\$8,00 PER YEAR IN ADVANCE.]

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

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8. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, OCTOBER 29, 1870.

VOL. 1X.-NO. 6.

Original Boetry.

Written for the Religio Philosop We Sing of Freedom.

BY BLIZA A PITTSINGER.

We sing, ob. Freedom, sing thy hallowed a tunbers;
For thee, ob., how thy noble champless toll!
And ret we find there but a geam that slumbers
Within the depths of embreoit; soil:
A.h. there we find thee -technique,
A. life-anstaloing bon yet une-joyed,
As formions as those clouds that now are aweeping
Through Jim's uncompassed, soil.

In scholing ton's of becahanditun midness, How many now e'en chart thy sacred name; But oh, what wos, what mockey and madness Roll their dark shadows e'er 'hy crystal flame!

yet, not yet the glory; alien tongues may join in tones to prais thee, ugh all the world may bo s and fail before thee, Not yet the power to raise thee!

Not yet the power to raise thee!

A shapeless may of dank and Jurid embers
Chaotic gleam a moment, then expire,
and only by some mayic breath their mambers,
May be rekinded from that smoldering preAnd only by some mayic breath their mambers,
May be rekinded from that smoldering preAnd oh, what breath shall fan them.
Beneath what indicabe may those fames redue,
and parmate three likeless clogs and plan them
For something more divined
Mars, roll thy planet through flagli'quid ether!
Behold, oh, earth, the swificies of her course in
Them remains of mile, as now became their
Thon remast in the orbit of thy force?
Thou remains the mortio of thy force?
It would be the problem of the problems find it.
To chaor, gloom and war!

To chaok gloom and war!

a, speed thee swiftly on—from each gradulichold I a moher deatiny is wrought,
on the summit of whose reversition
for trace the past to some new world offth
Speed on, to no ceation
speed on, to no ceation
and planted with its hatlowing pain:
d from the spois and blight of decolation
More, issting peace we gain.

more, issting peace we gain.

We hear the cannon's boom, while elivery pealing
From answering bells rings f-rith a joyne shing
From answering bells rings f-rith a joyne shing
hand martial strains, their symphonics revealing
In tones triumphant, thrilling and shilmo—
And yet, oh, astinted Spirit!
Dim are thy footprints, pale thy shacow lies
Upon the sgs, whose victories but loherit
A presage of the prize.

sing, the darkest chains are yet unbroken! fost dismal chasms yawn beneath our foars! e grandest oracles are yeknispeken, and blend their symbols with the swift-win

nd prime users systems.

years !

We sing! and yet unbroken
those mysterious livks around the mind;
where the power, and from what wisdom given,
These shackles to unbind?

The Mostrum.

ADDRESS

BY MRS. ADDIE C. BALLOU.

the Meeting of the American As on of Spiritualists, at Richmond pt., 20th, 1870.

OFFICIAL REPORT.

aphically reported for the Religio-Pi ical Journal, by Henry T. Child, M. D.

Ical Journal, by Henry T. Child, M. D.

My Friends, I cannot tell you with what emotions I stard before you to-tight. When I consider that this is a National Convention, that there are representatives here from many of the satest, that there are speakers here from these, I feel subdued, I feel humbled—I would isin leave the stand for worthler seet than mine. When I lock downthe aisles of the past to the First National Convention, and look over the audience, I see some faces that I saw in that meeting, while there are others, whose voices come to me from the angel shores, and I hear the words, "Go on I the angels are with you." I feel that my feeble voice may do some good, and am willing to contribute my little mit, as a pebble that lies on the ahore, is to that shore.

as a pebble that lies on the shore, is to shore. Annot pass on to the subject that I am to mit to you, without reterring to some of rothers and sisters who were with us in reconstructions, whose white leet now stand the bright shores. That moble worker yo, Wilght, the dear carcest sister Alein-fibelm Sinde, and many others, have gone Essignators in not here in the form with his since, yet we feel that they have not from our midst. The workers never the who dide by the way kie may pass away to shall acarcely mise them—the the breath pass away, but those whose strong mussioned the since it was not been to day, ing is and throught us, and for the and the straich which our palicophy tesches, and, to the straich which our palicophy tesches, and,

We have come here with the mission of ngels in our hands—with their confidence, support, their encouragement, and we that where much is given, much will be red. play, the an their know require It is

the angels in our hands—with their candidate, their support, their occuragement, and we know that where much is given, much will be required.

It is not all in the resolutions that we shall pass. It is not in the harmonious feelings that we shall bring with us here or carry away with us. It is not in the harmonious feelings that we shall bring with us here or carry away with us. It is not in the candituction or platform that we shall lay do we, but it is in the determination to do something for huma-ily, that has not yet been done.

We claim to have brought into the world a briter expression of religion than it has ever had before. We believe that there is but one religion in the world. We now claim that we have given a better manife a tion of the religious element, the religious principle. We claim to have given a better expression to these things than the churches of the past. Are we doing for huma-ily what they have not done? Have we litted the sorrow fijim the strickes heated, and brought confiert to the mourare? Until we do, our words are empty, our claims are false, we are I ving hyp critical lives.

Spiritualism has done a great many things. It has do montrated that he would not always that the strickes heated montrated that men and women and calidren are immortal. The world of Spiritualies have grown beyond: this tiety claim, to be pilesophers were hand to the world. We have demonstrated that we have removed. We have given the world to understand that heaven is built upon the basis of conditions, and hell site, and those conditions, and hell site, and those conditions are not offered. First, we have demonstrated the world when the spirit can and do come back to earth. Then we have destroyed the idle fair cultion of an Orthodox. Bell—thus we have removed. We have given the world to understand that heaven is built upon the besis of conditions, and hell site, and those conditions, and hell site, and those conditions are down the substitute of the covering two offerent from the writh, We know the offerent f

says they are good meral poole; some say they are not.

We believe Spiritualists may be classed as a moral people,—not that they are better or worse than agy other people. We have learned, too, that much depend on antenatal conditions, and hence a great responsibility resis upon us. As Spiritualists, we have learned that all things have their influence. Tals intile both has a life within it,—a germ seed which, when planted in certain conditions, will produce its kind, and we will find that everything which we have been accustomed to call innumbet is not without a spirit within it, that affects us. I take this paper, and I read the character of the man who wrote the lines on this page.

they shall not lay their hands on the sick until
they have received a diploma.

We know that there have been many startling developments in this direction, witch the
last twenty five years; it is speried of growth.
You may sigh, it you piesse, to go back to the
good old times of your lathers and mothers, but
I tell you there never was a r ay that was a
grand and glorious as not the to have a single of the second of t

works. We date not be assumed of this so long as humanity is holding up its hands, and calling upon us to come to their assistance. We know that Spiritualism has not yet attained its mission—has a stye unfolded its true digarty. We have shoch to do here. We don't want to talk of Christianity; of hell, and of the first, second and than and evenous spheres, and the saccess of the second should be sufficient to talk of Christianity; of hell, and of the first, second and than and evenus; spheres, and the saccess of the second should be sufficient to be citizens, and to work as Spiritualists. It is time tast we should define up the second should protect as; that we shall be assigned a place in the saffarr of our country. Let us do all we can be put the earlier of all the institutions and have that sie's difference to hymonoly.

in our country. We know that we have just passed through a great see of blood, in order to establish the principle, that freedom must and wall exist, on this soil of dicated to 15-rty. The CS amenical council at If some, was in tomycred the case, on this soil of dicated to 15-rty. The CS amenical council at If some, was in tomycred think for. We have been thinking of all these another there, and the giving out of the infallibility of the people. The council of Three, on the giving out of the infallibility of the people. The council of Three, on the giving out of the infallibility of the people. The council of Three, on the giving out of the infallibility of the people. The council of the print of t

well done, and have the blessing of the ange's and the realization that they will be our level comp's loss throughout all the coming fature.

Written for the Religio Philosophical J. To My Mother's Picture.

Thine eyes, dear mother, g-z; on urige, With love as ; ure and mild As when a little boy you soothed The troubles of jour child.

Thy lips that of: my cheeks have ki sed Are mouldering in decay; Thy loving tones my heart has missed For many and many a day.

Yet while I gaze, it seems the years Have backward rolled their tide; I foncy I'm a child again, And standing by your side.

Oh, m ther dear, is it thy hand.

I feel upon my brow!

A cool and fragrant people seems.

To float around me new.

Letter from Paschal Beverly Randolph.

He defends himself from the base attacks of Geo C. Haddick.

To GEO. C. HADDOCK AND THE MEST OF

TO GEO. O. HADDOCK AND THE REST OF MANKIND:

In the RELIGIO-PHILOSOPHICAL JOURNAL I am que ted as a "but heesh cater." Now whoever makes that assertion is a deliberate falsifyer. In 1895, there came out a book from Harpers, called the Hasheeab Exter, by the faire Fathingh Lodlow. In the same year, there was a general threasion of this subject of hasheesh, all over the thirted States, and I, among thousands of others, made a few experiments, taking it four inner a lil in the space of ten years, and leas that one ignormate of an ounce alonged r. In the first part of the experiment, I thought is might leady a man to penetrate the veril between the two workle, but on the thril trial, I became ounvinced it was a most permission drug; and I so amounted, and decounce di it in my books. I never made a spe ch under its influence. I never write a line under its power, and never made any discovery of its good off cits as a Spiritual-eye-opeier.

made any discovery of its good cilicus as a optimisely-copeier.

It has been the custom to slander me in all points here tables, and to attribute things to me that I don't intend to let pus a limit in future, and I warn Geo. C. Haddock, and all others, that I shall held him and them to the proof and the law to the full extent, for every libel he reafter uttered against me.

I neer fought true Media, true Spiritualism, true men or the true God, but I have fought error, humbug and lies wherever I have found them. I sak ao mak's pity. I despise it, for I am an honest man, no matter who affirms

I have been wronges see to train go plat tas come.

I once took hashesen (1894) in U ics, for spasmody of the kidneys, and liked to have gone home from the combined effects of both. On three other occasions I took it, and if ever a human bing suffered hell and heaven badly mixed un—small slices of heaven, half tone of uncetified, or theoder, pleart, double distilled, or necentrated, brimstonice, Methodstite, Had-

Original Essays.

Written for the Religio Ph INPESTATION AND OBSESSION.

By Wm. B. Fahnestock.

by W. B. . Palmestock.

In fact that it is possible for spirifs to reture to b, and to coatrol, obesse, possess or infest those are naturally so constituted as to enable them to the one or the other,—can an longer be today although the Onteits or or the door world set their fasses agains: it.

On any one, in the face of all hight. history, the e, and the demonstrations of a corespond ago brought to light, can deas carebpirits do rel, is a mystery, and it reconformate that nothing a patitive determination not to look, not to and not to believe the evidence of their own see, can secount for the folip of those, who uliy and perelatently still ignore and disregard truth.

rith.

