had no coal—it was blitter cold—only a lew cents wort

the snatul, being driven back to skutk these, reason of joy and music in the mannion across the way.

"To the poor master now," she muttered, "there's only this way open for me and my little ones." Bo hastily throwing an old faded shawlover her head, she sought the office of shawlover her head, she sought the office of shawlover, after many inquiries, ahe found his closed; so, after man junquiries, ahe found his home, and, was admitted by a cay parlor well lighted with gas, and warmed with a good coal fire in an upon grate.

The Superintendent was sitting in his easy Tabler, class in a loose wrapper and slippers, reading the evening paper.

The poor woman burst into tears as she told her tale of wos, and pictured, amid her broken her tale of wos, and pictured, amid her broken has to be careful where he hestowed was not bed at heart, but the duties of his office was not bed at heart, but the duties of his office was not bed at heart, but the duties of his office was not bed at heart, but the duties of his office was not be at heart, but the duties of his office was not be at heart, but the duties of his office was not be at heart, but the duties of his office was not be at heart, but the duties of his office was not be at heart, but the duties of his office was not be at heart, but the duties of his office was not be at heart was not be at heart

splicints. So he merely made a minute, of her residence, and told her that on Monday, some one of the Board would look into her case, and in due time, if she was needy, she would be helped.

in due time, if she was needy, she would be helped.

"Oh, sir! Can't you help me to night? My childr, n are shivering with cold, and suffering with hold, and suffering with hunger," plead the wan face before him, looking from out the folds of the old shaw!.

"Humph!" said he, "Have you no friends? There mus: be something wrong here, madam! If you are really so destitute as that, why have's you applied before?"

Then she told him why. How she wished to support herself, and not be a burden to any one, and detailed again the story of her struggles and hardships; in the recital of which, she stated that she had only been in the city a short time, and consequently had made no riends.

riends.

He looked at her a moment while he puffed his cigar; then handed her fifty cents, saying:
"I give you this out of my own pocket. Good night, madam! You will be attended to on Monday." (Ringing the bell) Maggie, ahow this person out,"—and resumed his paper.

Out in the cold, the night and the storm; the winds flapping her thin garments around limbs made not to feel; with busy hands clutching at her very heart strings calling for milk, she hurries home.

Fles home.

D.d I say home? Also, that such as she have no home? There is only one home for the poor—the grave; no friend except death. S. she felt, at least, as rat-like she threaded the streets and alleys, as if afraid to be seen. How she got through that night, and the next day and night, God and that old house, and its vermin and rats only know.

God and that old house, and its vermin and rats only know.

Perhaps a few sticks slyly taken from someone's wondpile, or a few lump of coal, laken in the darkness from a coal house hard by, with hands which shook, while eyes wild with fear kept watch from out the wan face, kept them from freezing. G xl knows—I d'i not. But certain it is that, buoyed by the hopes of relief on the Monday, she lived through the long hours, and kept the four older children in bed, and the baby warm in her bosom, drawing the very life from her.

The Monday come as all Manday and the control of the state o

and kept in lower candidates below warm in her bosom, drawing the very life from her.

The Monday came, as all Mondays do, and a little after dinner time, John Huntemdown knocked with a stick at the old dirty door. Monday came, as all Mondays do, and the two shivering over the half cold stove. Little faces with the large eyes looked out of the poor bid at him; while the baby with its little yellow face and pinched cheeks looked out of the poor bid at him; while the baby with its little yellow face and pinched cheeks looked out of the poor bid at him; while the baby with its little yellow face and pinched cheeks looked out of the poor bid at him; while the baby with its little yellow face and pinched cheeks looked out of the poor bid at him; while the bay with its look not mother. Some—retuge for little ones when there is no other.

Tae wan face, so careworn and anxious, met his look hopefully, as she offered John the box on which she sat. John, business like, plied her with que slons as to where she cam from, and all her circumstances and hopes, which he noted in a little book he carried. Taen, when he had done, arose and said:

"Madam, why didn't you stay where you belonged?"
She replied:

and all her circumstances and hopes, which he had done, arose and said:

"Madam, why didn's you stay where you belonged?"

"Alva, sir! I could get no work to do there, and I didn's wish to become a county charge, and be torn from my little ones, sir! they are all I have,—a'd all I live for. I'll work my fin years to the bone for them, if I cu only get the work to do. I have a little pride, and I didn's want it throwed up at my children that we were papers. Oh, sir! if you will only help us a little, just so we need's starve or freez, sill the spring comes, then I think I can get plenty of work, and just keep it still like, sir, so I can hold my head up, I'll pay every cent back to you with interest."

Ah, G I what a prayer that was! It would may be and you hear! I as cald and hard than John Hintemdo m's. He simply shivered, for a breath of qld Winter struck him as it breath ed through the nostril of the old house (a broken window, I mean). Cooly buttoning his coat, he sail:

"We cannot help you! The regulations are such that all we can do is to send you back to where you come from. If you refuse to go, we shall have to break up your family, put out the children, and send you to the Poor H use."

"Ob, G 'd!' gasped the woman, as she fell back upon the brd, and buried her face upon the rinfact.

The four little faces with large eves began to look hideous in the half twilight of the room, on

The four little faces with large eves began to look hideous in the half twilight of the room, and to send out tears and cries, among which might have been heard that of a boy saying:

"Go away, you naughty man—to make my ma feel so bad!"

"Go away, you naughty man—to make my ma feel so bad!"

John was used to somes, though, so nothing daunted he drew from his preket the following Noti e, which he read to the woman in a strong manly vice, without a tremor or a note of feeling for the woe which stared at him from the tearless eyes which, large and wild, glared at him. When he was done realing he handed her a capy and left.

Here is a correct copy of the original Notice, as it was filed in the Office of the Saperiutend, ent of the P.or. The same Notice is in use now, although the officer's names—but not the laws or regulations—are changed. Changes are often good, especially in officers and bad laws. Would to God this relic of barbarism were changed also. Here it is:

To Mrs. Betsey Phelan:
It being appresented that you will become a
County charge for support, it is ordered by the
Trustees of Davenport Township, Scott County, Iowa, that you be, and that you are hereby
notified and warned to depart from sail county
immediately.

Jens Biokemon,

Jac. B Sickemon,

State of Iowa,

State of Iowa,

Scott Co., Iowa.

State of Iowa, Section, any
Lang duly sworn, asy

I, John Huntemdown, being duly sworn, say that I received the above notice on the 10 h day of Jan. A. D. 1853. And that on the 10 h day of January, 1833, I served the same upon Mir. Bet-sy Phulan, therein ramed, by resuling same to her, and by giving her a correct

JOHN HURTEMDOWN.

sence by said John Hun swern to before ne this

PETER COSTS, Justice of the Peace

What a precious document! And what a precious document! And what a precious document! And what a precious lot of men those must be who make did and enforce such rules.

On the following day the poor helpless wom. On the following day the poor helpless wom the irre are such things done? By what the irre are such things done? By what the irre by what authority do you who are electricated by the people as the guardians of the poor, take upon yourselves to say that one peons to the poor to take upon yourselves to say that one peons to the poor to the wester of the wester of the world of the your your properties and it was the wester of the suffering poor your to take care of the suffering poor your to take care of the suffering poor your to to take care of the suffering poor your trucking your trucking the suffering poor to take the wester of the suffering poor your trucking the suffering poor to take the wester of the suffering poor your trucking the suffering poor to take the wester of the suffering poor to take the wester of the suffering poor to take the wester they have the suffering poor to take the suffering poor to take the wester they have the suffering poor to take the suff

was Betsey gullty of, that she should be deprived the beamforts of life, and hunder from the bott of the comforts of life, and hunder from lived bounding. It is a crime to be poor? Why don't you imply the entire the poor, who are will include the poor of the poor, who are will include the poor of the poor

"Pass on, gentlemen, to the left. You are no better than poor Jun Huntemdown; you were only a little more favored by the aristocracy—dogs you are! and must now take the place of dogs! Who comes here?"

"The supervisors!"

"A splendid lot of gentlemen! representatives of each township of your countries; but really who did you represent?"

"We were elected by the people to make rules

ed by the people to make rules best interests of our coun-

"We were elected by ""

"We were elected by ""

"We syou to look after the interests of wealth
or the interests of the people?"

"We'll, now—hat is a hard question to answer! I he interests of the people depend upon the increase of wealth, of improvements, of schools and churches; and hence, the real way anheave the interests of the people, was anheave the interests of the people, was

ries."

"Were you to book after the interests or work the interests of the people?"

"Well, now—that is a hard question to answer! The interests of the people depend upon the increase of wealth, of improvements, of schools and churches; and hence, the real way to best subserve the interests of the people, was to protect wealth, and prevent pauperist, so far as was possible. "We originated the notice you hold in your hand, for the purpose of plotsesting our own country from the influx of paupers from other sections of the cuntry. We were willing to provide for our own paupers, but not those of other countries or states; and many were scared away by its use. We think we did perfectly right." To prevent pauperism, was certainly audable, but did it never strike you that the best way to do this, is to infuse hope, courage and manhool into the paupers; to learn them self-reliance by holding out inducements for self-effort; to tax the carriages and palaces of the wealthy, so as to do away with the rags and afferings of the poor? There is wealth enough, to build nest and comfortable tenements, so that none need want.

Toe taxes are sufficient, if they were sent in the right direction. Did it never at the you that it was your duty to provide for all who choose to inhabit your county? in that the pauper to out you were ware such as Jacob Astor from your county? No! you are plat when the poor come, and are ready to tax it; that when the poor come, and are ready to tax it; that when the poor one, and are ready to tax it; that when the poor one, and are ready to tax it; that when the poor one, and are ready to tax it; that when the poor one, and are ready to tax it; that when the poor one, and are ready to tax it; that when the poor one, and are ready to tax it; that when the poor one, and are ready to tax it; that when the poor one, and are ready to tax it; that when the poor one, and are ready t

Written for the Religio Philosophics
WHAT IS EDUCATION!

By Goorge Haskell.

The popular idea of education is passing through a routine of mental discipline where the youthful mind is crammed with the thoughts or dogmas of present and past ages, and having passed through a certain prescribed course of drilling, the child is pronounced "sducated."

The origin of the term adecation indicates its meaning. It means: to draw out; to unfold and develop the innate powers. It means something m rectan prescribed course of the term adecation indicates its meaning. It means: the draw out; to unfold and important those thoughts may be.

The present pipular school systems are dedicing in the condition of the physical system, ending in palecular exercises in registers, and an unbianced condition of the physical system, ending in palecular exercise, they are not in the best condition for the full development of the mind. But let a portion of the time be deviced to systematic labor or exercise, they are not in the best condition for the full development of the mind. But let a portion of the time be deviced to systematic labor or exercise in the open air, instead of gonfacement in an ill ventilated school r.o.n, and greater advance will be made in mental improve meat than if the whole time were spant in study, and reclusion.

Elucation is the unfolding or dev.loping of all the powers of body and mind, and is not limited to the early years of this life. We are never to old to learn something useful. We should make education allifelong pursuit; and while we provide for the young, we should not neglect any age or condition.

Are the popular educational institutions of the day adapted to accomplish the work in the best manner? Lt us look at results. The immature mind is stimulated to undue (x riton; its powers are overtaxed, and witaout proper physical exercises to becomes languid, and mental-imbeditity or physical of the five healthy bedily exercise so much need, we want on the provide of the healthy bedily exercise so much needed. We want schools where but not provided in the best manner? Lt us look at re

can be made in everything that pertains to hu-man welfare.

As profused reformers, we see and deplore the deficus in our popular educational insula-tions, and we should feel the importance of sup-plying a remedy. Who is ready for such a work? Who is prepared to make an offert to naugurate a better system of education,—better adapted to meet the our mode of this progressive age, and butter fitted to elevate and purify the whole physical and spiritual b.ing?

Written for the Religio Phili A CUMPACT.

utiful Spirit Test—A deceased Wife pi souts herself to her husband.

LETTER PROM A. A. AVERY.

hold in your hand, for the purpose of the purpose o

Written for the Religio Philosophical Jour THE NATIONAL ASSOCIATION.

Letter from W. Fooler.

Dear Journal:—I notice in the Journal of October 1st, a letter from Brother E. V. Wilson in the Indianal Association, wherein he assumes that Na! and Association wherein he assumes that Na! and Association have had a depressing effect, and have been followed by the demoralization of those societies or only dence is concerned, the consistion of meetings and the control of the Convention of the Convention held here, or any inflaences connected with it. It is unnecessary to detail the some, but I may dear a sentirely independent of the Convention held here, or any inflaences connected with it. It is unnecessary to detail the some, but I may dear a may be the convention of the convention of

Voices from the Zeople.

OSSIMAKE, MICH.—Samuel Elisworth written it is with pleasure that I remit a six me subceription to your mast excellent paper, at could not affect to do altout for two

Cass.

TIP FON, IN).—Wm. Paul writes.—I find no fault, or terious objections to the "Pond Wm."

The paper is good enough at all times—readable and quite p introduced to the address of tan beril. He is an illustrious consecter in the spiritual ranks, according to ormodux fallibility, and figures concludes to remodus phenomens.—waving the startling fact that the list in one instance only, and on the suspicious occasion when he offered the kingdons of the world and the applictments thereof to Carist, provided he would wound in the control to Carist, provided he would wound in.

REMARKS:—The correction shall be made, and Wm. Paul substituted for Wm. Paul. The letters you referred to, never came to hand. When you rentli, states the case briefly, as you feel is right, and so it shall be. Let us hear from you, as the

you may disastisee.

Brother A. A. writes:—I wish I had time it write out a few of my thoughts on the question "Does God keeps of Catif". I would also wast as animal life, from the sponger up to mas, are cate.

MORTH TUNBE DGE, VI.—H. L. Foss writes. Every week the JOUNNAL comes to me is a nice wrapper, though the distribution of the life o

feel that I surreading my own paper—not as Jones' paper.

NORTH WEST, OHIO.—Jocob Houghers it has been about one year and evere momnas it is commenced to siding the fournath, and I his about him that has been about the care in the car

bonse without it. So sars my wie.

INDIANA — Wm. Oayle writes.—As you ne to seed me the paper panetally, I I bound, as an housest reader, to pay what you. It is a welcome vision.

POPLAR BLUFF, MO.—) T. Elwards with here been a subsciner for the document into the subsciner for the document into the subscineration of the subscine

pilce. YORK IO WN, ILL.—S. A. Rogers writtink is the daty of all mediums and location in the control of the con

Yelf. A colored student has been admitted Yale, having passed a very good examination. He is said to be as "black as inx."

"Well, my young gentlemath, how won you like your hair cut." "On, like paps please—with a little round hole at the top."

The first steam has used in Great British.

* EF Toe first eleanth at used in Great B.
was the C-june, a small vessel of forest B.
was the C-june, a small vessel of forey seasons the feet and a half beam with as eagle three-horse power, which carried passanges the river C-jude, Schland, in 1814.

New York is going to erect a \$150,000 servatory in Central Park.

EF in Ostoon County, Georgia, a woman re-county should houself to death under excessive religious excitoment.

Griginal Zoetry.

of the Religio P.

BY S. A. NICHOLS.

An a my of vapor follo.

An a my of vapor follo.

An a my of vapor follo.

An all the index on the Grage were clad

and the index on the Grage were clad

I lecked ca the torgueus picture,

But my soul was dumb with pain,

For the glory of my motherhood.

An all the whall cay spirit heard

The meaning of the sen:

The timed grace of a day that is dead

The timed grace of a day that is dead

The timed grace of a day that is dead

And my face was brashed by hi-hair,

And my face was brashed by hi-hair,

And the peace of a satisfied longing.

My pride—my first-born boy;

Be was looking with me on the shandout troe

And clapping his had by loy.

And clapping his had by loy.

And the same of the shandout troe

And clapping his had by loy.

And the shall be the shall be shandout too

And clapping his had by loy.

The was looking with me on the shandout troe

And the child I had lain 't each the encowdrift

He durest the shackles of sight!

But was there—I felt the touch of his hand!

The stup of death is drawn at last—

The grave hash no victory!

SPIRITS GOOD AND BAD. Jottings from the Pen of John Syphers,

Paul says, 'try the stairits." We can lear amany nings by a close and critical consideration of his lifes. of Pauls

things by a close and critical consideration of this idea of Paule.

How can we try the spirits unless they return? All preachers used to say that no spirits very creame "from that bourne whence no travier returns," and that Spiritualists who said they did, were all lisrs, and the thing, a monstrous humbug! But they have now turned their tune, for a little more thought and consideration of the matter, has proved to these jockey a, that even their Bible (word of God) recognizes this idea of the seturn to earth of the included spirits.

Part has returned.

sideration of the matter, his proved to these jocky a, that even their Bible (word of God) recognizes this idea of the eturn to earth of Ciembedied spirits.

Faul hiaratel was strongly imband with this joes, for how could we try than unless they came back to us? We certainly could not go into the spirit world at will, and try them there in either wald we have any right or business to do so, even if we could; but when they return to u, we have the right to try them—to use if they be of God, and whether good or bad. This we estemin by what they ray and do. It is quite an easy matter to determine, to which cas a spirits belong after we have become acquainted with the laws of spirit intercourse, and of spirit control. Another idea may be gathered from Paul's il junction to try the spirits.

But god and but spirit arretum. It no rpit's return but the so if the Deyll, as the churches and the preacher, now everywhere aftirm—why about he say that the thought of the control o

heaven and this home.

He is too generous to take delight in seeinglim who made the world, and is the Cleator
of all things, make an entire failure, and, thegreat sweep of His gospel net through the
world coming out with an entire water haul!
He all-was Him a few minnies, but appropriate the big fish all unto himself! No the
Devil is no churd, although they say he lies a
little coasionally, but who dou's? He is
rather a citver old mythe, and has some good
traits after all, even the ugly black the coven
foot that he is. He is more than astisfied! His
business has succeeded entirely beyond his
most sarguine expectations.

traits after all, even the ugly black old cioven foot that he is. He is more than astisfied! His business has succeeded entirely beyond his most sanguine expectations.

I am not siraid oh im at all, no, not a bit! although the preschers all tell me that he has got a hook in my mouth and is slowly dragging me away to his hole in Lis infernal volcano, burning with fire and brimstone—in a horn!

But what atrange reason and philosophy the churches not have to suppose that God would permit the Devil with his hosts and armise of wicked apir, it to invade this worle, acd lay waste with fire and sword and general destrue ion His entire realms, while he sit still upon His through of war, or His armise of good spirits to meet him and try him at his own game—to check must him, or to out flank him nany of his cunning strategic movements! How strange that God abould act than. No! it is a monatrous lie! God has more than a bundred good spirits to the Devils one, in the field to day, and under His leadership the world—has nothing to fear from a mythor Devil and his puny His st. They say God is a general who never leat a battle, and I believe it.

The Orthodox churches may cry out Devil, Devil and his good and he good angels bringing, about a new, better and more spiritual religion, will go on, and the gates of Heil cannot preval against them. It is the same old hue and cry of the Orthodox churches for fornis* time.

They cryed out, "Beelz, bub, Devil, Devil He cast out Devils by Beelz, bub, the P. Lace of the D. vilá.

But the whole thirg was nothing but a shortlifed orthodox the; and as of old, even so to day.

Miss A. P. Ladd, of Augusta, Maine, has been appointed by the governor and council a justice of the peace-good. This is believed to be the first appointment of a lady to this office in New England, and perhaps in the United States, Seriel Wyoming Territory. This appointment gualifies her to administer oaths, take acknowledgements of dots, and solemnize marriage.

ET The most fashionable for to be used next rinter, according to the New York Evening Mail, till be chinchilia. Ermine has gone entirely out of ablion, and is now med only for opera cloaks.

EF The mothers in law of Brigham You are formed themselves into a co-operative socia he object being to compel Brigham to "do eq-nd exact justice to all his wives."

THE MORMONS-WHAT SHALL WE DO WITH THEM?"

By W. J. Atk'mson.

By W. J., atk'men.

In the Jounal of the 31 inst., I see an article by Brother Hull with the above heading. I like his rimarks very well. The Mormons, like all other Christian denominal lons, have their time of krouble and abuse.

"You do not call them Christians, I hope, with all the ir wive."

Yes, my dear sir, I do most assuredly—if to believe the B ble, preach and practice its sayings, makes a person or set of persons Christians. There is not, that I have found, any where in the Bible, a single sentence that oppose polygamy as being a sin, or incompatible with christiarity; but Jesus and the apostites lived in the midst of such practices, were themselves the coffsprings gi wives kept in polygamy, yet we do not hear them raising one word against it. They nevr. call polygamy adultery, tornecain, whoredom, nor any thing of the kind; because it was not Christian faith. If the Bible is the infallible word of Grd, to be a gwod Bible Christian, one must believe and pra. tice polygamy as an ordinance of the church of God, for the holy prophets and mee of Grd in all ages, practiced it. Then why abuse them 15r keeping the teachings of the Bible, if we regard it as true? The Mormons claim "King James' translation" of the Bible as the word of God, and have his r.b a washed and made white "in the blood of the lamb," by the, holy spirit. If Mr. Smith's visions were not genuine once, and his caversion as pure as any orth dex conversion, then what evidence have you that any other was ever genuine? Truly, not by their fruits, for the Mormon leader was as true to the conviction of his min, as Josun of Nazzeth,—nit. Smith's visions were not genuine once, and his caversion as pure as any orth dex conversion, then what a vidence have you that any other was ever genuine? Truly, not by their fruits, for the Mormon leader was as true to the conviction of his min, as Josun of Nazzeth,—nit. I saw and his can be stated of store; yet, it did not alter the facts, the plates were produced, Just as he state; is more than I can tell. Taki

is more than I can tell. Taking it all in all, upon the Bible platform, the Mormons are the true party, and "peculiar people" of God, and through them will be in allied the prophects of the prophects of the second form of the second form. I would ask the devlotes of the Bible, to read Mormon interature, and compare it with the Bible, and pass sentence after said examination. Now, as we do not be lieve that God ever taked to M see, Abraham, Isaac, for any other man; therefore, we do not believe that God ever taked to M see, Abraham, Isaac, for any other man; therefore, we do not believe that God ever taked to M see, Abraham, Isaac, for any other man; therefore, we do not believe that God aver taked years with the Mormons, as we would with any other secalitied orthodox pe ple, as though they were doubly deluded by M s.x and Joseph S. altt,—and seall stripe to devate tuen as we would any body elso—let them al. ne, in their religious beliet, so long as they behave themselyes. That them kindly, and teach them truth, and if we can convince them that they are in error, and cause them to refrain and oby the truth, as nature, common sens' and philas-phy presents if, then we shall have accomplished a great work, and great will be our reward in heaven.

We can not m, ke a retorm, in a moral direction, by legislation. It must be done by moral sussion. When it is thus economicianed, it will be a permanent, thing, and will at a sade legislative bodies.

tion, by legislation. It must be done by moralsusation. When it is thus accomplished, it will
be a permanent thing, and will at anote legislative bodies.

Lest principle once get possession of the minds
of the people, and then we will dave no use for
legislators,—each man will be his own legislators,
and none will fact bounds to a time, and say,
come to this or I will anothermatize you for ever.
Until our system of morals are made better tuan
that of the Morm as, let us lay still, remembering the maxim, that "with what measure you
mete, it shall be measured to you again."

Kingaville, M.D.

BEECHER WANTS TO BE A SPIRITUALIST.

In a recent letter to Fanny Fern, writing of Litchfild, Qonn, Mr. Bescher says:

"And yet, if you should go over to the cast of the town, and, wandering, in the burial-ground, you should find a stone marked R. M. Marker from your mind all but heavenly thoughts. She will not speak to you, I kaow as he will no.! Oh! why should we be left struggling on in this life in doubt, and often in despondency, when one word, one single word would be respire the soul, and that word over, to be so, knot to were our leads, in the spirit-land, is there no wolce there, and none to call and comfort?"

This is the sorrowful wail of one who longs to know he is immortal, and sighs for the experimental proof of augel guardianship, but longs and sighs in vain. Wast to him are the legends of the Jews, or the dissertations of the Christian Fathers, in comparison to the testimony of an augil mother, could she but speak to him of the life immortal in the beautiful Summer Land.

You only prove yourself possessed of longings common to hu neatity, Friend Beccher, by

mer Land.
You only prove yourself possessed of longings common to hu nauity, Friend Beecher, by
this wall of your great soul, and the angel
mother, you say to your friend you know will
not speak to her or you, is even now hovering
about you, and longing to pour late your ear
the glorious news that she lives, and loves you

For many years, I, too, mourned a mother dead, and visited her tomb with the same pray-

dead, and visited her tomb with the same prayer on my lips and in my heart, that your own
burdened soul gives ut era noe to.

—Shanks to the All Fa her and the dear angels, my days of mourning are ended. My
mother lives. Her own dear volce, in these
that thrilled my every sense of bing, has assured me of that fact, and sine evaluates to repeat
that assurance at every "opportunity: "My soo,
I am not dead; on the contrary I am more
alive thap when in the earth form. This is the
real-life,—that but the incipient stage or starting poins of life."
This messay, and a thougaind other sweet

real-life,—that but the incipient stage or starting point of life."

This message, and a thousand other sweet and consoling once my mother has delivered to my wilding ear in an audible video such as mortale use.

You say you know your mother will not speak. Perhaps not, il you seek he is the churchysrd. If she did, she would say, "My soo, why seek ye the living smoon the dead?" You decive yourself by saying your mother cannot, will not, speak to you. You do not even believe it. Your own heart-longings are propettle of better things.

Allow see to assure you in all candor, that I know your mother will speak to you if you will liesen to heer. I know this because your

mother is a woman, and you her son. She will not, therefore, lose an opportunity to assure you of her love, and ill the lead of doubt from your soul which now weights you down to earth, and shu's from your vision the beautiful facts of immortality.

WISCONSIN.

untiem In Ger LETTER PROM C. B.

DEAR JOURNAL:—I beg leave to occupy a short space in the columns of your valuable paper, for the purpose of telling your readers of the general spiritual status of the people in this place, and though I may not give the names and number of Spiritualists here, yet, I shall take the liberty to express some facts, which should not be wholly overlooked. A goodly number of congregationalists and Methodists convene each S. bbath, to worship God, "according to the dictates of their own conaclence." The Spiritualists also convene for mutual benefit and the advance of truth.

There are many liberal minds here, who, having some through the school of orthodesy, and finding nothing upon which the soul may feed and rest satified, are seeking still farther for more light and wisdom; and during the past two or three menths, an unusual interest has been manifested in regard to the investigation of the truths of our philosophy, as set forth by E. W. Stevens, of Janesville, Wist, whose talents, as an orator and seer, are not often excelled by any of two spiritual sive cites in the west.

Not long since, a Rev. Mithodist, considering it his duty to use his influence against the greatest, Spiritualism, called a meeting for, the purpose of "showing up" its disholical origin, and its direful effects upon its adhrents requestly but contrary to the expectations of some, the above named gentlems met his argoment, sarcusm and buthonery, with so much sound reasoning, thesarge tome of the Mithodist persuasion, regretted tille effort that was made by their leader.

their leader.