If the been more clearly doministrated by you and the endless number of cases recorded, many now infected and obsessed in our hoss, asyluma, and is our very-streak, in high low places, in the turver, the-brothel and the particular months of the control o

ife, didea that spirits do not come unbidden, and deat that spirits do not come unbidden, and usey do not dealer to re-eijy life through grankm, had belter be forever dissipated, for can but once control and taste of life h mediuma seglas, they will come in legions w their connection through us with the ma-rorld.

the truth could be ascertained, it is not un-

re, only necessary for the medium

arassat tran phesonatale of themse his is possible, even with those who vi-len by instructions, and they can, b-ir own with, throw themselves into in an instant, with their yes open, it has wisely of all that is pushing are they are at the same time clear mis-pulate in

the means of preventing P, especially if a tree kn wh. dge of it and its connect on with some new bot som, which tray is the foundation of spirit commonion, be perfectly understood.

This know stedge will no doubt so callighten medium that they will be able to resist the clurts of spirits to control their, and thereby I prevent

the evils resulting from possession or intestigation. The control of their powers, has enabled spirits to take advantage of the only means, of açids rajosing the seiths propriettes of their previous cartillie, and this method of gratifying their takes, their instand their evil proposities elong taken from the my terminally force that no execut for lighter and more lasting enjoyments, which can only be reached by expensional proposities on an one lasting enjoyments, which can only be reached by expensional regeneration, and a holy desire for

reportance, the hase of spirit-life, has the higher phase of spirit-life.

One great cause of consession is the false teaching or the false ideas entertained by mediums, as well as the community at large, that they are subject to the will of others, and that, in the case of mediums, their being controlled by spirits is necessarily injurious to their health. This sail false, and in a great measured its influence, and that it is the cause spirms in recursive in the control of the con

great measure has arisen from their belief in an animal suggestic influence, and that it is the cause of many pienomena, and a remady for most of the lits of life. At the late die, I am sorry to find that spirits, as well as many of our best inspirational mediums are still thetured with these lates ideas, and that until they study the true nature of their condition and their powers they will not only continue condition and their powers they will not only continue the power and the proposition of the continue that here is it therefore high time that they should study and embrace the truth, or they will continue to disseguinate evil where good was intended.

Report of third Annual Convention of the lows State Association of Spiritualists.

Agreeable to a call made by the President, the delegates met at the Spiritualist Hall in Des Moless, Iowa, on Friday evening, October 7th,

1870.

House called to order by the Preal ent, Joel P. Davis. The Secretary, H. O. O'Blenness, having left the state, Mrs. A. Comstock was appointed Secretary pro. tem. On motion, the following committees were appointed:

Business committee.—I. O. Bimp, Mrs. E. P.

Higgins, W. W. Shloner.

Committee on Resolutions.—Mrs. J. H. S verares, M. D., A. E. Edmonds, H. Stepiens, J. K. March.

Conmittee on prayment organization.—Dr. Connelly, 8. Wilkernaus, Mrs. S. U. Banp, Mrs. Alternaus, A

S. M. S.epnens. After plea-ant and appropriate remarks by Bro her Warren Clause, Slater Saverance, Brother J. P. Davi, A. E. Edn ends and others, the mat-ing moved to adjourn until seven o'clock in the evening.

Evening.

Evening Station.

House called to order. President Davis in chair. General conference and love feet.

Blakely made some very good reasts. Moreover tribulg illustrations of orthodol. Mee adjoined ustil Saterday morting at morting at

octock.

Monnino against moding at nine octock.

Monnino against moding at nine meeting cilled to order. Committee on permanent organization called for report. Report laid over. Committee on resolutions called. Resolutions read and jaid over to be acted on as the opening of the effections explain a state of the first norm.

As the control there was a lective by Warren. As the adject, "There has never been any revelation from God to man, except those revealed through nature. Infinity cannot communicate through finite mortals."

Truly a scientific discourse, listened to by the sudience with great attention for over one hour. Meeting adjurated to meet at half past one octock in the atternoon.

Afternoon Session.

clock in the alternoon.

Afternoon Session.

Meeting colled to order by President Davis
complifies on resolutions called to report.

Meeting constitutions called the constitution of the constitution

Honog another a work of the power, with the nean troops and the power, with the nean troops and the power with the nean troops and the power with the near the power with the collection of the power with the only is reform or worthy or near the power with the only is reform or worthy or near the power with the power with

drinks, confectionaries, filty hable, and too muce or too little habor, cand to impair the body and scheck or the mind.

Resolved, That the move of the Protes and their can be considered to unice church and a second, on the control of the protection of the protect

Li-m. Resolved That we demand the rame morality of man that we do of woman, and that soe is entitled to equal rights in all relations of life. Resolved. That the real soul growth of the indi-vious is shown by the degree of charity manifested toward erring humanity.

toward erring humanity.

Resolved, I reat slavery in any form, whether to fantion, public opinion, appellic or passion, is detrimented to the selfare of the indivitud, and that freedom in all the relations of life most be accured before we can develope as moniton-by.

Resolved That we recommend to the Spiritualists of iowa. that where enough frends can be galaried to the selfare they use every iffort to emoloy speakers as much of the time as possible, and as we congracuents are more expansive to both

men. Resolved That we hall as a movement in the right circulon, the formation of the American Liberal Trict Scotiny for the dissemination of lib-ral wire, and an an exposure of the harmonial philosophy, and we, the definitualists of form, in

Opened with made. Followed by Mrs J. H. Severance, M. D. reading a p we estitled, "Sight and group." Masic. Discourse by same. School, "The phi-coopies and user of magnetism."

Mrs. Sever-hee is a fine speaker, and deserved the thanks of the Convention. Must.

September 2018 Convention.

Bonday Morning Station.

Let called to order by Franking Borto. Close in the control of the consist poor. Close in the control of the consist poor. Close in the control of the control of

Stevens, Iowa Falls; Mrs. A. Comstock, Oskalocas; Tressurer, E. M. D.vis, Des Molnes; Secretary, Edysla Cate, Anila, Case County; Trustoe, E. Ben-boe, Maranco, Iowa County.

Antonurer, E. M. D.vis, Des Edwin Cate, Anits, Case Grun boe. Marengo, Iowa County. President Davis vacated duced Dr. J. M. Blakedy as F. Dr. B. made some very appli-the favor conferred upon him. Mr. E. M. D.vis presented nty.
ted the chair, and introas President elect.
appropriate remarks for

tions:

Resolved, That the thanks of this Convention

Resolved Mr. J. P. Davis, for the falthful manner in which he has purformed the duties of Presi
dunt for the past year.

Adopted. Also resolution by Dr. E. B. Whee-

Adopted. Also resolution by Dr. E. B. Wheslock:
Resolved, That to learn the laws that pertain to
spirit, we must know the laws that pertain to
spirit, we must know the laws that pertain to
Mins. A. O. Edmonds offered a resolution, which
was read and laid on the table.
The hour for the lecture had arrived. Or.
Blakesly took the chair, and read a posm by Lizske
Doten-highly appreciated by the audience—followed by a discourse on the following subject:
"Man is by sature a religious being."
"Had is by sature a religious being."
"Had is by sature a religious discourse of the day. Meeting adjourned
to half past three o'clock in the afternoon.

Beselution by A. C. Edmonds read and adopt-Received. That the thanks of the Convention be tendered the spaakers, who have teasted our minds upon the richest spiritural food. May the Angel World give them strong h no every time of need, and comnort is every hour of sorrow.

The following resolution by Warren Chase was adopted:

That we recognize in the Index, Francia E. Abo et, its ditor, and in the seciety that eupports bing, a kinder of rigidous movement, clossly allied to our own, and one in which we are in hearty sympathy.

eupports him, a madred religious movement, clossipallied to our own, and one in which we are in
hearty symbathy.

Resolved, That the Socretary be instructed to
report the proceedings of the Convention for publication in the Rausice-Puricosoration. Journal
and Present Age
Resolved, Solution of the Evening.

Resolved, Solution of the Evening Section.

House called to order by Dr. Stakesley. Mrs J.

R. Severance, M. D., first speaker for the evening:
Subject, Spirituallam and R. form; if prefaced by a
point, "Stand for Evening to
The lic our was clear, pointed, and full of plain
truths—expressed in such carract cloquence that
it struck a resident to the mark, the
Marrice Chase gooks mat in order. Subject
Warren, Chase gooks mat in order. Subject
Warren, Chase gooks mat in order. Subject

Medic appreciation by load applicate.

Medic Medic appreciation by load applicate.

Medic Medic

E. Cate, Secretary. Anita, Cas County, Iowa.

> Written for the Religio Philosophi EDUCATION.

> > NUMBER TWO.

How can such an education as contemplated be best attained?

By having a harmonious society or community of familias so cituated that they can act in concert or co-operate in the work; not necessarily a community of property, and living together in one large family; but living in a convenient neighborhood or estilement, where each on be an individual, and manage his own business in his own way,—and where combined efforts or co-operation, can better accomplists a specified

purpose.

For convenience or commun a number of families might combine together, and have all the household work done in c m mon, each paying his just proportion of the exp mea, and yet each family have their new dome is family arrangement. Too intimate mixing together of different families, having different interests, tends to produce inhurn my. In our present state of development, we are better fitted for individualism that for community. We want individualism that for community. We want individualism community. We want individual freedom to speak and freedom to act; and yet the equal demands of others must be regarded.

In a settlement

yet the equal demands of others mut be regarded.

In a settlement or neighborhood thus situated, all the children could be under the clirities or control of suit ble leaders of teachers, and all their amusements, all tatel lab r., exercises and studies, could be judiciously and systematically arranged, and thus pirents would be relieved of much of the duity exts and responsibility of the children. And cell franthus growing up togeth, control of the children and the children and the children and the children and the children are controlled and the children are controlled and the children are controlled and the children are children, and the failures that have been the result, prove that we are not yet in a condition to regard the interest and welfare of others equal to our own.

There is too much selfsumers in the indivitual, and where that predominates, disastisfaction and inharmony must be the result. When we shall have attained that conduits of development that will allow every other human belog equal rights and privileges with ourselves, then we may be prepared is something like community like. But in our present undevelop deciden.

When a community or settlement can be

nity life, what is the state adapted to individualism.

When a community or settlement can be made up of intelligent, enterprising, harm-nious individuals, the cause of education and improvement must alwance, and a better cand the of society be the result. The reference of life, or a true system of living would be the roughly studied, and practically lithurs ted, and every usel, as or burtful habit be abundoned and overcome. Tobacco, ale-hobble lighers and non-properted, would not pollute the fountain of life, and each one world arrive for daily improvement, Sucas condition of sectity would be prepared to cury forward and use aim soon a school or such a system of education as we need. Who is prepared for such a movement?