A phonographical report of both lectures
was made out for publication; but as I have
seen nothing of it in the JURNAL, I think it
may have been neglected.
We are laboring and hoping for further de
velopments to be made, which will open the eye
of the blind, and lead all earnest investigators
into the light of a truly spiritual theology.

. Wia

LETTER FROM A. NEWTON.

Joseph H. Priest and his healing Po

BROTHER JONES:—I wish to say to your readers, and especially these who reads in California and Oregon, that J. seph. H. Priest recently of Brine, Wisconsin, is now on his road to San francisco, California. He came this way, and article a lew days annua his old fields and neighbors. It is known to you and many others that he formly lived here, and was considered one four met respected and energed a farmers. Though unducated—as the world styles it—he succeeded in accurate in a shands in property During the carly singer at its development as a median, this community was thrown into a great excitement. At first also the upon the sarrounding and other many table icromates aurrounding and other many table icromates.

a median, this community was trawful at a grest excitement. At first ais 1,7 1 punnt was grest excitement. At first ais 1,7 1 punnt was glow and d'aborted, in case quees of this surroundings and other unaverable circumstances. Sectarian bigotry, with a thousand slauderous tongues, was sovirely employed in persecution and railitry; and we as proposition was ready to have blim arrested and sent to the Lusance Asylum. Under this order of things, his spirit guides directed him to sell out and go to Wiscottia. He did so, and located in Berlin Grean, Lake Co. There he labored several years as a lecturer and physician under spirit control. Having rec-ived but a meager campensation for his service, his spirit guides have assigned him a new field of labor to Chifornia.

On the eighteenth of September—present month—the delivated a discourse upon Progression, in the Christian meeting house, located in his old neighborhood. There was a full attendance. His lecture was thrilling and elevation. I trust that all who heard him, went home with broader ideas and less bigotry. Our friends in California will find him worthy of their confidence and support. His wife accompanies him to his new and distant home. She is an excellent and intelligent lady, and cannot fail to please all who have an oppartunity to make her accquaintance. We wish them buch happiness and successes, and hope they will flab many warm and engedial triends.

Will the Bankerow Lusur and other Spiritual periodicals, both East and West, please copy.

Daywille, Ill, September 30th, 1870.

The Rondont Courier sums up the result of the lightning stroke at Klogston, New York, as follows; Five persons killed instantly; two have since died from their injuries; elighteen seriously injured, but will recover, and about one hundred slightly shocked.

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comprising these and logical energy on the following the 1-The Spirit of Progress—Drine Development—Leafwing Memoral Enderson Reduction—

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Wash. A. Danskin.

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lons experienced by those who enter this state, v.—vr beir awaking. Calar, v.—Theory of this state. Calar, v.—Of the somman bullem. Calar, v.—Pircno-Somman bullem. Calar, v.—Urreno-Somman bullem.

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insure justice from others."

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Byes illed with lord light;

Her body bent with add-light, her lone heart beary lades

Her bome had been the mofines street,

First wept the angel medity—three smaller than angelgiadily

And caught the medien medity rathing through

open door:

And I placed a chorus a welling.

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CHICAGO, OCTOBER 23, 1879.

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NEWSPAPER DECISI

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Those sending money to this office for the JOURNAL
ould be careful to state whether it be a renewal, or a new

8. S. Jones, 139 Sours Class Street; Onicaso, ILL

A Search After God.

"Each thing in its place is best.

And that which beems but tille show
Strengthens und supports the rest."

NUMBER ELEVEN

Continued from last week.

For eleven weeks we have pursued the investigation of this subject, unveiling many facial connected with the orthod x God, and demonstrating corclusively that he is a might, and those who worship him, are just as much icolaters as those in Incia or Caina, who bow down before some brazen image. We can only compare this conflict of opinion that exists, and that inopedes our progress, to the rocks and shoals that obstruct the mirriers he sails along near the store of the sea. As the mariner fluids no safety near shore, he unfurls his sails to catch the wafting brezze, and fearless ly goes forth on the waters of the mighty deep, to contend with mountain waves afth terrific skerner—bere, away from rocks and shoals, he sterms—there, away from rocks and shoals, he fears nothing, bids defiance to the mad waters and the flerco burr'canes.

and the firco burr'care.

And ist this interminable conflict of opinion, one is apt to get confased, or-lose his balance, or lose me discouraged, and fear that success will not crown his off ris. Just for a moment think of the wild confusion that prevails on all sides in connect in with this subjec! But we must not pause to think of that. We must not pause to think of that. We must advance beyond them, where ancient landmarks fade away and where the mind is free to act.

Well, what c mas night? Wast is left undone? What points have we not touched upon during the last eleven weeks? Ah! many. The field grows broader as we advance, and there rises up before us in magnificent grandeur, index flagers, which point out or rain positions for us to assume.

In previous article, we alluded to the evil

In r previous article, we alluded to the evil that existed, and desired to know, if through that existed, and desired to know, if through that, we could discern any rays of intelligence that polated significantly to an All wise Creator. Those who endeavored to prove the existence of a God, have evaced that question and while they have failed to demonstrate why xvl was allowed to exist, why discrid was permitted, and why so much misery prevailed in the world. To evade that question, or travel over it by giving expression to a few gilltering generalities, would show an unpardonable weakness. We boidly soc the issue. The problem is a grand one; it is one that is worthy of the protoundest minds.

ranged, so comments through life was opinion, that he walks through life was ematical precision. The fact that he is forced no, through and out of, the world, demonstrates that like a watch, he was made, only the flagers that put him together a e not visible. The lews that govern the form silon of the human system are not seen. The blood moves through the veins, but the circulation thereof through the veins, but the circulation thereof through the veins, but the circulation thereof through the veins, was not discovered until habiq aspendents but determined that they had valves, then it was an easy matter for Harvey to demonstrate that the blood of the system is in constant motion. The magnetic telegraph is operated by freeze days that the can renote the strongest man is invitable and improductable. The rolling thunder, inture's own colombiads, is caused by investigation. The wind that moves the positions of the latest of by the besself by the besself vision. The forces that

will develope animal life are hid from morial cyss. The earth it kept it its orbit by the action of unseen forces. The moon dances attendance upon the earth because it is subject to influences that mortals never have seen. The unseen is the real motive power.

In the primary stage of existence, we know this to be true. The unseen forces of upon by unseen forces, and certain tendencies given thereto. No man is free, perfectly so, for he does not create himself. Perfect if eddm can not result from your creation by another. If law acted in the creation of your mind, in unfolding it, and perfecting it with ma hematical precision, is not law also required to sustain it? Does law form the first thought in the mind of the child, the first image on the retime of the eye, the first feeling of hunger, thirst, laughter, etc.? If law creates, is it not required to sustain it? Does law feelings? If we were you consolited? Not! Wherein then were you free? Does law actin years for your consolited? Not! Wherein then were you free? Does law actin years for in the actions? We rever see the child, were you consolited? Not! Wherein then were you free? Does law actin year formation, and not to sussain? But this man is idd citic, his eyes are not brilliant with that expression flast chirgoblast the stabler. Why this That man has been a cripple from birth—pain in every limb, every write, the system all out of order and resembling but die of fish hooke. Why so? I sthis right? Does it exhibit windom or intelligence in a Creator? Why this sorrow, crime, mercy, licentioueness and poverty on all sider—tell mei fyou can? Stop, Here is a thought. That man has been a cripple from birth; another stands by his side in perfect health. But hare the creatures of law. One is attrag and vigorous, the other weak in bedy and mind, but

"Each thing in its place is best, And that which seems but idds e how Stergiers and emponents the rest."

"Each thing in its place is best, And that which seems but idle show Storgthens and supports the rest."

No less appropriate is that oit repeated coup

"All are but puts of one stupendous whole, Whose body Nature is, and God the soul,"
We recognize the first line of Pope's declaration as true, and none but a fool would attempt to prove to the contrary. Then can not we conclude that

"Which seems but idle show Strengthens and sustains the ;cst

"Walch seems but idle show
Strengthens and eastslas to lest."
Has the idly, then, list as important a piction on earth as the most profound scholar that ever wielded a pen? " " " " O inquiring mindlever on the alert, ever active, busings with energy and strengty, perfing with critical eyes at the works of creation, and interrogating the Maker thereof, we by win humble adoration before thee. It can seem the universe, measure the distances of the plane's from the earth or sun, invent instruments that unfold the heavens like a scroll, and read therefrom the language of unused forces.

9.3. how majestic and grant I Before the colousal grandeur of the great minds that dot the fair pages of belonee, or shine farth from the larguage of universe, or shine farth from the fair pages of helenge, or shine farth from the artisa's brash-and, pencil, when they glide gracefully along on pipir or cauve, we stand with a feeling of awe, mingled with the most profound respect.

profound respect.

We honor and reverence the mind that, Columbus like, leaves skd established I and mark s, to search for grander and more beau iful truths that will ever lie before it.

that wife ever the before it.

Yes, the human min 1,—a library of books—a canvas on which are delinested naturals land esspes, and the cholest works of art—a store-bosse of literary ge ens—a telescops that brings, unseen traths near—an instrument that unfolds. useen trubs near—an instrument that unfolds likes aroul the order of creation—a play-house where thought denote in the imagination, or holds enrived with the scenes around,—oh, the human mind; capable of infinite possibilities,—what question will it evale?

what question will it evale?

Raily, thee, how can one portion of matters festering with it antionuas, covered with putrid sores, the outeropping of disease, suffering from pain that causes the terms to flow and the means to escape from the illys in plainave melodies,—yeahow can mater, sending torth death-measages in the shapp of some contigious element, strengthen and support the res?

Tae was that roll mountain big's, that rise in colossal grandeur, dresse in a spray of white, while they dash the staunch stip to atoms, afford a source of enjoyment to the sea-guil, the sca dolphia, the dijag-fish, and the numerous phosphorescent animalor'se, that send forth their larid light from the vast volume of water that heaves to and fro, as if laughing with j yous glot! While i is cut-log dista by deshing to stom the sind its my remain a prefer new life. atoms the ship, its movement is serates new lite, bris so into existence untold m'llions of aumal brings into existence untold millions of animal cum the light of waits can be plainly seen at night on the mid waves of the ocean, as they dash along in terrific grandeur; and when the baies of earth's chiltren are enveloped in a watery shroud, and the see gull sings the parting requiem, the thousands of file feed on them, and tread, millions of phispherocent animal-cum are generated therefrom.

The med waves do no harm. They cause death on the one hand, but they deadop life on another.

Grand thought Breat fiel arrang month the conomy of Matrie! Min, pages before you wise God, or huter bisayem, new you.

It is not to see the majoric stip tremble on the appray-capped waves; to real to and fire like a temperature of the appray-capped waves; to real to and for like a recision of the appray-capped waves; to real to and for like a majoric stip tremble on the spray-capped waves; to real to and for like angry cloud gatter around it, and had likely with the same precision the soldier would the cannon, and then discharge the same at poor, week, puny mortals that, on their knees are in the total standard of the divine any the Sorm King, to fester the lighted ags, to see sage the magry pares, and dry up the breeats of mad waters the the trush throught the wind or so heaven.

Yes, they pray, but no one maye. Peace! be

Yes, they pray, but no one mys

PHILOSOPHICAL JO

attil." The sea gull slogs louder, the shark frisks with new life, the max waves open the jaws of death, and the grand old elip with its preclous cargo finds a watery grave.

"All right!" say the roaring waters. 'Goo's thing!" says the shark. 'Grand arrangement!" unter the thousands of fish that meet to hold high car, risd over this terrible catastrophe.

New life is crested by the devastition and ru in that follows. Tell me not that death on the mad waves has not its uses, and subserves no wise end—no wise purpose. There, even when the last cry of some poor heart, to see a mother or father, a brother or sis er, or a little child, and death ensues, the body becomes the food of animals, and from which life is not only sustaine,", but now life generated therefren. Would you quest the max waves, chain the lightning, dissipate the black cloud, drive back the torrents of rain, calm the chi ling blasts that are freezing some poor frail creature that was driven forth like Carrie Beam from a plastial residence on Michigan Avenue, because site had erred once? Poor Carrie! you had erred. You were a servant girl. When you extranlered your better nature to that hell hound, Charles Garetam, little thought you of the torrents of soorn, vituperation, abuse and hatrud that would be heaped upon you by the members of that household. Driven to despife, agony in every feature, t are flowing in torrents, hair disheveled, and with sighs and moans, you were driven forth. It was a cold night, tooy—oh, what chilling winds!—and the frost was falling, and the very air seemed full of demons.

Had we control of the lightnings, the winds and the clouds on that night, we might have aimed the force there of at that plastial residence, where hum an beings-walk on soft earpets, sit in silken chairs, sleep on downy bods, eat the choloset vitinds, while on the streets was Carrie Beam in one work was carried beam for the residence in withing the soul of Carrie Beam in more parity. More

Poor, miserable, contemptible, belish, brutish Poor, miscrable, contemptible, belish, bruitsh, hate'u'i i make of that pelatial residence! Withfat he soul of Carrie Beam is more purity, more prectors qualities, thoug's disguised, than in all the occupants thereof. But it had, ats uses. It is true that the world of antagonies nilogae harmonious song, and chants the praise of N sture's laws? Or shall we term

"All transient evil universal good, All discord harmony n't underst

All discord harmony n't mide:stood?"

Carrie Bean's suffering (x)'tel symputhy, created new life, as it were, in calloused sulls, and is the end did great good. And can we trutafully say that, even on the cold streets,

Each thing in its place is best,
And that which seems but idle show Streetthess and supcorts the rest?"

Encouraged, with a 'min' I radiant with the' thought of ultimate succes, we cuch a gimps of D. tty through the Serport Eril, that has been so much trouble to us in our search. The dark cloud that enshrouded us is gradually rising, and we feel as if we were walking in granier fields, where truth, becoming a I ving reality, holds communion with our own a ul.

We are now in the morning of our Search. The sun has just arisen; the dark clouds are shricking away; the Serport Erit acts as if he was about to commit suicide, and our spirit guides are all fillarious, and we feel like a man Jat escaped from a hid our incours.

Hetecforth we shall a minue our labors with

Henceforth we shall c n'inue our lab ra with new life and energy, un' will fleally unveil the Belazvalter whom we are searching.

To be continued.

Complimentary Resolutions to Mrs. Hardinge.

Hardinge.

At the cless of Mra. H. rdingels engagement with the Cleveland. Society of Spiritualists, Sept. 23 i. A. A. Wheelock, chairman of a committee applicated to prepare residuous, read the following, which were unanimously adopted by the large and intelligent audience to whom they were presented:

WHERBARA. The ministrations of our esteemed and guited sister. Emma Hardinge, to the Society in Circuland, are now closed, and desiring to give expression to the effectionate esteem we entert-in for her, as a noble woman and a self-secificity on observe in every reform that can all hum dil y, therefore,

Resolved, That we regard our cl quest sister we can do none, as an able exposure of the Spiritual Philos phy, and that we feel a pride and as isfaction in committing the scared cause of Spiritualis in to such hands, knowing that it will ever receive that elequent defence and justification in timerita.

Resolved, That our shoese gratitude is due.

Spiritualism to such hands, knowing tonof Spiritualism to such hands, knowing tonof Spiritualism to such hands, knowing tonwill ver receive that clayent defence and just
tideut in it merita.

Resolved, That our almoser gratitude is due,
and hereby most freely leadered to Mra. Hurdinge, for her earnest amentitug and most
successful labors in diff reat parts of our State,
and in Cleveland, for the past two months, as
sured as we are, that by her irresistible longe,
her matchless claquence, her existed and an
glicin pirations, our cause in Ohio has received,
as it other parts of the country, where her
voice has been heard, aid and assistance most
encouraging for the ultimate triumph of the
traths of S. irrituals m.

Resolved, That not only as a brilliant orator,
but in the character of a true and noble woman,
sym withing with the poor and oppressed, and
tuning the most heoric efforts to reclaim the degraded and fallen of her s.x., do we re gotte:
in her endeavors, the woman and the angel

using the mone of her sex, do we aged and falsen of her sex, do we in her endeavors, the woman and the angel united and c mblied.

Resolved, Teat in her recent off-r to recall a paying engagement in order to respond to an invitation given by Mrs. Hill and other ladies, representatives of a benevolent society in the city of Cleviand, to give a lecture, the proceeds to be despited to aid the suffering, we find additional proof (though none were neciety), of the unselfab devo ion and living a mpathy of Endianal's great, womanly heart, for suffering the contractions of the contraction of the contraction of the contractions of the contraction of the contra

ma Harding to mind ing humanity.

Resolved, That though parting with her in the form, we shall still keep and cheish her in form, we shall still keep and cheish her in still keep and cher the and golden, and w brough ille, whether the land of her birth whether visiting foreign

OF LIGHT, RELIGID PHILOSOPHICAL JOURNAL and PRESENT AGE, for publication.

It is with great pleasure that we give place to the foregoing resolutions—not only as an admirr of S ster Hardings, whom we have known for sixteen years, as one of the most eminent of all inspired lecturers, but also for the reason that such tokens of regard from the people, help in some small degree, to smooth the rough and rugged ways traveled by all mediums. The action of our friends in Oleveland, contrasts most favorably to them for their good sense—to say nothing of the narrow-mindedness of the authors of smilar resolutions in another city, whose sots were so fir below contempt, as to be significant of the fact, that small minded men can disgrace an honorable position.

Testimonial.

Testimonial.

S. S. Jones - Dean En: -I find my health so improved since I was in Obleage, that I shall be able to take the field soon to battle for truth and against error, superstition and ignorance, hence, and the speaker's list. I would like to go down into Illinois, to labur for the winter.

Mrs. R binson is indeed a great healer, and no less a test medium. While sitting with her, I received four good tas's that could not be questioned. I would like to say through the Jours-Kat, that here is one case of feur year's standing, cured by and through her. The reason why I wish to say this, is becuse it was said to me that the had never cured any one yes, and if I was cured by her, it would be the first. I for means believed this.

Let the ack give her a tri 1, for the angels are with her, and they will not be sprry.

Yours, &c., J. W. KERNON.

Watertown, Wis., Ost. 11th, 1870.

REMARKS.

REMARKS.

The person who attempted to make you believe that Mra. R binson was not a good healing medium, must have been lost to all sense of justice and self-respect.

Her powers as a test, buildes and healing Medium, are so generally known, that the standerer who willfully mirrepresents her powers, will find no other compensation than the justly mail of contempt of those whose midds he thus attempts to prejutice against a medium far his superior.—En Journal.

Resicrucia and Reform

F. B Dowd in the Field as a Lecturer.

Engagements may be made with this distinguished writer and speaker, to lecture by addressing him at Davenpurt, Iowa.

His subjects are: "The Raffernelsin Philosophy," "Budhism," "Magic," "Magnetism," "Clairvoyano.," "Fire Worship," "Gevernments," "The Issues of the Times, "Mediomatilp," "Development," "Domonlogy," and all the great subjects of the day.

We take great pleasure in recommending Bro.

Dowd to cur fillnds. He has within him the elements that invariaby lead to success. He is

elements that invariably lead to success. He is a clear, logical thinker, an elequent speaker, and a liter musia every sense of the word. We hope he will be kept constantly enployed.

Miss Eliza A. Pittsinger.

This distinguished California poetess, whose poins have been read with great interest all over the country, is now the acknowledged authore sof "Great Traths," as published by Andrew Jacks in Davis, in his "Stellar Key," and which will forever immortalize her name. The commun cations from Andrew Jackson Davis to Miss Pittsinger, admitting her authorable, will be read with interest.

This gifted poetess, under the aus; joes of Mr. Juli Brewer, late of Hartford, Connecticut, will soon commence giving readings from her own productions, in our large cities, and we bespeak for her a circular reception wherever she may go.

Dr. Samuel Underhill.

This veteran in the cause, is now at Dixon, Ill, where he will remain until his debate with Prof. Phelps. In a letter to us he speaks as follows of the Journal:

"The JOURNAL just received is ALL GOLD.

Mrs. Mand Lord.

This most excellent needium for physical man-ficetations, is still holding scances in this city. At her seances, spirits hold conversation with those present—cares their friends, and do many other wonderful hings. Information can always be obtained at this cities in regard to the place where scances are to be held.

Henry Ward Beecher.

On the first page of our paper will be found a sermon by Henry Ward Beccher, which will be read with great interest. It shows a progreater spirit on the part of the pastor of one of the most aristocatic churches in the world, where God is worshiped systematically, and in accordance with rules.

Look to it

That your subscription is paid. Those who an on the wrong aide of October, 1870, should right up promptly, and aid us in publishing the best newspaper in the world.

A little from each will belo very much.

The Wilson and Haddock Di

Owing to the weakness of the eyes of the sporter engaged to take down the debate be-rece Wilson and Huddock, we are unable to traish the last day's proceedings this week.

Berganni and Macai.

— W. D. Holbrook writes as that the Spiritualists at Wankesha have opened the camp ign by em-ploying the services of E. W. St-phese, who de-livered two fan lectures. They propose to keep the ball moving.

the ball moving.

-D. W. Hull is still actively at work. His lectures are well received, and additions to the number of Spirinalists follow his efforts. He lectured at Terre Hante, Covington, and West Lebanon, indiana. We have his lecture delivered at Terre Hante, and shall publish it soon.

-A note from Mrs. L. A. F. Swain says that the cause of Spiritualism is prospering in Minneso's. She says "that the tests given by E. V. Wilson, and other-test medium, have given Spiritualism an impetus that cannot be counteracted—by the opposition."

impettes that cannot be counteracted by the opposition."

—R. Bolton, writing from Peoris, fil., says that Mrs. Abbott, the Certiforing medium, has been doing a good work there, and is going to Dectur. She will sgain righten to Peoris.
—Ann. Gora Mowath Richie was a Swedenbordin and a firm believer in spiritual manifestations. She used to astert mos' seriously that in all her trials, after her first hubbane's decease, she was in direct communitation with hin, and that he golded all the important actions of her life.

—A. Coyle & Go, National' News Depot, 237 Peonsylvania Avenue, Wavilington, D. C., keep on sale the Jounnal and all other Spiritualist and liberal publications. Our friends in Washington still find then perfect gentlemen, and always up to the tunes. They deserve a liberal paironage.
—Issae B. Stevins writes that "Mrs. H. A. K. tes calls spirite by their names as trey come to our circle, particularly all that take partia our exercises."

—That diequent lecturer, H. P. Fairfield, speaks

-That (lequent lecturer, H. P. Fairfield, speaks in Salem, M.ssachusetts this month, and at Ancora, N. J., next.

B. S., BEX',

Brother G. N. W. Swsyer, M. D., writes to us from Filat, Michigan, staling that Spiritualism is in a fiurishing condition in that quarter. He says that "the JOURNAL is full of significance, fraught with the bread of eternal life." Thank you, Brother, and we will ever try to most your approval.

J. Madiam Allen, conscious trance speaker, will answer calls to lecture for Spiritualist sociales. He will lecture week evenings on Linguage, and instruct classes in the new and natural abort band, also attend fauerale and weedings. Address him case BANKER OF LIGHT, Boston, Mass.

-Mrs. Annie C. Torrey is now at Mobile, Ala-

-Dr. Samuel Underhill writes us that Professor Pacifys has accepted him as an opposent in a fe-bate, which will take piace probably at Now Bos-ton, in November. Professor Phelps is an abie man, and is really well worthy of that old hero in the cause, Dr. Underhill. An abstract of the Advise will probable he furnished to the

-Brother S im sel Hartman writes to us, speaking labigh terms of the lectures of Emms Hardinge, at Wheiling, Oulo. Jucob Horabro k tendered his hall for the use of the Spiritualists, but that was too small, and the Court House had to be employed.

—The Banner of Liout, sluding to the promi-nent characters at the Richmond Convention, says: "Dr. Heavy T. Colid, of Philadelphia, was at his accustomed place as Secretary. He made many short speeches, all of which were reliabed by the audience."

—J. G. Fisk, of Philadelphia, has been lecturing for some time at Springfield, Mass. He is an able advocate of our glorious philosophy, and author of the work, "Bible is the Balance."

-The third edition of "The Voices" is now in

-Mr. Milleson, spirit artist, will be at Little Falls, N. J, until the first of November.

-Warren Chase will lec'ure in Denver, Colorado, Sunday, Octobr 30.b, if the filends there make arrangements, and notify him at or before the To-peks Conventioe, which takes place October 23rd; or, if no arrangements are made there, he will speak at Gredly, Col., on that day.

—J. G. Fisk, of Philadelphia, has accepted the challenge of Rev. Mr. Moore, to debate with him anywhere in New England.

anywhere in New Engiand.

—A few days since, a young and beautiful girl leaped from the Quay de Bercy into the Seine, to end a life which her lover's desertion had stripped of all charms. Two young men, who had witnessed her deeplin; ran and plunged in a sizer her, and brought her to the shore insensible, but not life-less. Messengers were dispatched to Dr. de Laxsessan. He cam at once. The girl had not given the least sign of life. He exercie all his skill to re-nimate the almost extinguished spark; after incessant efforts, unde during two hours, she made some motion. Although he was exhausted, he conclined his efforts, and had the satisfaction to receill'e return with all the vigor of youth. But as the girl recovered strength, he grew faint, and precedly fell on the floor. Then the girl sad the young men did all they could to restore his lite, but it continued to ebb despite them, and in a few moments Dr. de Lanessan was a corpus.

—Bome one writes for extra numbers of the

moments Dr. de Lancesan was a corpse.

—Some one writes for extra numbers of the

Frankar, from Quincy, III, and sends fifty cents,
but gives no name. We will attend to the order
as soon as the writer gives his name, Another,
Cary H. cc. B., as near as we cut decipher his name
from the writing, speaks of sending to S. S. Jones
by draft, \$3,5. but fails to give his post office address. As soon — no writers and informs us of his
post office address a. 1 writers have plainly, we
will try and look it up.

Dr. J. K. Salley status in Corplex N. Y. on the

-Dr. J. K. Balley speaks in Corning, N. Y., on the 25th, 26th, and 27th of October.

David Dillon, of San Jose, Ill., writes to as speak leg in high terms of the labors of Mrs. F. A. Lo-gan. He says that healing is one phase of her medison-hip. the also writes under spirit infia-ence. Her poetic effusions he regards as yet?

Ane.

—Mrs. Rogers, late of Maine, a fine trance medium gave us a fraternal call on her rotern from Jows to her home. We hope she may be fully sepeciated in her labors wherever she may go.

—D. W. Hull in a nowspaper article, hustocomity "takes off" the quarrel between fistes and field: "There has been an eventasting quaerel going on between the Almighty and his flatmic Highesty-inct only have they quarreled, but we leave they have frequently undertaken to sattle that they have frequently undertaken to sattle that

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NEWSPAPER DECISI

Any person who takes a paper regularly from the office whether directed to he name or another's, or

If a person orders his paper discontinued, he must pay arrearages, or the publisher may continue to send it, il payment is made, and collect the whole amount,— the the paper is take, from the olders or not never the cough have deried that so the contract of the mendalesis from the post-offer, or removing re decided that refusing to take news-cale from the post-office, or removing scalled for, is PRIMA VAGE evidence of

Those sending money to this office for the JOURNAL
ould be careful to state whether it be a renewal, or a new

8. S. Jones, 139 Sours Class Street; Onicaso, ILL

A Search After God.