THE BEACH AT EVENTION.

EF The New York 27-lbune estimates that he runes and monopolies of that gity will exceed \$3 000 000, to re-elect Hoffman. They one flort to speed twice that mus, and still even the state of the state

Written for the Religio-Philisophia SUME OF THE UHIPS.

By Dr. J. K. Batley.

PAYORITISM.

In harmony with a law of our being, it is perfectly natural and undoubledly useful, that we should gravitate toward a magnetic equilibrium with each persons as prove genial to each. It is quite natural that such as are "attractive" to us, should most positively command our admiration, and more certainly reach the "heart," of our nederstanding and apprethe "heart" of our understanding and appreciation. This tendency is an element of our nature—one of the emotional vibrations of our heing. Every person embodies the attributes of

nature—бae of the emotional vibrations of our, being. Every person embodies the attributes of attractive power. Some seem to be most unfortunately weak in the elements of attraction. Whatever attractive lorse some may have, it would seem to be confined to narrow limits of influence. It only has sawy in special departments of numan possibilities.

We are very spit to form our judgment, and measure the ability of claimants in all departments of first, in the light, and under the 10-2 flowness of first, in the light, and under the 10-2 flowness of the attractive or repulsive tendency apponus, by wirtue of and Liaw. Expecially as this true, in all departments of first, in the light, and under the 10-2 flowness of the attractive or repulsive tendency numer at the second property and junct of our being, we have other attributes, powers and duties. It is red. becoming in us, nor an evidence of "high poise," that we permit this emotional tendency to sway our estimate of the merits and as fulness of an idea, measure or individual—sepecially does it evided; weakness when it sways our dealings with any who are hon, sly working for the promaligation of the phenomena, and philos pay—presenting in any and every form the varied lacts and truths of Spiritualism. Of course, there is a limit to this application of duty, propriety and justice.

Water we can not avoid the energy she tendency and justice.

senting in any and every form and various and a said raths of Spiritualism. Of course, there is a limit to this application of duty, propriety. and Jasieg.

Walle we can not avoid the enevirable tendency, to scally blend with those who emanates agents, and to us, attractive sphere—we may avoid the manifestation of preference, as to the public work of all promotigators. No matter though the ind valual may by presentily republive to us no matter though the prevailable of bonediting the ser publed—yet every person (ilways supposing such to have a res-onable sates of moral and the licetail editor) is completed to useful inflatince in bindi of some needy so the seats of moral and the licetail editor) is completed to useful inflatince in bindi of some needy so the seats of moral and the licetail editor) is completed to useful inflatince of the wirk of promagators is a great draw-b-ck. It drives many individuals, woo migot be very useful, from the wirk so much needed, it is but another expression of editances. It wirtuily-says:

"It this or that phase, individual or styly-does not suit or attract in, its worthes; I will not paronize it." Nay, more—it undertakes to strangic oil the businesiarian impulses welling up in the soul; to am ther by the various aris and means of cold selfamese, every impose of the better nature; every swilling emolion of good will and desure, do to a noty and solve work of reform. It en wrays is the in the self complicant robe of bind selfamese, and pronounce every midvidual way does not readate the following uncotton of gentality (to great it), a failure—a bora." It bindry lorgest that outers may be bendied—may be warneed into be net undertake that each my the warneed into be net undertake that each my the warneed into be net undertake that each my the warneed into be net undertake that each my the warneed into be net undertake that each my the warneed into the or of the oral in the edit can place to the oral of the oral

ing emissional power, or extraordinary medica-istic phases, may be able to do qiti as mari good in a less estimated at way—a s more qui-et manner; may me abed all that can be be stowed, not only in disacce, but more especial-ly in sympathy, kind tree mast and canourage ment. All need the recognition and acknowl-edgement of their work. But how often the credit is als upon o'hers! This because of the blindness aforesaid.

con rol. warm sympathy, rational eoc trage-ment the influence of loving hearts, pure and noble purposes, and positively poised intentions of good and good only.

How desclaying to the sould nobler, must as-cred implies, when a motion has slocet—has 'chested.' How has to all a use of the pure, brautful and good,—he clee how week, nega-tive and easily or balanced from the piac of ro-titude and det rained fait fulnes to trut, is that mentus who can stiff soft the soil's met-sured brope, applications and purp ass. Alsa that ham as weakness normals ascend a where

and botter results.

I closed for more general sympathy, kindness, conditance, hearty recognition and justice to ward at mediums; less cidoess, distrar, favoritism, and rejiction of any who are hiest, favoritism, and rejiction of any who are hiest, favoritism, and rejiction of any who are hiest, favoritism, and rejiction of the first services of M dera Spiritualism, are the reactionary lietlessness and often, recould not of the present. Each for his "proper sphere," but secont ageneric and fair proper sphere, but secont agenerate and fair dealing, notices to the healthy and rapid stalenment of one's sphere.

proper spours, was a dealing not be bealthy and rapid attainment of one's sphere.

Dayon know how sensitive and shrinking is the nature of our best reactions? There are exceptions to this rule. Occasionally you meet an individual who is an arrant equitia, and a best mean-raile, whatever branches

Do I counsel indiscriminate support of mediums? Not by any means. But the discriminative judgment amount on the biased by results in the discriminative judgment amount on the biased by results in the properties which results from the tendencies indicated above.

Obaristan and bacotted leaches, should not be encouraged or counten meed in their nefarious work. Kind admonistion and firm rejection of their services, in our work of propulgation, will soonest bring such to a sense of shame, and cossistion of critiques of the critiques of

and cossision of evil practice.

PERROWAL.

It may be weak to exhibit desire for recognition and the award of what belongs to one—to even indulgs the propensity, though not expressed—but b ith tendeccles are exceedingly human like. But what I most wish to say under this head, is that the foregoing "oblipe" are not tossed, turown or hunded in my behalf or defence, but are intended for general good. Ten years of experience and observation, with intense desire to see, know, comprehend and do the truth good and rubt as a midlum, has collected. Ten years of experience and observation, with intense desire to see, know, comprehend and dithe truths good and right as a motion, has coliminated in the conclusions hereby submitted. Expecting to so m leave the field of promulgation, in the Spiritaslis in work. I cannot be judy: charged with selfish motives therein. Though it should be laughingly or secretagly instructed that "pour grapes" is "what's the matter," I know now, tox. I have attained the sament of the little hilbek, from which I can see the way to m derate success in all except feance. I must prove for the conlingediets of old age, a chouse, &c., as well as the necessities of the present. Ten years of sacrifices (so far as nearly all worldly considerations are concerned) would seem to be a sufficient pap from out the prime priod of one's "earthly pigginage." But I do carnesly desire and pray first the best good of the Cause of Spiritualism and of all mediums and p ope.

Why Should we Mourn ?

BY DE VEBE VINING.

Why should we mourn for the friends gone before

Cheering as forward to wisdom, and c mly, Pointing as up to the mountain of Right, Throwing around as a halo of beauty, Leading decoward in Truth's holy light.

OLD SAW No. 2.

A REMAKABLE PHENOMENON.

Pire from the Spirit World-1 Pamily Swept Away - Singular experiences.

Fire from the Spirit World-3 Family Swept Awy - singular sixperiences. From the Gysten (N. Y.) Republicae.

Rasidents of the Lower root, town of Waveward, about amle sade shell from Gurdgerville and in the vicinity of what was for nelly known as Radiom's lime kin, have been considerably exclude for the past few works by a ball of fire, which has been seen at different lones of night and in different localities within the radius of half a mile. To more fully undersand the stories in relation to it, and to give the cardinose few tree, it is necessary to mention that a certain samily in the one part would be about the supersitions of death; fire the mother, then the daughter, the father, and the two remaining daughters—the latter two dying within a year of so one another—nod all three of the daughters taken in the prime of young womanbow; isolized by their family, and loved by all for their gentle quilities of heart. We would not plain the resulting members of the family thus referred to by mention of the right (ton), but for the purpose, as above started, of giving to superstition the credit of a fair protion of the tale told, such as that one person is all to have seen a light in every widely of the house and acceptantly eart at the or world house and acceptantly eart at the

IF A new volu as of prems, by Jeva Lags-low, called "The Monthless of the Unstan," will be brought out the fall.

IF Q to a Victoria, yielding to public scalingers, his written a letter of could discort; the Rapress of the French.

Empress of the French.

Eff Min S. A. Green was elected to a full memb star, in the Putteb ard (Pa.) Typ sympholoid Units, exturd symight, bring the first lady of that city second to membership.

Eff Pas Wo man Seffrage people are proposing to capture the Mi might L globustra. They are going to hold a warrests as during the legislative ensoint, soft in the, immediate violating of "legislative than it."

Griginal Boetry.

Written for the Religio-Philosophical J.

After an Absence of Forty Years.

BY H. WINCHESTER.

wandered by the brook side, I wandered by the bill, and sought to fild Hope's sanitg That once my heart did thrill, of the bramble a choked the five And the little birds had down; cuitd not press the tears back, while wandering there alone.

While wandering there a code.

When forty year, ago
Illistend to me win thoughts
And to the brooklefs flow.
The shady bank I coked just the same,
The wines just and the flow ago,
In you'd young deaning jear.

In you'n' young urcaming year.

I wandered to the rivershito—
The water clear and still—
And listened to its murmerings,
And listened to its murmerings,
The wentle g w note such at through the pines.
And sang a required ivership with the pines.
For one whose pure heart throbbed to mine.

Inseed beneath a piny tree,
Ab, was it ril a dream;
I thought twee a boy again,
And floating on its stream
And floating on its stream
And on, boy begin the fungre seeded
And on, boy bright the fungre seeded
And on, boy bright the fungre seeded
And on, boy bright the fungre seeded

an acted then to me.

I walked to each familiar spot,
Where in any bowho d's days.
I would red with any defling May,
And intended to the lays.
Of singular-brid sout bumbh-hees,
And genhered flowers beside
the bubbling brook, to make a wee ath
For May, wy boyh sed a p-ide.

Then I was happy in the thought.
That is my coming life
My little hashing, modest May
Would be my derling wife;
Boal de
The Alpine defits of seed de
The Alpine defits of seed.
My byshood's brup - my by/hood's pride—
She perished Jong ago.

WILY WE VISITED A SPIRIT MEDIUM.

Spiritualem at Salt Lake City.

From the Salt Lake Tripune.

Opportunities are not always afforded, nor are the times always favorable for the clasus slon of certain anbjects—circumstances rendering it proper, sometimes, to withhold that which otherwise might be of service and interest to one's friends and associates in lite—and the very subject you may be desirous of agitating, must be withheld for a time for prudential reasons.—Singularly enough, the members of the Movement have had, and still continue to have, these propitious times forced on them without an effort on their part. Sometimes Goo Q is considerate enough to furnish a text; then Orson Hyde affords excellent argumenta for demolition; so that any dectrinal dispay on the part of our orthodex brethren is sure to be met with a reply that keeps the minds of the people in a condition which ultimately leads to their disentanglement from priesteral; and places them in a position to think and reason freely for themselves. The present article is a fair illustration of this flag, and could not have been well written without some actions on our parts, insamuch as himself and members of his family were reterred to in a very startling way I the experience to which we age about to draw attention, or kilb bound to be reticent of the whole subject, and should never have made public that pontion which he hashow: opened the door for. We can, however, saure-him that, what wer he may say of us, we shall still hold sacred the portion that concerns himself and family.

President Young, on his recent trip South,

still hold secred the portion that concerns amsell and family.
President Y-mog. on his recent trip South,
while preaching at Provo, enterained the audicnce with a fact, not, however, told correctly,
when he stated that "Fred T. Perris and John
S. Linday, as soon as they arrived in the
States, visited a spirit medium and, drawing
largely upon inferences, endesvored to show
that, as they were members of the Movement, it
was a body of Spiritualists, and being Spiritual,
ists were, of course, of the Dayil—one of those
assumed conclusions the Priesthood so frequentlemm to.

ists were, of course, of the Deyil—one of those assumed conclusions the Priesthood so frequently jump to.

Bro. John Lindsay and myself started on our trip to England in a thoroughly disenthralled frame of mud; not ited to special articles of belief for salvation, and thoroughly freed from fasciciam, and were, consequently, not afraid to investigate anything in the form of theology. Of splirit mediums we knew nothing practically—We had been taught by our orthodox friends that veryining of the kind was of the Devil—This mere say-so was not conclusive evidence to our minds, and our knowledge of phenomena visiting throughout the entire world, and also described in history, both B-blical and profane made us anxious to exchange belief for facts that could be demonstrated to our physical senses and understandings. The proof of immortality—of individual identity after desth—was the problem, and its solution our object, secking to witness out soll be phenomena. To be sure, our belief was as strong as b-lief well could be; as we argued with ourselves, that as all nature had progressed and witnessed its culmination in mar, and he a progressive being, then the inference was a fair one that he would still continue to progress in still further developed forms of life and usefulness, and immortality could be no greater mystery, could we only understand it, than mortality. We had often contemplated man in his physical, social and mental natures, and asked the question: what his origin; the object of a life of care and vicinstitude, and his ultimate position? We could neither accept the Biblical account of his creation, nor the extreme doctrine of Athelsts—that of total annibiliation at desth. Neither could we see consistercy in Brigham's theory of an Adam-God, and a poysical body resurection. We, therefore, were de-

Brigham's theory of an Adam God, and a puysical body resurrection. We, therefore, were determined to seek der ourselves.

The opportunity was soon afforded us—not, as President Young represented, "as soon as they pot to the States they which a spirit medium"—but quite the reverse. We were invited by a New York friend to visit a gentleman of his acquaintages and went without seven knowing who or of what character or profession-he was; so that in the particular occasion to which Bro. John T. Caine referred, when he communicated the important piece of information, the interview and its results were quite unacought by us,

me referred; when he communicated the im-portant piece of information, the interview and is results were quite unaccught by us.

The mer fact that we had visited such a por-ce was the sum total of John The information, or hadrhe of the Previous thrown what was communicated to us, we are morally certain he-round have kept allent.

It is not one

When it was announced that certain of our immediste relative, and others well as quainted with Prest. Young, desired to communicate with us, in the early part of the interriew we were startled, in the first place, at the names given; then our skepticism came into play in order to have them it entity themselves, so we might be sure we were not imposed up in. In order to have them is entity themselves, so we stance coming the state of the

we was no wo analyze and dreams a low dogmate p sinks with whech the orthol or mind is thoroughly impregnated, and which formigated that relief.

The announcement, then, that certain monbers of the M wement hat visited a shrift medium, was intended to still further prijudice the people against it, based, aspit was, on the knowledge that they were already intered by the priesthood to believ that Spirituals unad mediums were of the Davil—a doctrice which, if believed in, stops at the avanues to thought and investigation, and which is a saubtle in its effects on the mind, as it is annual to a saubtle in its effects on the mind, as it is annual to a saubtle in its effects on the mind, as it is annual to a saubtle in its effects on the mind, as it is annual to.

The starting point, then, for our argument is that Jose ph Saulth was a spirituredium, or that no spiritus spoke to plim or through his organization. That Mosse, Padl, John, and all others that we have any Beblical sec out of , ware mediums or the representatives of phenomena—in many instances clearly descrip d in that book—or that they did not see visions or hold converse withsancelio personages. Caoose either side of the difficulty for an argument. It any angel or spirit spoke to Moses, and he to the Israelites, Mr set was, of necessity, the "medium" by which the thoughts and language were conveyed to the people. If Mironi, or any other spirit spoke to Joseph Smith, Joseph Cartainly was-the "medium" by other spirit spoke to Joseph Smith, Joseph Cartainly was-the "medium" by which A's epide looks; gaviculations and general manner-were clearly observable, must prove that B ligham Young is a spirit-medium; or that the papile were mistaken in what they witnessed. If A tell B to-deliver a massage to C. B is epidently the "medium" by which A's thoughts are conveyed to C. No other word in the English language conveys to perfect a meaning, in this rapect, as "medium"; so that, on the spiritual place of clearly observable, must prove that B ligham Young as a spirit

but the feculiar conception or rendering they have been taughteto have of tem.

Instead, then, of taking the extreme view of such mer as Mabummed, Swedenborg, Matthias, and vene Joseph Morris, and denouncing them all as impostors, or as the mouthpleces or representatives of God, we reconcile the whole matter, and sift out the truth by saying they were simply spirit mediums of different degrees of developmet, but all mixing up their revisions with their own peculiar conceptions of God and theology; and so proving that in no one man is a thorough revelation of all the mind of Dolty; in other words, that an man can be a perfect revelator; but that the human mind must, in all cuese, sit in judgment upon all revelations, and determine upon their value-for itself.

That the phenomena of Spiritualism is of the Devil, is another aweeping assumption, but is entirely without evidence that challenges scrutiny. Ask a Latter-day Saint what he knows of the subject, and he will tell you he knows it is of the Devil, and that is sufficient for him. Ask him for his reasons, his proofs, and he has none to give, being simply ignorant of the whole matter.

If the spirit intercourse of Spiritualism is of

son, successor, must have been a departed wins, tearchere, must have been a departed wins, tearchere, must have been a departed print?

The truth is, the leading minds of Mormonism are proceedly where they were thirty to forty years ago, so far as their knowledge of the phisosophy of spiritual phenomens and their experience was analogous to that described in the Bible, and their conception turned of it from that book.

There are now numbers of our prominent orthodox bristness, whose whole faith, as to the divinity of Mirmonism in is entirety, as inaugarated by Jiseph and promutigated by Prest. Young, is tounded on the spiritual manifestations they winessed years ago at the Kritland Temple, and in other places, trengthened, as it has been, by the undoubted spirit intervention, so in in the early missionary lib are in England and other places. Yet these persons have no idea that the same and even greater spritual developments have been at king place all over the globe since that time.

What, then, can be expected of men who allived the theol gloal portion of their minds to matter and come to fix do conclusions years ago; and who have been so byech-logiz d by the will of one master-mind ever since that they have had no opportunities of keeping pace with the progressive discoveries of the age?

The glifs once thought to be confined to the Caurch can by interessed, more or kes amongst all creeds and denominal has wherever there is a proper physical organization, and proper canditions the situation and its will be a good Catholic works have been a proper physical view of the progressive discoveries of the age?

The glifs once thought to be confined to the Caurch can by interessed, more or kes amongst all creeds and denominal has wherever there is a proper physical organ

This are not assumptions, but they are susoptible of the most perfect proof, and are some
of the reasons for our present p-altion.
We sak you to let reason, and the light shed
by your own intuitions have its influence on
your aloas, and try to learn the large and the
great truths of 0.34 universal Kingdom, as you
would any other selecutific suities.

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come to himself" What is faith, he not air aid only beress, A private Bances, Spiritual Phenomena. The Breham
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HUMBER TWELVE.

The Warfare Between Man and God.

loads his revolver and shoots his follow-man, is regarded as a criminal—murderer. The Orion God charges a cloud with electricity as systably as one would tood a gate, and discharge same at weak, pour man, and sills him.—Which he greater criminal I—We can arrest the former, we can we arrest and punish the latter f

Continued from last week.

were, now adorning anytoing reasy of me character or starributes.

We are no Kane seeking for Sir John Franklin; no Alonzo d'Ojoda, searching for the apring elix r; y-t, if the statement of the various Orthodox Churches betrae, "3-d is not lost,"—then why "search for him?" Will a same man search for that which is not lost?

Hi ison Tuttle says that the rock, the tree, the insect, are as sacred as God, being a part of him, or a portion of his works. Really, then, he glistens in the eye, circulates in the blood, gives to the features the glow of health, and is not lost at all.

he gissens in the eye, circulates in the blood, gives to the features the glow of health, and is not lost at all.

The insect a part of God? The miserable, loathsome reptile, that lives in its own fifth, eats its own Young, and whose breath is pestilential, is a God on a small scale! If God has intelligence, so has the tree, the rock, the insect, and they even are small Gods, while man with in himself, is quite a God,—limost equal, perhaps, to his Father.

But then it is best to dismiss this theory of Hudson Tuttle, for the God we are searching for, does not stand—at least, does not appear to, now—in such relation to the material world. But we will let that question pass at present. The sayings of prominent men—those who have Searched sites God with an assidant proposed of the previous article, we considered the affect of Eyil, and in this we desire to further that it is the fact that the we desire to further that the we desire to further that the search of Eyil, and in this we desire to further that the we desire to further that the search of Eyil, and in this we desire to further that the weak of Eyil, and in this we desire to further that the weak of Eyil, and in this we desire to further that the weak of Eyil, and in this we desire to further the search of Eyil, and in this we desire to further that the weak of Eyil and the search of Eyil and Eyil and

tion of the present the most skillful log earned scholar.

tion of the present age; one calculated to baffle the most skillful logician, and confound the most learned scholar.