"Each thing in its place is best.

And that which beems but tille show
Strengthens und supports the rest."

NUMBER ELEVEN

Continued from last week.

For eleven weeks we have pursued the investigation of this subject, unveiling many facial connected with the orthod x God, and demonstrating corclusively that he is a might, and those who worship him, are just as much icolaters as those in Incia or Caina, who bow down before some brazen image. We can only compare this conflict of opinion that exists, and that inopedes our progress, to the rocks and shoals that obstruct the mirriers he sails along near the store of the sea. As the mariner fluids no safety near shore, he unfurls his sails to catch the wafting brezze, and fearless ly goes forth on the waters of the mighty deep, to contend with mountain waves afth terrific skerner—bere, away from rocks and shoals, he sterms—there, away from rocks and shoals, he fears nothing, bids defiance to the mad waters and the flerco burr'canes.

and the firco burr'care.

And ist this interminable conflict of opinion, one is apt to get confased, or-lose his balance, or lose me discouraged, and fear that success will not crown his off ris. Just for a moment think of the wild confusion that prevails on all sides in connect in with this subjec! But we must not pause to think of that. We must not pause to think of that. We must advance beyond them, where ancient landmarks fade away and where the mind is free to act.

Well, what c mas night? Wast is left undone? What points have we not touched upon during the last eleven weeks? Ah! many. The field grows broader as we advance, and there rises up before us in magnificent grandeur, index flagers, which point out or rain positions for us to assume.

In previous article, we alluded to the evil

In r previous article, we alluded to the evil that existed, and desired to know, if through that existed, and desired to know, if through that, we could discern any rays of intelligence that polated significantly to an All wise Creator. Those who endeavored to prove the existence of a God, have evaced that question and while they have failed to demonstrate why xvl was allowed to exist, why discrid was permitted, and why so much misery prevailed in the world. To evade that question, or travel over it by giving expression to a few gilltering generalities, would show an unpardonable weakness. We boidly soc the issue. The problem is a grand one; it is one that is worthy of the protoundest minds.

ranged, so comments through life was opinion, that he walks through life was ematical precision. The fact that he is forced no, through and out of, the world, demonstrates that like a watch, he was made, only the flagers that put him together a e not visible. The lews that govern the form silon of the human system are not seen. The blood moves through the veins, but the circulation thereof through the veins, but the circulation thereof through the veins, but the circulation thereof through the veins, was not discovered until habiq aspendents but determined that they had valves, then it was an easy matter for Harvey to demonstrate that the blood of the system is in constant motion. The magnetic telegraph is operated by freeze days that the can renote the strongest man is invitable and improductable. The rolling thunder, inture's own colombiads, is caused by investigation. The wind that moves the positions of the latest of by the besself by the besself vision. The forces that

will develope animal life are hid from morial cyss. The earth it kept it its orbit by the action of unseen forces. The moon dances attendance upon the earth because it is subject to influences that mortals never have seen. The unseen is the real motive power.

In the primary stage of existence, we know this to be true. The unseen forces of upon by unseen forces, and certain tendencies given thereto. No man is free, perfectly so, for he does not create himself. Perfect if eddm can not result from your creation by another. If law acted in the creation of your mind, in unfolding it, and perfecting it with ma hematical precision, is not law also required to sustain it? Does law form the first thought in the mind of the child, the first image on the retime of the eye, the first feeling of hunger, thirst, laughter, etc.? If law creates, is it not required to sustain it? Does law feelings? If we were you consolited? Not! Wherein then were you free? Does law actin years for your consolited? Not! Wherein then were you free? Does law actin years for in the actions? We rever see the child, were you consolited? Not! Wherein then were you free? Does law actin year formation, and not to sussain? But this man is idd citic, his eyes are not brilliant with that expression flast chirgoblast the stabler. Why this That man has been a cripple from birth—pain in every limb, every write, the system all out of order and resembling but die of fish hooke. Why so? I sthis right? Does it exhibit windom or intelligence in a Creator? Why this sorrow, crime, mercy, licentioueness and poverty on all sider—tell mei fyou can? Stop, Here is a thought. That man has been a cripple from birth; another stands by his side in perfect health. But hare the creatures of law. One is attrag and vigorous, the other weak in bedy and mind, but

"Each thing in its place is best, And that which seems but idds e how Stergiers and emponents the rest."

"Each thing in its place is best, And that which seems but idle show Storgthens and supports the rest."

No less appropriate is that oit repeated coup

"All are but puts of one stupendous whole, Whose body Nature is, and God the soul,"
We recognize the first line of Pope's declaration as true, and none but a fool would attempt to prove to the contrary. Then can not we conclude that

"Which seems but idle show Strengthens and sustains the ;cst

"Walch seems but idle show
Strengthens and eastslas to lest."
Has the idly, then, list as important a piction on earth as the most profound scholar that ever wielded a pen? " " " " O inquiring mindlever on the alert, ever active, busings with energy and strengty, perfing with critical eyes at the works of creation, and interrogating the Maker thereof, we by win humble adoration before thee. It can seem the universe, measure the distances of the plane's from the earth or sun, invent instruments that unfold the heavens like a scroll, and read therefrom the language of unused forces.

9.3. how majestic and grant I Before the colousal grandeur of the great minds that dot the fair pages of belonee, or shine farth from the larguage of universe, or shine farth from the fair pages of helenge, or shine farth from the artisa's brash-and, pencil, when they glide gracefully along on pipir or cauve, we stand with a feeling of awe, mingled with the most profound respect.

profound respect.

We honor and reverence the mind that, Columbus like, leaves skd established I and mark s, to search for grander and more beau iful truths that will ever lie before it.

that wife ever the before it.

Yes, the human min 1,—a library of books—a canvas on which are delinested naturals land esspes, and the cholest works of art—a store-bosse of literary ge ens—a telescops that brings, unseen traths near—an instrument that unfolds. useen trubs near—an instrument that unfolds likes aroul the order of creation—a play-house where thought denote in the imagination, or holds enrived with the scenes around,—oh, the human mind; capable of infinite possibilities,—what question will it evale?

what question will it evale?

Raily, thee, how can one portion of matters festering with it antionuas, covered with putrid sores, the outeropping of disease, suffering from pain that causes the terms to flow and the means to escape from the illys in plainave melodies,—yeahow can mater, sending torth death-measages in the shapp of some contigious element, strengthen and support the res?

Tae was that roll mountain big's, that rise in colossal grandeur, dresse in a spray of white, while they dash the staunch stip to atoms, afford a source of enjoyment to the sea-guil, the sca dolphia, the dijag-fish, and the numerous phosphorescent animalor'se, that send forth their larid light from the vast volume of water that heaves to and fro, as if laughing with j yous glot! While i is cut-log dista by deshing to stom the sind its my remain a prefer new life. atoms the ship, its movement is serates new lite, bris so into existence untold m'llions of aumal brings into existence untold millions of animal cum the light of waits can be plainly seen at night on the mid waves of the ocean, as they dash along in terrific grandeur; and when the baies of earth's chiltren are enveloped in a watery shroud, and the see gull sings the parting requiem, the thousands of file feed on them, and tread, millions of phispherocent animal-cum are generated therefrom.

The med waves do no harm. They cause death on the one hand, but they deadop life on another.

Grand thought Breat fiel arrang mouth in the conomy of Matrie! Min, pages before you wise God, or huter bisayem; new was the spray-capped waves; to real to and fire like a the spray-capped waves; to real to and fire like a the spray-capped waves; to real to and fire like a consider around it; and hed liked! with the spray-capped waves; to real to and for like a consider would consider with the same precision the soldier would be cannon, and then discharge the same at poor, week, puny mortals that, on their knees are in the considered of the constant of

Yes, they pray, but no one mys

PHILOSOPHICAL JO

attil." The sea gull slogs louder, the shark frisks with new life, the max waves open the jaws of death, and the grand old elip with its preclous cargo finds a watery grave.

"All right!" say the roaring waters. 'Goo's thing!" says the shark. 'Grand arrangement!" unter the thousands of fish that meet to hold high car, risd over this terrible catastrophe.

New life is crested by the devastition and ru in that follows. Tell me not that death on the mad waves has not its uses, and subserves no wise end—no wise purpose. There, even when the last cry of some poor heart, to see a mother or father, a brother or sis er, or a little child, and death ensues, the body becomes the food of animals, and from which life is not only sustaine,", but now life generated therefren. Would you quest the max waves, chain the lightning, dissipate the black cloud, drive back the torrents of rain, calm the chi ling blasts that are freezing some poor frail creature that was driven forth like Carrie Beam from a plastial residence on Michigan Avenue, because site had erred once? Poor Carrie! you had erred. You were a servant girl. When you extranlered your better nature to that hell hound, Charles Garetam, little thought you of the torrents of soorn, vituperation, abuse and hatrud that would be heaped upon you by the members of that household. Driven to despife, agony in every feature, t are flowing in torrents, hair disheveled, and with sighs and moans, you were driven forth. It was a cold night, tooy—oh, what chilling winds!—and the frost was falling, and the very air seemed full of demons.

Had we control of the lightnings, the winds and the clouds on that night, we might have aimed the force there of at that plastial residence, where hum an beings-walk on soft earpets, sit in silken chairs, sleep on downy bods, eat the choloset vitinds, while on the streets was Carrie Beam in one work was carried beam for the residence in withing the soul of Carrie Beam in more parity. More

Poor, miserable, contemptible, belish, brutish Poor, miscrable, contemptible, belish, bruitsh, hate'u'i i make of that pelatial residence! Withfat he soul of Carrie Beam is more purity, more prectors qualities, thoug's disguised, than in all the occupants thereof. But it had, ats uses. It is true that the world of antagonies nilogae harmonious song, and chants the praise of N sture's laws? Or shall we term

"All transient evil universal good, All discord harmony n't underst

All discord harmony n't mide:stood?"

Carrie Bean's suffering (x)'tel symputhy, created new life, as it were, in calloused sulls, and is the end did great good. And can we trutafully say that, even on the cold streets,

Each thing in its place is best,
And that which seems but idle show Streetthess and supcorts the rest?"

Encouraged, with a 'min' I radiant with the' thought of ultimate succes, we cuch a gimps of D. tty through the Serport Eril, that has been so much trouble to us in our search. The dark cloud that enshrouded us is gradually rising, and we feel as if we were walking in granier fields, where truth, becoming a I ving reality, holds communion with our own a ul.

We are now in the morning of our Search. The sun has just arisen; the dark clouds are shricking away; the Serport Erit acts as if he was about to commit suicide, and our spirit guides are all fillarious, and we feel like a man Jat escaped from a hid our incours.

Hetecforth we shall a minue our labors with

Henceforth we shall c n'inue our lab ra with new life and energy, un' will fleally unveil the Belazvalter whom we are searching.

To be continued.

Complimentary Resolutions to Mrs. Hardinge.

Hardinge.

At the cless of Mra. H. rdingels engagement with the Cleveland. Society of Spiritualists, Sept. 23 i. A. A. Wheelock, chairman of a committee applicated to prepare residuous, read the following, which were unanimously adopted by the large and intelligent audience to whom they were presented:

WHERBARA. The ministrations of our esteemed and guited sister. Emma Hardinge, to the Society in Circuland, are now closed, and desiring to give expression to the effectionate esteem we entert-in for her, as a noble woman and a self-secificity on observe in every reform that can all hum dil y, therefore,

Resolved, That we regard our cl quest sister we can do none, as an able exposure of the Spiritual Philos phy, and that we feel a pride and as isfaction in committing the scared cause of Spiritualis in to such hands, knowing that it will ever receive that elequent defence and justification in timerita.

Resolved, That our shoese gratitude is due.

Spiritualism to such hands, knowing tonof Spiritualism to such hands, knowing tonof Spiritualism to such hands, knowing tonwill ver receive that clayent defence and just
tideut in it merita.

Resolved, That our almoser gratitude is due,
and hereby most freely leadered to Mra. Hurdinge, for her earnest amentitug and most
successful labors in diff reat parts of our State,
and in Cleveland, for the past two months, as
sured as we are, that by her irresistible longe,
her matchless claquence, her existed and an
glicin pirations, our cause in Ohio has received,
as it other parts of the country, where her
voice has been heard, aid and assistance most
encouraging for the ultimate triumph of the
traths of S. irrituals m.

Resolved, That not only as a brilliant orator,
but in the character of a true and noble woman,
sym withing with the poor and oppressed, and
tuning the most heoric efforts to reclaim the degraded and fallen of her s.x., do we re gotte:
in her endeavors, the woman and the angel

using the mone of her sex, do we aged and falsen of her sex, do we in her endeavors, the woman and the angel united and c mblied.

Resolved, Teat in her recent off-r to recall a paying engagement in order to respond to an invitation given by Mrs. Hill and other ladies, representatives of a benevolent society in the city of Cleviand, to give a lecture, the proceeds to be despited to aid the suffering, we find additional proof (though none were neciety), of the unselfab devo ion and living a mpathy of Endianal's great, womanly heart, for suffering the contractions of the contraction of the contraction of the contractions of the contraction of the contra

ma Harding to mind ing humanity.

Resolved, That though parting with her in the form, we shall still keep and cheish her in form, we shall still keep and cheish her in still keep and cher the and golden, and w brough ille, whether the land of her birth whether visiting foreign

OF LIGHT, RELIGID PHILOSOPHICAL JOURNAL and PRESENT AGE, for publication.

It is with great pleasure that we give place to the foregoing resolutions—not only as an admirr of S ster Hardings, whom we have known for sixteen years, as one of the most eminent of all inspired lecturers, but also for the reason that such tokens of regard from the people, help in some small degree, to smooth the rough and rugged ways traveled by all mediums. The action of our friends in Oleveland, contrasts most favorably to them for their good sense—to say nothing of the narrow-mindedness of the authors of smilar resolutions in another city, whose sots were so fir below contempt, as to be significant of the fact, that small minded men can disgrace an honorable position.