That there is misery, suff.ring, licentiousness, and ordine of all shades existing in the world, no one for a moment will deny. Wey instituted—why this arrangement—why misery and suffering allowed? Is the cry of poverty, as it proceeds from the low, damp cellar, or the dark attic, or the miserable hovel, a harmonious sound in that volume of music which all humanity and nature is chanting?—Is it one note in the chromatic scale of Bod, which he is sounding for his own gratification? Are the groans of the wounded and the dying on the field of battle, their sgon zing cry, their hear trending appeals for assistance, a note, too, in that grand song which God is constantly aligning through his manifold works? Is the belchirg cannon, the loud noise of the mortar and colombiad, or the diumil beating or the drum, just as much a part of the music of creation as the roaring thusder, the belching volcano, the shock of the carriary of the music of creation as the roaring thusder, the belching volcano, the shock of the earthquake, or the surging billows of the cean?

The cunnon, the mortar, the colombiad, hadded by man, charged by his hand, by his skill, through his instrumentality, send forth messages of death, to laye their tongues in the life blood of mortiala. That volcano, charged with fire and gas, sunds forth its streams of laws, like long, alimy, disguating, loathsone serpents, and they call around Pumpeli, Herculatemin, and oller ascelate cities, and the darade of earth's mortala are crushed to death. Poor Pliny the naturalist saw them approaching, heard the awful roar of earth's artillery, felt the efficience of one.—a ne be man, a profound scholar, and useful citizen.

Look at that dark cloud, moving, make like, near the earth. It is not loaded by man, is not

of one,—a ht or e man, — where the citizen.

Look at that dark cloud, moving, anake-like, near the carth. It is not loaded by man, is not charged with powder and balls, but a higher power, somewhere, has charged it with electricity, and as it moves along, it frisks its tail with gice, and its dark features seem to be lit up with a amile, and as it approaches a crowd playing on the green, a terrific crash is heard, and a dozen human beings are prostrated in the arms of

a smile, and as it approaches a crowd playing on the green, a terrific crash is heard, and a dore on human beings are prostrated in the arms of death!

Look at the firmament overhead. Gan; at the misst that seems to be driven to a certain part of the heavens. See the lightning's fash, hear the thunder's roar, and observe the agile movement of the elements. All at once a tornado, is wild tornado, an insane messenger of the akies, is started forth to destroy the fairest works of man. You can' hear it approaching, sounding! more fearful! in its conward march than the tread of vandal soldiers. It growns as if mad, sheds tears of rain, as if its anger could only express itself in that way. It comes, a messenger of the Orthodox God; it moves along in mathematical order and regularity, describing a parabolic curre, like a planet in its orbit. It does not proceed at hapharard, but moves forward steadily, grandly, majestically, caring nothing for the puny prayers of the children of earth. An old, venerable minister, whose locks have been silivared over in the "service of the Lord," whose presence is digalfied and commandily, and whobunda the kose, and with lifted hand and upturned eyes, prays to have this wild tornado evade his hours. Bit on it moves. All tornadoevade his hours. Bit of its foundatin and rocked like a credit, while those around us were uttering fervent prayers. An army in its march fould not have been mire destractive or cred. This was an ochance about it. There is as much system in charging a cloud with electricity as in filling a Leyden jar; in arranging a tornado as in organizing an army of vanial soldiers! Yes, even more."

That tornado was organized, its forces arranged, its power computed before let lose upon the inabaltants of earth. Its strength was

as in organizing an army of vanilal soldiers!
Yes, even more:
That tornado was organized, its forces arranged, its power computed before let lexe upon the inhabitants of earth. Its strength was measured, its course marked out.
We tell you, readers, that all formadoes follow a parabolic path,—noem to be guided by unseen forces. Well, if there are engines of destruction organized by intelligent beings that are constructed to destroy the fairest works of man, to devastate portions of country smiling under the hand of industry and care, so there are engines of death more powerful than puny man on earth cun compute, that are organized in the regions of space, which, as they move forth on their errands of death, many times leave behind the a a saider tale than that caused by contending armies. Poor puny children of earth, your engines of death are more playthings compared with those within the control, it is said, of an Orthodox God, in the spirit world.

Area; look at the heavens—how fearfully black they are! The Indian than thinks the Great Spirit and, with frowns on his countenance, anger in his heart and intense hatred be ming on every feature, and as the lightnings flash, they think that he is firing some big gun; for the thunder immediately follows. Yes, glance at the leavens covered with dark portentious cloud,—see the lurid light that darks from cloud to cloud, like angry flames from building to building, and see the "windows of the heavens" opened to admit the med dashing waters! The rain pours-down in torresus. It beats against the windre and on the roof as if adgry, as if to avenge some wrong. The winds blow and sing a mouraful melody, while the streams, rivers and lakes lash themselves, and sweep along as if meeking for some one to destroy. The streams rises like a surpost lifting

Amidet this die, disound, wild confusion where life is destroyed, hopes blasted, and disorder provails, can we disorn one ray of intelligence that points significantly toward an all-wise God? On all sides we behold the wrecks of nations, cities I ald in rails, and rivers of blood are constantly flowing. "Is carrage God'adeughter" is the lightning a death agent? The earthquake an engine of death that "God" sets in mition? Where is the live that should be manifested? Are the agoalse of the dying music to Duir's ear? When Pomphi and Herculaneam were buried beneath the volcance is ray and ancient cites in Contral America wallowed up, did the shrinke of the perishing ones sound a harm nolous strain in his ears? Is death, life; disorder, peace; discord, harmony, and carrage the legitimate fruits of an omniciont being?

ny, and carnage the legitimate fraits of an omniciont being?

Horrible peaks of thunder strike upon the
ear! Tae lightning sands forth its errands of
destruction, and man is swept away like a tiny
blade of grass before the night's first! Kreel
in prayer! you wish, puny mortal, and the shrill
blasts of winter, that pinch you poor starving
woman until ner lift's bloo! is frozen in her
veins, will laugh at you. Pray! you old hoary
headed mind ter, when the windows of heaven
are open, to stop the first windows of heaven
are open, to stop the first windows of heaven
are open, to stop the first windows of heaven
are open, to stop the first windows of heaven
are open, to stop the first windows of heaven
are open, to stop the first windows of heaven
by headed mind ter, when the windows of heaven
are open, to stop the first windows of heaven
are open, to stop the first windows
are open, to stop the first windows
(and it of beaut, to the angel Michael, it the good
and pure of the Spirit World. P ay with your
eyes maletoned with tears—pray tauning until
too weak, then keed, and when weaker still,
prostrate yourself on your miserable pallet
of straw, and canduse to pray—pray to the
God of Brecher, whom he said in a sarmop,
"Taough nrt present, he develos in heaven,"
pray to the God of Brooklya church, the
church of the aristocratic nabibi, who bend
the knee on soft carpets, warship out of goldenbound books, and look with reverence from
their runted pews,—yes, pray to their God, to
any God, to all Gods—still the hunger increases,
the pulse q-tickens, the hectic floath comes over
the features, and finally the crimson hus of
death passes over the praying one, and she
deel!

Really, this is a curious world. No wonder
we desire to flad a God. The animals kill

the features, and finally the crimon hus of death passes over the praying one, and she dies!

Really, this is a curious world. No wonder we desire to find a God. The animals kill such other. Men all such other. Animals fight and militreat each other. Men engage in furious conflicts, and apraud devastation in their pathway. Does God schleve harmany tarough discord? Is war a part of the scheme of creation, and wild disorder a good picture for God to dwell upon? Is there no bulm in Glead? Finally, to add to the confusion, the cloud loaded by hands other than the children of earth, startles the world by its destructive career. Well, shall we pause to catch breath, in glacoting at the scenes that preyail around us?

Shall we kneel in prayer? Pray—shall we pray—and will our prayers find response in the corridors of heaven? Pray, as the hoasy-head-ed minister prayed, when he tried to aver't the impending calamity; as Play prayed as he heard the dashing lava weaving a wab of death around him? Pray to whom? To the Great Spirit, to Brahm, to the Egyptian Splayar, to the Golden Caif; or shall we pray to him who, it is said, made the Gorden of Eien with its wpoing birds, its marmaring streams, its filwers and fruits, and then cursed them? Pray to him who would not protect his own ton; who sent forth a lying spirit; who made the subtle screpent, and finally became a tallot? Pray to him who would not protect his own ton; who sould to malireat Job; who sout forth decivers; who never diffanawer a prayer, and who never will? Hercales defied the lighting, and laughed at the huge thunderbil—shall we defy the God of Moses, of Abrabam, Issae and Jacobi or shall we kneel to Pray as Apollo, an issae

of whom the sturdy old Greek carved out of parian marble? To whom shall we pray? To whose God shall we bend the knee? Amidst the clash of arms; this contention; this strife of ideas, we will seek for some green osels, where the name of God has never been breasted; where the air is pure, the brezzes fragrant, and nature all aglow with love—there amidst the grandeur around us, we will survey the works of creation, and from that standpoint, we will start firth again, endeavoring to unveil the real God.

(To be costinuéd.)

(To be continued.)

The Journal.

Our paper this week contains the usual amount of interesting reading-matter. The address of D. W. Hull, on page 6, is a masterly production, and will be read with interest. On the 61 page, the article taken from the Salt Live Tribura, will well pay perusal. Fred T. Perris and John S. Lindsay Cannot be intimitated.

dated.

The article from Brother Faboretock, on "Obsession," contains many facts that should be genorally known.

Brother Haskelt's article on "Education," is
progressive in character, and aims in the right

Brother Haskell's article on "addeal's," is progressive in character, and is min in the right direction.

Dr. J. K. Balley makes many good suggestions, in his communication, "S may of the Caipa."

The address of Mrs. Addle L. Balle, un on the first page, is full of good practical suggestions, and cannot fall to inter-sit the reader.

P. B. Rudolph nobly defunds himself from the base stacks of Go. C. Haddock, and he, in tura, attacks the position of Brother Welson, and Spiritualists in general.

Brother Cuita's artic's on "Stimulants," contains words of advice that are well worthy of consideration.

Ot the 4 b page will be found the usual editorial articles and itoms of interest.

The article of Mr. J. "Tinner, on page 8, advances on disputed domain, and contains many new thoughts. The poem by Miss Pittalinger is a gem. Hany other items of interest.

Another Selfish Movement.

Another Selfish Movement.

Another Selfish Movement.

Our readers in Iliaois will be surprised to learn, by a notice in this week's Journal, that the Second State Association has been formed for them, without their knowledge or consent, and that they are now called on to ratify it.

Do not these people know that they cannot impose upon the great mass of Spiritualists in this State by any such soup d stat. The Spiritualists of Iliaois are not aleves, nor will they allow a half-dozen of individuals to get up a second State Organization for them. When the people move in this matter, it will not be done in a corner, nor will it be done for the purpose of subserving selfish ends.

Mo notice of this pretended organization was ever published in this paper or the Barkers or Lourn—the only Spiritual papers that have any considerable circulation in this State.

The movement is a sham, as well as impudence unbounded. It will fall, still-born, like all similar movements heretofore inaugurated by the same parties, and the mourners will be few.

Marriage of Mrs. Emma Hardinge.

Marriage of Mrs. Emma Hardinge.

It will be seen by the accompanying notice, that the distinguished lecturer and expounder of the Harmontal Pailosophy, Mrs. Emma Hardinge, who lectured here during two months last summer, has been married to William G.P. Britten, one of her own countrymen. It is with pleasure that we congratulate them, believing that their wedded life will cast over the pathway of each other a holy influence, that will result in greater happiness and enjoyment for both.

Taesday, Ott. 11th, 1870, married, at Grace Church R-ctory, Jersey City, by the Rev. J. Roce, Emma Hardings to William G.P. Britten, both of Lundon, England.

The happy pair will sail for England, Nov, 2.

We hope that their sojourn there may be brief, and that they will soon return to this country again. It will be seen by a note from Emma to her friends, that she does not purpose to withdraw from the field in which she has been so long successfully laboring.

Agricultural.

Agricultural.

The Rock Lake Berbearing Respherry.

This remarkable Berry is an accidental seed-ling which came up on the grounds of Mr. Am-Favili, near Lake Mills, where it grew until its bearing habits were fully tested.

For the past six years, we have had the entire cutrol of all the stock on our own grounds, where was tested the same in a great variety of the state of the same in a great variety of the state of the same in a great variety of the state of the same in a great variety of the same in a surpassed.

31. The vines are parf. city hardy and it is a rapid and vigorous grower.

42b. The great advantage of the Ruspherry over all others is its Fall Crop of Fine, Large Berrites which it produces at a time when all other small truits, except grapes are out of season. The last grop begins to ripen the latter, patt of August or the first of September, and condigues to blossom and ripen fruit up to hard freezing weather—a slight frust does not interfere with its productiveness.

A more extended explanation is unnecessary, as all lovers of good fruit will appreciate a faul supply of fine, luselous truit at thus season. All who have he experience in canning fruit during the hotter part of the season will readily see that remunerative prices. The market will never be overstocked with plants, as they are difficult to propagate—the bearing season extending inrong the lotter of the state of the state

the time when the cames and the purious arrowing.

Orders for Prants will be filled, in rotation as received, at the following prices:

Single Plants, 15. \$1.50 per doz in.

" (bearing) 250. \$2.00 "."

Davidson's Thoraless, 75c. per d.z. \$3 per hund Doollittle Black Cap, 50... " \$2 "."

With a general assortment of Apple, Pear, Cherry and Ornamental stock at the lowest cash-orices.

ISAAC ATWOOD:

Bergenni and Macul

lows, in reference to Mrs. Wicoxxon's loctures:

"Mrs. M. J. Wilcoxxon, an eminent W attern spirit medium, lectured in the brack school come, in the medium, lectured in the brack school come, and the medium spiritualists allowed to the medium spiritualists allowed in the state of the medium spiritualists allowed to the spiritualist allowed to established laws, upon which the very extremely of the universe depends. The sabject, all diversity was handled in a masterly manufor, closing with as Castle, though subject to the spiritualist of the universe depends. The sabject, all diversity was handled in a masterly manufor, closing with as Castle, though subject to the spiritualist of the medium subject to the spiritualist of the spiritualist

Pittaburgh.

At the second annual mesting of the Delaware Same Suciety of deficientiate, held Outober 7.b., is the city of Winning on, the following officers were elected For the easing year: President, 8. N. Fogar, fact Vice President, deorge, W. Wood second Vice, Robett L. Santh; Tressurer, Mrs. E. Førbes; Sirver sry, Miss. E.u Brocks. Band of Managers: Samuel Managet, George Saugh, S. D.

Forber, M.s. Annual Huisson, M.s. Einen Ful-mer.

—Jacob B. miles writes to us that Mrs. Jenny Curteer, in regard to wans we have prolined two communications, "ans become developed as a first-class medium, discontinued marked like in perced her, the spirit's masterillies hands, make spirit lights, take the medium op to the celling while sitting in her chair, and also speak in clear andible voice."

-Several names, handed in for our Madium's Register, will appear in our next.

-A. E. Veraum writes to us, speaking in high terms of Dr. S. L. McFadden, stating that he cared a little boy in one hour's treatment who had not been able to walk since June.

-Dr. Newton has opened an office in Boston, at Harrison Avonus, where he will exercise hieremarkable gift. He lately returned from Engiaed, —The San Francisco Pioner, of October 1st, says that "the talented Leurs Cappy Smith will shortly give in Sun Francisco a series of lectures. The public will no doubt, greet most containt Mrs. Cuppy Smith's roturn to the lecture field, aithough but for a brief period, as we reget to learn that Mrs. Smith will after those lectures leave us for go-journ in the Atlantic States."

-Mrs. J. H. Stillians Severance will commence a course of lectures in Sowman's Rall, Milwankee, the first Smidey hight in Movember, to be continued each Smidy and suntil farther notice.

-Rev. A. J. Flabback has been lecturing at Port Harco, Michigan. He is one of our most elogu mis lecturers. He officiated at the inneral of Miss fee stile published next week.

-The Bantum or Light says that "Dr. P. B. Smadoloh, Wan processity gave up his office in that

will be published next week.

The Barman or Lieurs sys that "Dr. p. B. Bandelph, was rectaity gave up his office in the city to Dr. Smith, having completed the writing of his two new worse, nes oeen provided on by sis patrons to resume nis practice, and he has accordingly re-parchased the establications, and effit be found at his office, \$P Count street, he predyectioners in another column. He is also ready to better within a rescenaes sincace of Session."

Mrs. J. A. Drake, of Cieveland, Ohio, mage

healer and claircyand, has opened an office.

The American Spiritualistance: "Fix learn that Brother U. L. caund, one of Units' most extract pioner workers in the cause of Spiritualism, include appending the winter East, which need a partner at Boston. For years a System Methodism, have been familiar what has blook, which he now sees with telling effect is proving the krains of Spiritualism. He explaination of the mysterics of that familiars are opened and analysis of the spiritualism and the control of the spiritualism and the spiritualism and the control of the spiritualism and the control of the spiritualism and the control of the spiritualism and the spiritual power of the spiritualism and spiritualism and spiritualism and spiritualism and spiritualis

-Mrs. S. A. Rogers, recently in the West, has ar rived in her journey East, at Haverbill, Musea chusetts.

"MODERN AMERICAN SPIRITUALISM." The st -"MODERN ARESIGNS FIRSTOALISM." The suc-cess of this great work of our highly glided Sister Hardinge, must be exceedingly gratifying to her, and we know it is to her host of triends. We are in receipt of a large share of the latest edition, and are prepared to supply all demands of our readers and to furnish the trade.

and to furnish the trade.

—C. Fannis Allyn has been lecturing at Fort Scott, Kansas, and creating there conditerable excitement. F. Grammet, M. D., writes to us that 'the angels have poured out upon us a perfect food of beauty and cloquence, through the organism of our gifted sister. Yes, we have heard the angels speak, and our hearts have been mide giad. Her lectures are very face, and appail to the reason, but her improvisations are sublime, consisting of beautiful and classical poetry."

—W. F. Jamieson, Spiritualist, and O. A. Yargers, Christian, have a debate at La Forte, Iosiana, commencing November 1st, and continuing eight evenines. The following are the propositions:

Mr. Jamieson affirms—That the spirits of the departed furnish clear and reliable communications to

Mr. Yurgers affirms—Toat the Scriptures of the Old and New Testaments faraish a complete revelation, by divine an hority, of mure origin, duty and destiny, and the only rule of life which God

The indefatigable laborer, Annie Curran Torrey, is now at Meridiau, Misalestppi, holding circles, lecturing and giving tests, thereby convincing the people of the truinfulness of Spiritualism.

people of the trainfeases of Spiritaalism.

—M.-C. Vander Cook, of Alligan, Michigan, I contend the iceturing field. He is semi-coasele when occupying the rostrum.

—W. W. Shearer. E.q., of Meridian, Michigan I would like to have a good medium for physmanifestations; give him a sail. He will give it a home at his house. He does not wast-drickles, but those producing raps, tipping task etc.

-We are glad to ansounce that Mrs. Addle L. Fallou, who has been quite unwell for some time, as recovered sufficiently to again take the field of ctive labor. We hope our friends in the West till bear this fact in mind, when making out their sit of speakers for the winter. Her permanent ddress is in care of the JOURNAL.

Dr. Dake, the healer, of Rochester, was again in town last week, on his way to Beloit, Wisconsia, where he will heal for a few week. Our last laste contained a fine tribute from the orthodox press in reference to him. The doctor is earnest in his work, a genuine Spiritualist and a noted

Send twenty five cents to Austin Keat, and pro-cure his pamphiet, thereby aiding a worthy broth-er, and benefitting yourself.

er, and benefitting yourself.

The eciberists French healing medium, known as the Zouve Jacob, has recently arrived in London from Paris, and was enterlained at a meeting of welcome, at the Progressive Library, on Thursday evening, the 14th ult. He has taken up his residence at 30 Suesax Place, Corawali Gardens, South Kensington, where he receives patients from two till tix o'clock daily.

the gar at Mary piaces where the proper required to the various kinds of mind. He believed that Excklet had learned architecture, or was a court engineer, begos his visions of dien buildings, etc.; while the rural prophets, as Hotes or Amos, only saw raral ecents and isadecapes, and Duslet, who was a stateman, thus rutes the mourachies of the world. Leibnits was opposed to all sectaries, both in religion and philosophy. His own genius was universal. He only wished to embrace truth in its full integrity, yet how tolerant was he of all. The only subject to be regretted was the unhappy controversy between him and our great Newton on the "Differential Calculus.

ontroversy between him and our great Newton on the "Differential Calculus."

Dr. Samuel Underhill, who has arranged a debate with Professor Phelps, is now atter the Rev. E. B. Panding, of Ohio. He says in writing to him: "Ilke you for your obdiess, and will obligg you by giving you an opportunity to be heard. I have so objections to your question, as fart stated. I love turk and am its fearless advocate. I have debated with Alexander Campbell, in Cleveland, Ohio, with Alexander Campbell, in Cleveland, Ohio, and was a professor in the Willoughby Medical College, Ohio, and rater to General R. P. Buckhard, of Fremont, Bandusky County, Ohio, As to my character and ability, I could give many references. I am the surhor of a work on Mesmer-im, published two years ago. I was converted from Materiali m to a belief in immertality, by the proots afforded by clairyorance and Spiritualism. But I have to debate with Professor Phelps, of Missouri, November 1st, of near that time, on the question, "is modera Spiritualism worthy of reception by an enlightened community!" When that is over, I will mee you at Hohart, Indians, where recides Moses and D. W. Hull, and many Spiritualism Please write me intundately, so that I may get your letter before I go to New Booton, to meet Professor Phelps to the or humany Parliamentary rules, with no calking to order, a prometer of the professor of the contraction of the contraction of the contraction of the professor of the principles and the decided of the professor of the Don't fall to read Isaac Atwood's circular. His unsery is worthy of patronage.