Testimonial.

Testimonial.

S. S. Jones - Dean En: -I find my health so improved since I was in Obleage, that I shall be able to take the field soon to battle for truth and against error, superstition and ignorance, hence, and the speaker's list. I would like to go down into Illinois, to labur for the winter.

Mrs. R binson is indeed a great healer, and no less a test medium. While sitting with her, I received four good tas's that could not be questioned. I would like to say through the Jours-Kat, that here is one case of feur year's standing, cured by and through her. The reason why I wish to say this, is becuse it was said to me that the had never cured any one yes, and if I was cured by her, it would be the first. I for means believed this.

Let the ack give her a tri 1, for the angels are with her, and they will not be sprry.

Yours, &c., J. W. KERNON.

Watertown, Wis., Ost. 11th, 1870.

REMARKS.

REMARKS.

The person who attempted to make you believe that Mra. R binson was not a good healing medium, must have been lost to all sense of justice and self-respect.

Her powers as a test, buildes and healing Medium, are so generally known, that the standerer who willfully mirrepresents her powers, will find no other compensation than the justly mail of contempt of those whose midds he thus attempts to prejutice against a medium far his superior.—En Journal.

Resicrucia and Reform

F. B Dowd in the Field as a Lecturer.

Engagements may be made with this distinguished writer and speaker, to lecture by addressing him at Davenpurt, Iowa.

His subjects are: "The Raffernelsin Philosophy," "Budhism," "Magic," "Magnetism," "Clairvoyano.," "Fire Worship," "Gevernments," "The Issues of the Times, "Mediomatilp," "Development," "Domonlogy," and all the great subjects of the day.

We take great pleasure in recommending Bro.

Dowd to cur fillnds. He has within him the elements that invariaby lead to success. He is

elements that invariably lead to success. He is a clear, logical thinker, an elequent speaker, and a liter musia every sense of the word. We hope he will be kept constantly enployed.

Miss Eliza A. Pittsinger.

This distinguished California poetess, whose poins have been read with great interest all over the country, is now the acknowledged authore sof "Great Traths," as published by Andrew Jacks in Davis, in his "Stellar Key," and which will forever immortalize her name. The commun cations from Andrew Jackson Davis to Miss Pittsinger, admitting her authorable, will be read with interest.

This gifted poetess, under the aus; joes of Mr. Juli Brewer, late of Hartford, Connecticut, will soon commence giving readings from her own productions, in our large cities, and we bespeak for her a circular reception wherever she may go.

Dr. Samuel Underhill.

This veteran in the cause, is now at Dixon, Ill, where he will remain until his debate with Prof. Phelps. In a letter to us he speaks as follows of the Journal:

"The JOURNAL just received is ALL GOLD.

Mrs. Mand Lord.

This most excellent needium for physical man-ficetations, is still holding scances in this city. At her seances, spirits hold conversation with those present—cares their friends, and do many other wonderful hings. Information can always be obtained at this cities in regard to the place where scances are to be held.

Henry Ward Beecher.

On the first page of our paper will be found a sermon by Henry Ward Beccher, which will be read with great interest. It shows a progreater spirit on the part of the pastor of one of the most aristocatic churches in the world, where God is worshiped systematically, and in accordance with rules.

Look to it

That your subscription is paid. Those who an on the wrong aide of October, 1870, should right up promptly, and aid us in publishing the best newspaper in the world.

A little from each will belo very much.

The Wilson and Haddock Di

Owing to the weakness of the eyes of the sporter engaged to take down the debate be-rece Wilson and Huddock, we are unable to traish the last day's proceedings this week.

Berganni and Macai.

— W. D. Holbrook writes as that the Spiritualists at Wankesha have opened the camp ign by em-ploying the services of E. W. St-phese, who de-livered two fan lectures. They propose to keep the ball moving.

the ball moving.

-D. W. Hull is still actively at work. His lectures are well received, and additions to the number of Spirinalists follow his efforts. He lectured at Terre Hante, Covington, and West Lebanon, indiana. We have his lecture delivered at Terre Hante, and shall publish it soon.

-A note from Mrs. L. A. F. Swain says that the cause of Spiritualism is prospering in Minneso's. She says "that the tests given by E. V. Wilson, and other-test medium, have given Spiritualism an impetus that cannot be counteracted—by the opposition."

impettes that cannot be counteracted by the opposition."

—R. Bolton, writing from Peoris, fil., says that Mrs. Abbott, the Certiforing medium, has been doing a good work there, and is going to Dectur. She will sgain righten to Peoris.
—Ann. Gora Mowath Richie was a Swedenbordin and a firm believer in spiritual manifestations. She used to astert mos' seriously that in all her trials, after her first hubbane's decease, she was in direct communitation with hin, and that he golded all the important actions of her life.

—A. Coyle & Go, National' News Depot, 237 Peonsylvania Avenue, Wavilington, D. C., keep on sale the Jounnal and all other Spiritualist and liberal publications. Our friends in Washington still find then perfect gentlemen, and always up to the tunes. They deserve a liberal paironage.
—Issae B. Stevins writes that "Mrs. H. A. K. tes calls spirite by their names as trey come to our circle, particularly all that take partia our exercises."

—That diequent lecturer, H. P. Fairfield, speaks

-That (lequent lecturer, H. P. Fairfield, speaks in Salem, M.ssachusetts this month, and at Ancora, N. J., next.

B. S., BEX',

Brother G. N. W. Swsyer, M. D., writes to us from Filat, Michigan, staling that Spiritualism is in a fiurishing condition in that quarter. He says that "the JOURNAL is full of significance, fraught with the bread of eternal life." Thank you, Brother, and we will ever try to most your approval.

J. Madiam Allen, conscious trance speaker, will answer calls to lecture for Spiritualist sociales. He will lecture week evenings on Linguage, and instruct classes in the new and natural abort band, also attend fauerale and weedings. Address him case BANKER OF LIGHT, Boston, Mass.

-Mrs. Annie C. Torrey is now at Mobile, Ala-

-Dr. Samuel Underhill writes us that Professor Pacifys has accepted him as an opposent in a fe-bate, which will take piace probably at Now Bos-ton, in November. Professor Phelps is an abie man, and is really well worthy of that old hero in the cause, Dr. Underhill. An abstract of the Advise will probable he furnished to the

-Brother S im sel Hartman writes to us, speaking labigh terms of the lectures of Emms Hardinge, at Wheiling, Oulo. Jucob Horabro k tendered his hall for the use of the Spiritualists, but that was too small, and the Court House had to be employed.

—The Banner of Liout, sluding to the promi-nent characters at the Richmond Convention, says: "Dr. Heavy T. Colid, of Philadelphia, was at his accustomed place as Secretary. He made many short speeches, all of which were reliabed by the audience."

—J. G. Fisk, of Philadelphia, has been lecturing for some time at Springfield, Mass. He is an able advocate of our glorious philosophy, and author of the work, "Bible is the Balance."

-The third edition of "The Voices" is now in

-Mr. Milleson, spirit artist, will be at Little Falls, N. J, until the first of November.

-Warren Chase will lec'ure in Denver, Colorado, Sunday, Octobr 30.b, if the filends there make arrangements, and notify him at or before the To-peks Conventioe, which takes place October 23rd; or, if no arrangements are made there, he will speak at Gredly, Col., on that day.

—J. G. Fisk, of Philadelphia, has accepted the challenge of Rev. Mr. Moore, to debate with him anywhere in New England.

anywhere in New Engiand.

—A few days since, a young and beautiful girl leaped from the Quay de Bercy into the Seine, to end a life which her lover's desertion had stripped of all charms. Two young men, who had witnessed her deeplin; ran and plunged in a sizer her, and brought her to the shore insensible, but not life-less. Messengers were dispatched to Dr. de Laxsessan. He cam at once. The girl had not given the least sign of life. He exercie all his skill to re-nimate the almost extinguished spark; after incessant efforts, unde during two hours, she made some motion. Although he was exhausted, he conclined his efforts, and had the satisfaction to receill'e return with all the vigor of youth. But as the girl recovered strength, he grew faint, and precedly fell on the floor. Then the girl sad the young men did all they could to restore his lite, but it continued to ebb despite them, and in a few moments Dr. de Lanessan was a corpus.

—Bome one writes for extra numbers of the

moments Dr. de Lancesan was a corpse.

—Some one writes for extra numbers of the

Frankar, from Quincy, III, and sends fifty cents,
but gives no name. We will attend to the order
as soon as the writer gives his name, Another,
Cary H. cc. B, as near as we can decipher his name
from the writing, speaks of sending to S. S. Jones
by draft, \$3,5. but fails to give his post office address. As soon — no writers and informs us of his
post office address a. 1 writers have plainly, we
will try and look it up.

Dr. J. K. Salley status in Coming N. Y. on the

-Dr. J. K. Balley speaks in Corning, N. Y., on the 25th, 26th, and 27th of October.

David Dillon, of San Jose, Ill., writes to as speak leg in high terms of the labors of Mrs. F. A. Lo-gan. He says that healing is one phase of her medison-hip. the also writes under spirit infia-ence. Her poetic effusions he regards as yet?

Ane.

—Mrs. Rogers, late of Maine, a fine trance medium gave us a fraternal call on her rotern from Jows to her home. We hope she may be fully sepeciated in her labors wherever she may go.

—D. W. Hull in a nowspaper article, hustocomity "takes off" the quarrel between fistes and field: "There has been an eventasting quaerel going on between the Almighty and his flatmic Highesty-inct only have they quarreled, but we leave they have frequently undertaken to sattle that they have frequently undertaken to sattle that

Mr. Fish, in speaking of woman's rights, said man has no power to give woman her lights; they are not his to give. She possesses them by the same divice right that man obtains his.

the same divine right that man obtains his.

—A correspondent in the Boston Investigator, comes to the defense of Spiritualism, by giving the following incident: "The hand and arm of a member of my family "will on occasions be selected by some power or influence, and, without her hanwledge, stelligent communications are written backward, from right to left, which purport to come from persons, principally relatives, who, to use their own phraseology, have passed from earth life to another sphere of existence. These communications are not usually very profound, nor are they slways entirely reliable, but simply such as might be expected from persons who have some knowledge of 1 yas, or of thing appertaining to this sphere of existence, and who have been removed to another without looking their identity. Communications are also made by means of table tipping, relating to towed to snotter without losing their identity. communications are also made by means of falle pping, rapping, etc."

That k you brother, for these-papers, The Evenig Star and The Echo, bo M. grollehed in Otago,

lew Z miand. They contain items of interest, raich will be nyticed in due time.

which will be nyticed in due time.

The orthodox of Boston set saids a certain day by prayer, to entreat God to send down rate. The favoration or peaks as follows in reference to the matter: "The proposed prayers for rain in this lifty on Bunday, the 3 di not, were satisfacted is the celestist fluid came down bountingly the layteriers. Nature pays no attention to prayers, or there would not have been such a dry season."

or there would not have been such a dry easson."
—Prophecies are constantly being made by different
mediums. The person who is not mediumistic,
cannot feretell the future. The Lundon correipondent of the Chicago Journal gives the following: "Nottleing a reference to a prediction by an
ancient French prophet, said to be found in a
work by Onevalier or Obstaclation, quolibria of some
work by Onevalier or Obstaclation, quolibria of some
these words: "When the stack and compire shall
have been established at Paris, it will least for
eighteen years, less one quarter, not a day longer."
Mark the singular full ment. Louis Map. leon
claimed supreme power, though not yes the tittle
on Emperor, on the 2-d day of December, 1852,
and on the 2-d day of September, 1850; and
on the 2-d day of September, 1850; and
on the 2-d day of September, 1850; and
on the 3-d day of September, 1850; and
on the 3-d day of September, 1850; and
on the 1st day of September, 1850; and
on the 2-d day of Sep

up for the conserver, way white ye is you.

— Dr. A. B. Herman, healing medium, late at 8he, boyers, has located in this city, at 42 Ragic street. The Doctor, under spirit direction, is compounding specific removing for various diseases.

street. The Doctor, under spirit direction, is compounting specific remeries for various classess.

Address blum as aboys.

—The card of Dr. G. Newcomer will be found in
this number of the Journay. We have known
the doctor for steral spars. He is an honorable
gottleman, and an excellent, he allow medium.

gentleman, and an axedient, hallog medium.

—A J. Davis new book, "The Fountain," owing this great outley for illustrations, etc., cannot be silorded at a less price than \$1.25 per.copy, at which price it will be rold. Fostage, 16 ceets. We have a quantity on the road, and shall be able to 61 till orders in a few days.

—Mr. J. B. Adams keeps the Rettero Thilosoft roll. Journal for rale at the corner of 6 and F streets, opposite of the post office, Washington, D. C.

Dr. Dake in Beloit.

Interesting Particulars in regard to Healing.

Interesting Particulars in regard to Healing.