—Mrs. A. H. Horton lectured at Crosby's dusic Hall on Sunday last.

137 Charles Darwin promises another successor jais "Origio of Species." The forthcomping book to appear this autumn, and is to be suittied, The Descent of Man."

F. B. Doud in the Field as a Lecturer.

Esgagements may be made with this distinguished writer and speaker, to lecture by addressing him at Davenport, Iows.

His subjects are: "The Raderucian Philosophy," "Budhiam," "Magic," "Magnetiam," "Clairvoyanca," "Fire Worship," "Governments," "The Issues of the Tunes," "Mediumship," "Development." "Demonology," and all the great subjects of the day.

meats, "The Issues of the Times," "Meetum-ship," "Development," "Demonology," and all the great subjects of the day.

We take great pleasure in recommending Bro. Dowd to our friends. He has within him the elements that invariably lead to success. He is clear, logical thinker, an eloquent speaker, lies man in every sense of the word. We lee will be kept constantly employed.

BEJUSY: Our friends are most urgently re-quested to ex-mine their accounts with tale Jour-MAL, as they find it reported from week to week, upon the margin of the paper, or upon the war-per. In case the subscriber receives the paper in

Shiladelphia Bepartment.

8Y..... H. T. CHÌLD, M. D

subscription will be received, and papers may be obtained at wholesale or rotall, at 654 Race street, Philadelphia,

subcertition will be received, and propers may be obtained at wheleasile or readi. at 856 Rose street, Palastelaphia.

On the Cure of Intemperance.

We have spoken of atimulants and their influences on mankind. A grays question follows. How shall use cure this enormous evil† Various means have been suggested, most of which may be useful, but none have as yet be en effectual.

The pledge has been an important means of saving many, and its moral inducedo has been much increased by the co-operation of those who have no need of this restraint. We have taken the pledge several times with others who were thereby loduced to take it. Too prohibition of the manufacture and sale of intractaing liquors, would be a very cortain and eff.cive measure, but this seems something like the fable of the mile putting a bill up in the cat—it might, be well enough if it could be done.

General prishibtory laws have not been as successful as cust be desired. We believe local prohibitory laws would be impre effectual. We urge these, and think there should be a law requiring the people of each district to vote every year whether they will allow the manufacture and sale of intoxica ing fiquors, and wherever a maj rity of the people of each district to vote every year whether they will allow the manufacture and sale of intoxica ing fiquors, and wherever as maj rity of the people of seath district to vote every year whether they will allow the manufacture and sale of intoxica ing fiquors, and wherever as maj rity of the people, which are not sprained when means and the means and the means of the means of the seath of the means of the seath of the means of the committies and there, where special acts have been passed permitting such a vote to be taken. We should have a general set, requiring the people to vote annually. Is those counties where it has been tried, it has succeeded, and been maintained, and we hope to see it extended all over the county, and have bright spris of Temperanc sandwiched throughout the land, when its bleasinge may

able mankind to do what education teaches is right.

The whole om nunity need education upon those great principles which underlie true temperance. We must all know that a sound mind in a healthy-body, can only be realized by proper and healthy-body, can only be realized by realized by the physical laws, and by the use of stimulants under the name of medicines, ecope the penalities of these violations. Quacks advertise that you may violate laws with perfect impunity, and by taking their not realized by the area of their not re

Bichardson the blind Medium.

coffice you are required to make to require your control with the paper, it enterfy sominal to that hich we have made for your behelf, every week in the paper. It is painful to us to aliade to this manter, but sides demends of, and we shall peake in doing so sail justice it done.

We mean to give so offense to any one. It is a satter of business, and common justice, which all who.

If the partially unconnectons when I don't feel to regret the change provided that state of business, and common justice, which all who.

Tell Return Underhill; that I am with him a great deal while he is on the ledge. Yu may send this to Return Underhill or Noah Lundon. It should not be the control of the c

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THE CHRISTIAN SYSTEM OF ATONE

LECTURE, By Rev. D. W. Hult, Beliv-tred at Pence's Hall. Terre Haute, Ind., on Sunday Evening, Oct. 3rd, 1870.

Reported expressly for the Journal

am the good shepherd: the good shept h his life for the sheep."—John 10:11.

giveth his life-for the sheep."—John 10: 11.

I have chosen this text, because in all the gospels I can not find a stronger one in favor of the popular idea of the vicarious atonement. I know that some of the epistles of Paul favor that idea; but this morning we found that Paul spoke on both sides of that subject. This may be accounted for in two ways.

1. By his intense zeal for procelyting; he tells us:

1. By an income area of places, to them that are under the law as under the law, that I might gain them that are under the law; to them that are without the law, as without the law."—ist Cor. 9:20,22.

Thus when Faul was with the Jews, he becomes a Jew, has Timothy circumcised (Acts 16:3); purifies himself by four men who have a vow (Acts 21:23), and , conforms to the customs of the Jews by having his head shorn toms of the Jews by having his head shorn (Acts 18:18); but when he gets among his Gentile brethren, be as wehemently denounces (Acts 18:18); but when he gets among his fentile brethen, be as whemently denounces all these customs (Gal. 3:3; 5; 1-4), and final-by be become a politician, and -hits upon the plan of harmonizing Ciristianity and Jūdaism by substituting Josus as the ultimatum of Jowsecritices, making one typical of the other, is course was condemned by the more radical thren, whom P-ul calls "false speatles" Or. 10:13), and finally P-ul comes out with following justification:

This course was condemned by the more radical brethren, whom P-ul cails "lake apacites" (C or. 10:13), and finally Paul comes out with the following justification:

"For it the truth of God hath more abounded through my lie unto his alory; why yet am I also judged are sinner!" (R nm. 2:7).

Bome of the brethren were very conscientious on this p-int, and would not compromise their views for the sake of popularity or p sitious, and they condemned Pauls course of interbicating truth and error. Paul did not professed they condemned Pauls course of interbicating truth and error. Paul did not professed they condemned their views for the sake of popularity or p sition, and they condemned Pauls course of interbicating truth and error. Paul did not professed they were enhanced by so doing.

I is somewhat doub full that Paul said all that is stributed to him. History tells us that Origen went ever the Bible, and interlined a great many marginal notes, and erased meny bolaccious passeges, and in time, bit emends dions broame incorporated with the body of the lext. Origen warm great believer in the Pagean system of a vicarious atonement; and we are not sure that he did not embody his system of the object his system of the country of Nick A. D. 231, and has been handed down to us as it came from his hand. In any evert, we trust we shall be enabled to show that the doctrine of a vicarious stonement is unresconsible, unphilosophical, immoral and vi lous.

We ome then to inquire in what sense was Josus the absepberd of the sheep? There were many shepherd. Peter was one: "A cone time I have Josus also ments it suresconsible, unphilosophical, immoral and vi lous.

We ome then to inquire in what sense was also be submented to the deep of the late of the sheep? The saith unto him, Yes Lord; thou knowest I love thee. He saith unto him, Feed my shable." John 21: 15) Again, and again, he repeats the same question, and receives the same greated, and that was Jesus. He died for the sine of the world!"

I can't tell what the poor sheep

he has here only be done, it holes a faithful more only be done, it holes a faithful more only be done in the faithful more good shepherds. They were both sided, and one was as much a savior in account of the faithful mode of the had done as the

ther.

The clergy have an accommodating mode of sterpreting this shephord idea. Frequently hen I find my way into a nelghborhood, their last the cry of. "wolf," and they run off and ise behind their pupiley, and leave their sheep the mercy of the wolf. They call themselves

when it not my way more a neignorance, they make the ery of "wolf;" and they run off and hise beathed their pulpite, and heave their sheeps it the mercy of the wolf. They call themselves helpharts then.

Edys Jesus to the same threling, and not the Boulet has been own the sheep are not, seethelpharts then.

Edys Jesus to the same threling, and not the sheeps of the same own the sheep are not, seethelpharts the same own the sheep are not, seethelpharts the same of the sa

not time to give you in this discourse lative evidence upon that point. Suffice that I have evidence at command E-sense, or Therappins had the pale we now have, long before the time-ms Creats. Of course I conclude one-ed from the other.

1. He was born at the same time of year,
Dec. 25. midelght:
2. There is scarcely any difference between
the pronucciation of the name Yees Chilshan
and Jesus Curist:
3. He was a savior of the people:
4. There is no difference between his mothers at me, Mais, and Mary, the name of the
mother of Jesus:
5. Both mothers were virgins;
6. One conceived by the Holy Ghost and
the other by a ray of light (Progress of Religious, Vol. 1, page 69); and what is the diff. recool in the significant from Hela, the sun, and
ghost signifies spirit or emansition, so both mothers conceived by a ray of light:
7. B. the washed the feet of their disciples,
and

Both were taken to heaven after their

and

8. Both were taken to heaven after their death.

But I heaten on to tell you of Ecculepius, who was also a savior of manhind. I shall detain you by giving the peculiarities of this personage, but before I leave the subject, I west to read you a poem, and I want you to tell me what it was written about:

"Once as the agreed infant she surveyed,
The God was kindled in the roving mild,
And thus she uttered her prophetic tale:
I list! Or at Physician of the world, all hall!

Bell! Mighty Infant, who in years to come
Shall head the nations and defraud the tomb.
Swift be thy growth, thy triumphs succonfined
Make king dome hiteker, and increase mankind.
Thy daring art shall animate the dead,
And draw the thunder on thy guilty head;
Then thou shall die, but from the dark abode
Shalt the victorious and be twice a God."

And draw the thunder on thy guilty head;
Then their shall die, but from the dark shode
Shall the victorious and be twice a God."

"Why," says ore, "Their one of, Wett's
Coristian hymns." Not a bit of it. It a poen
written by Ovid with reference to Esculapius,
lorg b. Fore the Christian-Era.

Another one of the world's crucifi-d saviors
is found in the charact r and history of Promethems, who also died for the sits of the world.