It was announced, some time age, that Dr. Dake was coming to B-loit. Well, no, one coret, for Belott bad long been the "rend zous eff Quack dectors, and, as a muter of course, he was one. He came and took rooms at the Good win House. There was not a grand ruch; but a few west to him. After a few trestments he cured twent. They told the stry to their friends, and they, too, wan, and were cured.—The truth now bryan to leek out. Dr. Dake was not a 'Quack' but a thorough Analytical Healer—a physician of high order—a man who was powed; who could tell a man what saied him, and the remedy for his disease. This knowledge he had not obtained from some ruche, or from discovering the writtens of a "common pasture weed." He did not use one mid che as a sovereign cure for all decases. He treated each pattent according to the nature of his disease and constitution. What would be fast to another of a different constitution. Dr. Dake last the and his granditalist was eminest physicians. He was reased by these, inherited their temperaments, and has made the sixty of medicine and of bealing, his life work. He is yet a young man, but comparatively lew of his age, or older, are meeting with the same success that attended him. Well, Dr. Dake has be in in Boliot three weeky-since the first few days he has been throughed. People came from near and far, and he has treated many desperate cases successfully. He has had about wenty cases of membraness rhums lam, and to very one he h. a wrought a cure. Among them, the mrs d. are, as case, pringer, was the not of very one he h. a wrought a cure. Among them, the mrs d. are, as a case, pringer, was the not of very one he h. a wrought a cure. Among them, the mrs d. are, as a case, pringer, was the of twe rew of he was cut of stage and he could about wenty cases of membraness rhums lam, and to very one he h. a wrought a cure. Among them, the mrs d. are, as a case, pringer, was the server and had no prin at large and he could be the councars him, h

Zhiladelphia Department.

57..... H. T. CRILD, M. D

Subscription will be received, and papers may be obtained at wholesale or rotals at 634 Race street, Philadelphia,

Stimulants.

Some singular facts concerning the different stimulants used by eminent most are given by an Englis: writer, Dr. Paris, in his "Pharmac's logia." Hobbes drank cold water when he was desirous of miking a great intellectual of ort. Newton smoked, Banaparte took snuff, Pope strong office, Byron gin and water. Wedderburn, the first Lind Abburton, always placed a bilister on his chest when he had to make a great speech. The great Lind Erckine took large does of oplum. On the trial of Queen Caroline, Erckine, annius to make a great speech, took an overlose of his favorite drug. The effect was striking; he dropped into the arms of Lind'S Anhape, who sai next to him.

Mankind are inflamed by a variety of caus-

Quen Caroline, Erskie, anziusu to mike a great speech, took an overloor of his favorite drug. The effect was striking; he dropped into the arms of Lord S anhype, who sat next to him.

Mankind are indicated by a variety of causes in their actions and the expressions of their sections at in the expressions of their sections. To how we cat speaks right out through our organism. The drinks we take are still more dec del and prompt in their expressions. To know the real value of any opi don in regard to the use of food orderink, you muck know the habits of the individual who gives it. The mu who drinks tea or coffice or uses spices and condimines, places his organism by this means in a condition in these excelles to speak right ut for themselve, and he cannot be another to this navisonal plust, and it will spoik out to this navisonal plust, and it will spoik out through all his boughts and actions often in extreme selfahness. The man who pours alcohel into his stomach, virtually resigns his manbood to the wide of that which may well be called "well spirits." In all cases, un'est the system is very much blunted, the individual who has atturged in getting it into a condition to her stimuliate. Attury a little by has spont days of harfully mauses in acquiring the immaly habit' of using tobacco, and even the most invested to their currupted system. We have often mirvelled at the extent of rower in the human system to withsis de the visibal most of physical laws, as we have passed near ind viduals, who were recking with the fumer of sichohol and tobicon. We have not more than the content of the result of the result of the regarding the two the content of the result of the result of the result of the result of the property of the bril into the change of the bril into the cha

systems are ours, and to women whe, as a general thing, have not entered into these debusing habits.

The human system is sustained in preper health, and the wanted elements are received by the vice of that kind of lot. A shigh belongs to the elast of that kind of lot. A shigh belongs to the elast of that kind of lot. A shigh belongs to the elast of that kind of lot. A shigh belongs to the elast of the system.

Am nog the astocist taken as food in civil zed life, are stimutants of various kinds—p-pper and spices belong to these,—they do not, however, satisfy the demands of the system, and are used to crack an artificial distribution of the work of the elast of

consider what it is, and where it will lead to, and you, young women, who wield such moral power over your brothers and friends, be true to your own highest intuitions—speck 'firmly but kindly to these—do not be debuled and deceive yourselves with the id.a that you may have power to reform there. Remember that it is always much easier to prevent evil than to remove it.

mond, Or God's Method of Abolishing Slavery."

Or God's Method of Abotisaning Sissery."

Mr. Thomas Richmond, one of the old ploneers of Spiritualism, and whose experience has been of the most extensive character, has compiled a book with the ab we title, which will be of great interest to the people. The instrumentalities at his command to aid hi a in this, the great work of his life, have been of a high order, and we anticipate an immense sale.

Dr. Farntworth, one of the best mediums in the country, and whose arm is used mechanically in whiting communications from the spirit world, has devoted his whole time, for several years, to the service of Mr. Richmond, in getting up this work. He is controlled chiefly by Dr. Franklin, who will not now ill whis organism to be used by any other intelligence, and who is the principal spirit engaged in the great work.

Mr. Debrooml has been an agent in the hands

who is the principal spirit engaged. In the great work.

Mr. R chmond has been an agent in the hands of the Spirit. World, and nobly has be conducted himself in carrying out the wishes of his spirit it inde. Dr. Franklin once said to him: "Channels of communication radiate from you as a center, by which we are enabled to curry impressions to those in inde upon which we would operate."

Tats we flact that Mr. Richmond has been an instrument, a medium, so to speak, through the instrumentality of whose organism, impressions have been conveyed to others.

This work is now in press, and orders will be received therefor at this effici. Price \$1.50, postage 20 cts

" A Spiritualist Mystery."

Under the above head, the Learencorth (Ind.) Independent gives some remarkable in i dente connected with the experiences of a lady residing at Fredonia. "Spiri ual mysteries" vil never grave. When mun reaches the todat on Progression's Ludder, when he comprehends "all thing," then the laws of greation will be really understood by him, and there will be no "mysteries" left to attract his attention.

premeus "an unung," then the laws of creation will be really, understool by him, and there will be no "anysteries" left to attract his attention.

The "mys'ery" is as follows:

"F r about ten years past, a lady resi ling at Fredonis, has had for a compraion a spirit child five or six years old, which at ends for wherever, she goes and has been seen by nearly every-resident of Fredonis at one time or another. It has become a common expression, when the little form is reen foll wing the one whom at seems deshined to goal though the common and the seems deshined to capture the mysterial children has been seen and to capture the mysterial the latter but when the bands would reim to would suddenly not have said become invisible. Only once has it been seen in any other place than following the lady abut led to, and that w a a short time after the close of the war. A gualgemin had just returned bome from the army, and with his wife and caill, were occupying a rom in the house of the hanned lady. They had retired and lighted a lamp, and he was in conversation with his wife, when he heard the pita-pat of a child's feet on the flor, near the bot. I voking in the offerction of the sound, he cherved a little girl walking towards the stirmy. Naturally supposing that it was his own chill that had got out of bed roue way, he sprang up an I followed the form down the swire, at the same time calling it to return. If a hite, noticing his m venents, asked bim what he was doing. He replied that the rehild was out of bod and ging down sairs, and he was trying to eatch it and hirig it back. The wile responded that the child was attiff, and then lold him the circumstance a oncerning the mysterious vasion. A bright light was burning is the roon at the time, and as both husband and wife were awake and talking when the child made is apprentance, there can be no doubt but that the gentlum neaw the apparition, at least he is willing to make oath to this effect.

Dr. G Newcomer.

Dr. G. Newcomer, the bealer, is stopping for a week at the European Hotel, Dearburn street, Cricago. Those wishing to be based, call and see him. He also wishes to obtain agents to sell bis "Handy, Movels, Collary, Store Pipe, Shelf—Fruit and Cictues Drys." Address when at home, 283 3-perior sire t, Gleweland, Ohlo.

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J. BROWN.

Late of Octions, lead, ower for the Journal place the title of March, 1944. We are in formed that he keep pear, and led hip tently. It this notice should used his eye, he will an contion that he eas go his name out or the Mach Lie y nation his sense of the Mach Lie y nation his sense.

148, Fourth Avenue.

148, Fourth Avenue.

Mrs. Romisson, while under spirit control, on receiving a lock of hair of a sick-pixelent, will diagnose the malure of the disease most perfectly, and prescribe the property of the disease most perfectly, and prescribe the property of the disease most perfectly, and prescribe the property of the disease most perfectly disease. The house property has been prescribed to the control to lock of thair, a brief statement of the see, age leading, symptoms and daration of the disease of the sick person, when she will without delay returns most petent prescription and remedy for sendicating the disease and permanently curting the patient in all carable cases.

Of herself she claims no knowledge of the bealing art, but when her spirit guides are brought "an export!" with a sick person through her medigmably, they never fail to give inmediate and permanent relied, in curable cases, through the reserves and afficiency forces ident in the system and in nature. This prescription is sent by mall, and be it an internal remedy, or an external application, it should be given or applied professly as discovered the profess of the profession of the profess

win a sick person through lies medigmship, they never fail to give immediate and permanent relief, in curable cases, through the reserves and Meanway forces issent in the system and in nature. This preception is sent by mail, and bet in a internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying lister of instructions, however simple it size, so may be a secondarying lister of instructions, and the companying sufficient, but in case the patient is not permanently cured by one preception, the application for a second, or more if required, should be made in about ten days after the last, each time resting any changes that may be apparent to the symptoms of the disease.

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Proposition of the Subjunctive Mood and Proposition, with manage her in areating features of the ways of the union of the instinctions. There are of the union value to the the pu die writer, the platform speaker, the chergyman, or the seastor. Fifteen smith speaker, the chergyman or the seastor. Fifteen smith light proposed to the seastor of the ways of the ways of the partial speaker. The work is got up in pamphlet form of about 10 page, arring and neat covers, with large plain type, or the ways of the paper, print, or binding, but for the Seven-Ruger grammstale deducation contained whith a RELIGIO FIREOSOPHICAL FUGLISHING HOUSE, you at it.

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NATIONAL CONVENTION.

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

raphically reported for the Religio-Philosophical Journal, by Herry T. Child, M. D.

EDNEYDAY AFTERNO N SESSION, SEPT., 21st.
THE CHILDREN'S PROGRESSIVE LYCEUM.
Mr. A. A. Wheelock said:

Mr. A. A. Wheelock said:

"No question or lid arise that would give me greater interest than this Lyoeum question, and prefer work, action, to talk always.

I think there is but one question that ought to inspire the hearts of Spiritualist to fay, and hearts of the present of

the child with dogmas and cramming down him these things which neither he not you can comprehend.

I say we reverse all this system of education, and in order to do this, so radical a change as, this demands that it shal not only reach the child one-seventh of the time, but all the time. We may have different exercises on funday from other days.

We must have a plan and system for the development of thought in this direction, through educational influences. What are the means that we should look to for something practical? We are all educated by what we see, and heard around us. These are moulding four charsolers. We need something practical, and we need the genius to concentrate this. The religious associations all anund us understand this well, and use it effectually. As Spiritual ists, have we the wisdom to use this power. Unless we do concentrate our difforts in this manner, we cannot compete with these institutions that abound in the land.

As to the means, everything in the nature of organization, requires asmething to sustain it. We have two Gods to deal with—that which we reverence as the High and Holy Power, and that which is recognized as the God of the Pocket—we must not forget the "amighty dolar." The churches understand this. I hope, therefore, we will combine all our forces, material and spiritual, and do all that we can to promote the interest of these Lycums.

Cephas B. Lynn spoke as follows:

"I am here as a graduate of the Children's

note the interest of these as comme.

Cephas B. Lynn spoke as iollows:

Cephas B. Lynn spoke as iollows:

"I am here as a graduate of the Children's

rogressive Lycum. I do not believe I evertould have become a Spiritualist, had I neverttended a Lycum. I know that I never should

ave been a secturer if I had not gone through

umony comes up, tast me Lyceums are connected with Spiritualism.

We know that many societies have gone down; but in those places where they have connected the Lyceums and Societies, Spiritualism lives and has a being.

As Spiritualists throw their energies upon the Lyceum it renders them strong, and they forget those little petty |-alousies that so often arise and separate the adherents of the cause. Sometimes I think that as Spiritualists we do not get into the divine enthusasen enough. Do we really believe that Andrew Jackson Davis git the idea by a vision, oncerning the methods pursued by the angels in other words, that our children, by the Lyceum methods, are being taught by such methods as the angels use?

We want more enthusiasm. I believe that Spiritualism that produces enthusiasm is senal-sic—not that enthusiasm that exults in wild catacy and then passes saws, but that which

we believe that men and women come to conce to concess and love spontaneously, and base our ligion upon the inherent goodness and truth, or not the total depravity of mankind. We we that our children will accept Spiritualism manually as any other truth; therefore we are seed to crowd marvelous stories into disable. The distinctive loss of Spiritualism the don for the soul and body.

me from a syst-m which takes me a way from my bre there and sisteis, and takes my interests away from the world.

There are many who send their children to the Lyceums because they are thus free; and there is something about the Spiritual Philosphy that makes every one feel better and happler, larger but not egotistical—the heart goes gast-fowards all mankind with love. We have done with special heaven, and we ble se everybody.

Let us spread these ideas, and let this Association proclaim to the Spiritualists of the United States, that we do really appreciate this great Lyceum movement.

Mrs. Marceps, of Dayton, Ohlo, who has reconstructed to the audience, and after a song by Mr. Harris, abe said:

Friends of the cause of spiritual progression:

We find ourselves before you on this golden summer afternoon, a tranger smong strangers; but as we understand the cause of truth, it be longs as well. To the atmager without the real stranger of the cause of the stranger without the real stranger of the cause of the stranger without the real stranger of the cause of the stranger without the real stranger of the cause of the stranger without the real stranger of the cause of the stranger without the real stranger of the cause of the stranger without the real stranger of the cause of the stranger without the real stranger of the stranger without the real stranger of the stranger without the real stranger of the stranger without the peak to you in reterence to what Spiritualism is bringing to humanity. It is the bright and golden sussine to the earth. It is the pearly dow drop that haptizes the bowleg, drooping flowers imparting to the stranger and writing the stranger of the spice of the sp

There is not a child on earth that may not come and bow with us before the shrine of purity.

Spiritualism is the angel of the present age. Through its bright power, light has come into the dask place, and hearts have been made glad—there are analies where note there was girefs. Man may point the finger of score, but ere long humanity will not dare to rake it by puny hand against it. The mage word has gone out; its magic power has crosed the mighty occas. Nations are shaking to their contres; humanity cross everywhere; or spiritual freedom, and the coho has been heard in the oforts of haven. In all the grand temples where they worshiped their God, there was no consolation to the broken hearted.

Spirituality and Spiritualism have accomplished much for the world. A religion as young as this, that has accomplished so nuch, is able to accomplish more. The is the gospel dispensation of the pracent age, and the light that has thus been received, shall ere long cover the face of the earth.

THURDAY MORNING.

Conference.

INVOCATION BY NETTIE M. PEASE.

Our Fabbr, not as slaves, with trembling fair, would we lie they pure sight uppear.

Our staber, not as slaves, with trembling fair, would we lie they pure sight uppear.

Of a rared valled fre, God a control of a rared valled fre, God a control of a rared valled fre, God a control of a control of

The spirit's home forevermore.

President Wait said:

Ladies and Gentiemen of the Convention, as I am compelled to leave on the twelve o'clock train, I deire to express my thanks to you for the kindly courteales that you have extended to me. There has been no diffit uity in preserving order and decurum in all our meetings. I think that the efforts that I have made have been appreciated, and I feel more than compensated. I wish this Convention all the success that the great and noble cause in which we are engaged ments.

as it appears to me,

"I presume the iriends here would like to
know something about Shakerism. Ann Lee
was morrorated in a prison in Manchester,
England, and there received, as she says, and as
we believe, a communication directly from the
spirit world. In that communication were embodied the foundation principles of Shakerism,
which she soon after promunizated, and gathered
around her a small party of Shakers.

"That was, in our opision, the insururation
of the pentecostal day. The two grand principles of Shakerism are Community and Ceibacy.
In commencing to make a little exclanation on

or the pentecostal day. The two grand principles of Shakeriam are Community and Celibacy. In commencing to make a little explanation can this head, I can hardly have the courage to begin for fear it may be taken by many that we are egotiatical. We really feel humble; and so fear as scientific received is concerned, we really consider that this Convention is very far ahead of us. Then again; on the Other hand, as concerns purify and personal righteousness, we do not feel, perhaps, to yield to any institution that we are acquainted with.

"In the first place, the reason for our existing as a religious class, for one hundred years, is because in the highest grade of dwing windows and have a significant to the highest grade of dwing windows the will yield the greatest amount of basefit and blessing to all.

"There seems to be no plan under the heaven more calculated to promote that grand ticks better than a C-manualty consequently weare established in Community; consequently many continues and the control of the control

have upon earth if they were only released from this, and taken back to their innocant condition of youth,—why is it not a good thing that there is such an institution, where they can possibly be recl. inset?

"If a mn goes to roll a sione up the side of a mountain, he has no place on the side of that mountain on which he can rest; if he relaxes his hald, it will go down, but when he gets it up to the top, it will sly there, and there is no danger of its rolling down. Now for ceilbacy. The S clety of Shakers protess openly that where men and women feet that they can no longer live in the life of sensuality, they can retire for the sake of eccaping from these evils, where they may be safe and sure, and certainly upon the ground of perf. or reliaf from the sorrow to which they have been subject by the lawer and rudimental principles of their nature. All ther institutions, that we know of, are inclined places, in which mankind cannot find any resting place where they can be safe. We do not expect all mankind on go up that way, be and that is all right, and the productions—until there is an attraction which is put into vital sciirty, which drawa them to semething better, and from that moment they never can enjoy themselves, unless they rive to a higher plate. Mankind are drawn by attractions all their lives. We find one class in the ve y lowest possible conditions of selfishness, so long as there is no higher frunction of their minds awakened, so long as they are not visited and yitalized by an attraction to something better from men or agels. It it them remain there, for they can do no good anywhere clee. It it were passible to take them to a higher plane—another condition of life,—which makes a man cling to his wite and come.

er plane, they will be worse than they are, and do more miscohef.

There is a bigher plane—another condition of life.—which makes a man cling to his wile and his colidren, his houses and lands. If he fills that position well, it is the very place where divine providence has placed him, and there he should remain.

that position well, it is the very place where divine providence has placed him, and there he should remain.

"When the time comes, either in this or the other life, when he flode that there is higher, more universal love, that build have a simple and all human beings in the universe, then it comes his duty to race to that plane.

"We believe that that is no end to the heavens; that man is progressive, and may rise, they may be the control of the control of the control of the control of the well to recollect that even man's affections lead him to any place, he must remain there until he grows to desire a higher place,—and then his happines will be at an end until he rates alm-sell to that plane.

"When we consider that every seventh man, and every seventh woman, has to be divorced; and when we consider that every seventh man, and every seventh woman, has to be divorced; and when we consider the vast amount of jealousy and nikery that runs through to many families, we really jeel inta there are it tooks and who, if they could only hear that there was a place where all those heart-burnings and jealouses and trails could be forever eart listo the land of oblivion, and they could enjoy chaste and pure feelings, here and throughout the end-less agos of eternity, they would enjoy chaste and pure feelings, here and throughout the end-less agos of eternity, they would rejoics.

"We believe that heaven its just as possible here on the carth as it ever the be made on any other splare. We believe that heaven its just as possible here on the carth as it ever the bemade on any other splare. We believe that heaven its just as possible here on the carth as it ever the bemade on any other splare. We believe that heaven its just as possible her to the place of the place of

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theoretically alone, for theory and practice must go together.

We know there is an immense amount of theory in the world that is totally devoid of practice. There was an expression or two I heard yesterday that I fell story to hear. We have the utanois what is the correction of the control of the truth, as a theory or faith, if it be the highest he can receive, we consider him on the grand highway to heaven, so long as he sets according to his highest convictions, consequently, although we do consider that many theories of the present day in regard to propial churches set gopular theological manes found title in the control of the control of

worth was mion, and we was of these institutional made, we believe that ever as of these institutional made, we believe that ever as one of these institutional control of the control of

presets user, and so mane as they did, they felt a necreally, and they set to work to accomplish something. They want do work from a practical buts we have, so you have, Our speakers, our locations, our press, our book and newspaper price into a to work to reach the masses mane directly so cuttoning ingester with that good of golforior high.; Missus Dention at our band, we

bels we hav, as you have, our speakers, our lyceums, our press, our book and newspaper publicabens, but we wanted to reach the masses mere derecity, so cuboning together with that good old gioriou-initiat. Whism Denton at our head, we forcely, so cuboning together with that good old gioriou-initiat. Whism Denton at our head, we forcely, so cuboning together with that good old gioriou-initiat. Whism Denton at our head, we force the control of the mere and the statistic that the control of the mere and the statistic that good of the that of the control of the mere and the statistic hands with them exactlering these leaves of truth all over the land, that they may reach thousand show the control of the statistic hands with them they might do so, they desired me to asy to you that if any of you felt to strike hands with them they might do so, they condition to as latthem most eff cusally. Let me read a few words from the Cons. It to so.

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were appointed to at Hackell.

H. T. Child said:

"Friends, the hor must part. I rejoice such a blessed and

actives.

It is indeed glorious to feel and know that angels are encompassing as around about, and that we can walk in places and love above at the places are places.

had been for bim to attend this macetime, how his soul had been refreshed and strengthened thereby, et greatly, but we could not report them after speaking under inducers: George A. Sicon said: "Friends, feel that I would put my hand into the collective hands of this andience, and say, G.M. speed you one and sil."

O'iver Hampion said: "O'iver Hampion said: several discourace that I have also have a serveral discourace that I have also have one sentiment which i, or any consistent Shaker could take exception to.

When the dust returns to dust,
To rest beneath the sod,
And the seed in spreag slight
Returns again to God,
Tell ms, tell ms, ye serson,
That dwed on Wiedown splace,
After the spirit serves the form
Can it return again?
In their colonial birth,
In their colonial birth,
Bhall we recognize our friend
When we retire from earth?

Where shall I find h

re shall I find the Delty I' there is not a limit of the Delty I' there is not be belieful reserve, ink you if find his there, a would find the Delty, it, pray tell me where i' would find the Delty, as he hath begatter men." year in the year of entitleney is not be the delty, and he hath begatter men." year in the year of entitleney would find the Delty, would find the Delty, and he hath begatter men." I conflict his men and far will not be the belieful of the broad creation, to do it every here.

to The supply of gas is cut off and Paris is in darkness. This must add to the horrors of the horrors of the horrors of the invasion, and increase the opportunities of the dangerous classes, who, it appears, have not all been driven out by the proclamatic of Touristics of Touristic

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Mctiregor, Iowa.

Dear readers of the JOURNAL, have you over been in McGregor, lows? If not, when you journey-North west, top over two days, and go and visit the Petieura Rocks. But you may sak before I write any more. "whereabouts in Iowa?" Well, I will tell you, if you will have a little patience. First, then, to commonce with the beginning, you will take the Milwankee passenger train at five o'clock in the afternoon, North Kinele street, West Bide, North Branch; Chicago River, Chicago, Ili. "Cantion—before reaching the bridges that cross either oranch of the river, p'ng your noces carefully with cotton esturated with Zau de Cologne, for Chicago River has a breath peculiarly its own; and now non-nefore reaching the bridges that cross either oranch of the river, p'ing your noses carefully with cotion saturated with Ean de Cologna, for Chicago River has a breath peculiarly its own; and now that the Pharlesson of bliesgo have taken to washing their inner parts, the breath of the river is increased muchly. On reaching Milw sukee, Wis., take the nine o'clock weening train for Prairie du Chien-take as eleeping care in particular, know how to care for their customers. To on will remember that you are not oblighed to pay the porter twenty five Tente for blacking your boots. They, however, will raise no chyctions to your paying H.

By taking this route you change care but once, at an early hour in Milwankee, and in the evening did yourself on the banks of the 'Father of Waters,' on the Wicconsia side. You are not troubled during the night by the frequent nudge or cry of the confactor, "thickte," or the brakes man shouting cut the names of the statiors at which the train may stop. Cautina-dra's hond your eached to the barkeeper in the tlecket effice, nucless yes what hop yes quaster. Dione the street for your supper or lunch, if you are hungry. You will get it for half the morey, and just as good, and frequently bet'ee.

A philip the street of the shallor as the wild the terrain may stop. Cautina-dra's hond your salopt have no sight to change their customs tray the privace of the shallor have no seen that the house of the night train, you ared now boys, with their stale fruit, old papers, solled hooke, and bad cigars—also the crowding and fretting of the ever changing milk the shallor derive him of the railtoned ferry attemane, to North McGregor, which is situated between two pars or binds of high land. The ground is low and swampy, and yet must in the future become a place of considerable importance, as a railroad deptt.

SPIRITUALISM. ..

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Notwithstanding the threatening aspect of the
reather last evening, between one and two hunred persons assembled at Kirschnei's Hall to
sten to the account leature of the ourse being
elivered on the shore subject, by Mr. Wilson,
Beginning at the creation, the speaker quoted
om the Bible to prove that the orthodox, or
leif generally accepted by the Christian world,
and everything was pure and perfect before
and transgression—was erroncess, and that
he reverse was true. That to man's fall we
we everything, even to immortality. That the
ryent in the parden of Eden was man's best
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here would have been no progress. Prior to
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God. as no servitord and taught by the HeGod. as no serviced and taught by the He-

knowledge, "and theny were naked and know it in now"—knew not good from evil, until the serpent appeared.
God, as understood and taught by the Hebrews, even denied to man the knowledge of his immortality, and Satan instructed them. Today the Christian world will tell you that the devil is the greatest of Hars, and they hold up his promises to Eve as the blackest of lies ever utters. Speaking of the tree of knowledge, God sad that "the day thou estest thereo' thou shall unrely fel," and Satan said that they should not die on the day that they as thereof thou shall unrely fel," and Satan said that they should not die on the day that they est thereof thou shall unrely day in a knowledge of good and evil and be like God h'mest!. Adam and Eve lived two or three hundred years after being driven out of the garden, and the Bible will tell you in the third chapter of Genesi; that God himself had testified that Satan. had spoken the truth; that man had gained a knowledge of good and evil, and knew as much as God, and was even them struching out for the tree of life, and that God, this infinite being of goodness and mercy, drove his greatest and best creation out of the garden and set up guade to prevent their return, for fear that they should some by the tree of life.

Continuities in this strain. the locturer asked.

return, for Sear that they should come by the rees of life.

Continuing in this strain, the locturer asked, "Is God masker? If so, why does he not suppress evil? Christian ministers will tell you that it is one of the mysteries of godliners which they cannot solve, and with which they have nothing to do. If God was master, and, could suppress evil and did not do it, then was he and not humanity responsible?"

For his part he believed everything was progressing; that man started at a low prior and was climbing higher and higher toward perfection; that there is less crime lo-day than at any previous time in the world's history, in proportion to the population, and that on all sides were the evidences of increasing and uniting progress.

gress.

Ing characters the professor missed it and Caswell of the Herald, and aphit nearly the thing on several others, it he lectures on "Jesus," and when the lectures on "Jesus," and white characters of persons chosen there is no persons chosen the professor of persons of persons

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give us any information that will lead to a correspondence with a view to an engagement.
Yours,
P. P. BUTLER,
Sc. F S, S.

Tep:ks, Kan, Ang. 25 b, 1870.

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