1. He was born of a virgin.

2. Ho was incarnated in human flab.

3. He died for the sits of the world.

4. He was raised again the third day.

5. He seconded into heaven, and

6. He was sented on the right hand of God.
Five hundred years before the Christian Era,
the citiz ns of Athens, annually celebrated the
life, sufferings and death of Promethus is in heir
life, sufferings and death of Promethus in their
theaters. He was natical upon a cross upon Mt.
Camasus, and there, as he greaned his life away,
the people were made to understand that they
were actors in the play; that it was on account
of their sine that he tank suffered, whilst near
the foot of the cross, were the weeding mthers and Marys. Soon the sky blackens, and
the jarring thunder a shake the whole building.
In his dying a guies he cries out that he is for
saken of God; the wail biding the Holly of Holts,
where G d is supp, sed to dwell, is rent saunder,
and the implements of the sentency are revealed to the valgar gaze of the public, who now
are too much absorbed in the play to notice;
but the currain falls, and when it is max raised,
the cross with the dead body of Prometheus on
it, is revealed. A female is standing near the
foot of it, and as alse sings the foll wing piece,
which somehow has crept into the Caristian
byons, a soldier pieces his side, and blood and
water gurhes forth:

But streaming from the fatal tree

His all also sing the foll wing piece,
which somehow has crept into the Caristian
Cost streaming from the fatal tree

His all stoning from the fatal tree

His all stoning from the fatal tree

His al

"How it came to pass, that the Egyptians, Arabines and Indians, belove Christ came among us, paid a remarkable veneration to the sign of the ross is to meunknown; but the fact itself is known.

And in Egypt it stood for the signification of eternal lite."—Skelton's Ap. Common sense

"The Christian reader may start when he be

"The Christian reader may start when he beholds the sacred emblem of his fails used as a symbol of heathen devotion; but it is even so.

"It is found engaryen on their monuments, and even the arrection of many of their temples was conducted on the same cruciform principles. The two great pagodes of Benares and Mathura are erected in the form of vast crosses of which each wing is equal in extent."—Oliv. Hist Init. p. 43. Maur. Ind. Antiq. Vol. iii. pp. 360, 377.

"The Spanis' conquerors were surprised beyond measure at beholding the cross, the symbol of their own worship, unusually adored in Mexico. It was sculptured on the walls of their temples."—Ear. Peop. of Amer.

"Another vite of the Markouse filled the

temples. "Ear. Peop. of Amer.

"Another rite of the Mexicous filled the
Spaniards with amezement, the forming of an
inaspeof the prit cipal god with Indian core and
blood, and after pronouncing over it certain
mysterious words, distributing it to the people,
who eating it in sorrow and humiliation, proclaimed that they were partaking of the blood
of the Duity."—Ib.

onameu mas they were partaking of the blood of the Deity."—Ib.

So far as I have been enabled to judge, there is little difference bet ween the religion of Pagana and Christians. They are not alike in every particular, but enough so to be brothers, and so much so that their own rotaries can scarcely point out the difference.

"Very respectable nailves," says the pious Sir. Wm. Jones, "Have assured me that one or two missionaris have been absurd enough in their zeal for the conversion of the gentiles, to urge that the Hindoos were even now almost Christians, because their Braham, Vishma, and Habess (Siv.) argay no other than the Christian Trinity, a sealfflets in which we can only doubt whether, folly, ignorance, or implety predominates.—[As. Res. Vol. 1, p. 372.

In heaven's name, if the two systems are so

folly, ignorance, or impusy preceding the following manner of the two systems are so much allike, why are we sending missionaries to convert the beathes? What will we convert them from, and what to? But my time is passing, and I am admodfahed to hasten on with my subject. I would dust I could follow up this branch of my, subject, but I must not. The world has always had its saviors to heap its guilt on, and it has ever given an siccuse to crime, and paid a premium on sin. We now turn to consider this subject in the light of vascon.

I will here take the opportunity to say that the subject of a "Vicarious Atonement" by a human sacrifice was an unlocked for event. It is claimed that the Hebrew system of macrifices was typical of a human sacrifice. If such was the case, we should at least appet come hint on the subject where those sacrifices were meationed, put such a hint is nowhere found in the Old Testament. If we turn to Lev. 1: 8, 4; 4: 30, 36, 31, 35: 6: 7, Nam. 15: 35: 38; 38d Chron. 29: 23, 24, we find abundant reference

nity, so long as it sus suan to paying the penarty—a universal damnation from which eternity is too short a space of time for Jesus to pay our penalties in, and from which we cannot hope to be extricated until the "uttermost farthing" is paid.

We will next call your attention to the passage found in 21 Cor. 5: 18, 19. "And all things are of God, who hath be come reconciled unto us by Jesus Christ, and hach given to us the ministry of reconciliation."

"Therg? says one, "you need not read any farther, this proves that we cannot be saved without the blood of Cornia."

Yet, yes, I know; but then I read the passage wrong on purpors; be cause we have, somehow or other, derived the lass from our theological teachings that God has been me angry with the world, and actually gone off to one corner of the upper world to pant, and refused to be reconciled. And after all the flattery, petting and coaxing, his son bit upon the plan of killing himself to appease his wrath. Of all the toys of heaven, there was nothing could alter the exprices of his Almighthores except that. Talk not of blesphemy while the Orthodex Detry must be fied on sugar-plums, in order to leave him reconciled us to the world. It is accessary that thus passage should read so, in older to bear out the accepted idea; but I will how refirence between the sechings of the Church and your Bibles.

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hat given to us the ministry of reconciliation:
"To wit, that God was in Carist, and hat given to us the ministry of reconciliation:
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"To wit, that God was in Carist, and hat given to us the ministry of reconciliation."

becoming reconciled to the world, the world must become reconciled to God. I will explain this soon.

"But," says one, "we are saved by the death

enciled to Grd by the feath of his Soo, much more, being reconciled, we shall be saved by his life."

What is aved by the life of Jesus / The church teaches exactly the contrary. Ignorance is the absence of knowledge and as God is Truth, Wisdom, Intelligence and Love, the want of these qualities renders us "far from Gd." Every advance step reconciles us to God, by bringing us nearer to him. Then, as now, people were afraid to learn.

The devil is always supposed to be lurking about the tree of knowl-dge of good and evil, and that Gd will feel himself deeply insuited if we altempt to make ourselves better by being wiser, and learning right from wrong.

When Jesus came on the earth, teaching his philosophy and morals, the Pharinees thought be 'had a devil." for no man could, in a normal condition, offer such wholesome instruction. But the more they become like God; and thus they become reconciled to God, but God is not reconciled to them. But thought was intensified on that subject when Jesus gave himself a marry to rethe cause he advocated.

We needed a John Brown, and the death of your sons and brothers to start people to thinking on the sinvery question; so we needed a Jesus to die in behalf of the truth he premulgated in order in start men out of the rat of their indicates the start when our depth of the control of th

Our hero so arranged his beitef
That even the rogue, provided he gains
Both faith end grace, should stand the better chance,
As all his provious sine would but enhance

That o'er repentant sinners by, the saints
There is more joy by rear an handred-fold
Than o'er the virtuous souls of whom complaints
Had never reach d the gods. This was a bribe—
A file inducement for the sinning tribe.

Than O'et les virinous souls of whom complaints. Hed never reach die negde. This was a syste—A fine indecement for the simning tribe.

I believe there is no form of religions in all the world, which offers such a premium on sin as the Coristian. To illustrate: there is Constantine, a frightful example of Obratian morals, who haled his wife to death, beheaded his eldest son, Crispus; murdered two of his sister's husbands, his father in law and his own suphow. After committing this six-fold murder, he found there own the sum of the sister's husbands, his father in law and his own suphow. After committing this six-fold murder, he found there owns nothing mean enough in paguina to blot out these crimes. The pagan prices informed him that a historical fact could nover be removed. He nox turined to the Christian priests, who said that he could not act so wiced or milled-us but the off-since sould by blotted out, or covered up with the blood of Christ. This was the very religion of his choice. He wanted a system of religion upon whose bank stock he could draw for whatever morals he might need. This idea of furnishing his own morals saited his royal palare but little better than it does the medern churchman. So the Courton, with one touch of the blood of Jesus, forever blotted out the grease-spots of his character, and forever, removed the historical fact that the bloody but-bier Constantine ever committed a murder, risends, is one of your Orthodox Curistians, without whom you would have had no Christianity, and he carrier out the legitimate result of the atonement docrine.

Eas bus, than whom none have been more faithful in manufacturing evidence. Sor Christianolity, sayy:

I am annoyed when I contemplate such slo-

faithful in manufacturing evidences for Christiacity, says:

I am annoyed when I contemplate such slowular goodness and ploty, [and well he might be] "Into over, when I look up to heaven, and behold his blete i soul living in God's presence, and there invested with a blessed and not fading wreath of immortality,—oustlering this, I am oppre-sed with silent am z-ment, and my weakness makes me durnh, resigning his encortune to Almighty God, who allowe can give to Coostanting the provise he murit."

Great heavens and is heaven to be filled with murderers, horse thieves and villaine? If so, I beg of Almighty God it ylet me have any kind of a place in the other world—naywhere—only I can; affird to live, even in heaven, with such courseler.

I can' aff at b live, even in measure, courside.

But now that Constantine has become a Christian, he finds no; only a license to butcher, but an ac ual premium paid for murder; and if, as we are to if, the greatest sinner makes the best saint, Constantine will certainly have a gory crown with many stars in it, the blood of which he has been guilty being "washed, out by.

as we are toil, the greatest ainner makes the best saint, O satastire will certainly have a gryy crown with many stars in it, the blood of which he has been guilty being "washed, out by the blood of Jo-us."

We next find him in a council, and his zeal manifested in propagating Caratianity by the sword (and without the sword (and should not have had Carlettanity) entitles him to a licensa san exhorter, and we have his according the venerable bishops as follows:

"Having, by G-d'e assistance, gotten the vic tory over mine enemies, I entreat you, therefore, belowed ministers of G-d, and servants of our Lord and Savior Jesus Carlet, to cut off the heads of this hydra heresy, tor so shall ye please both G-d and me."—Euch. "Vita Const. lib. 1, c. 6, 10., pp. 227.

"So it is v.ry necessary that you should please me at any rate, and as I hold a m stry ge on the eleman Son of the Almighty, I will either bring lim to my terms, or hold all heaven in contribution."

me at any rate, and as I hold a m stig-uge on the eternal Son of the Atmighty, I will either bring. Ilm to my terms, or hold all heaven in contribution."

How selfshly insulting a little pseudo Caristianity m-kes seme ps-uple. In order to give you a correct idea of this doctrine, I must make two more litustration.

I have a little girl just rising to the years of accountability. The only sin she has ever committed is the crime of not securing an interest in the "blood of Jerus," by uniting with the Church. During next summer, somethin, about the red in the "blood of Jerus," by uniting with the Church. During next summer, somethin, about the series of not securing an interest in the "blood of Jerus," by uniting with the Church. During next summer, somethin, about the series of not securing an interest in the "land of souls," but my case is different from here. I knew of a spiritual band, and is never had any merit and provided the semental semental series of the semental semental

B.

"Why, B," I exclaim, "how did you get here?"

"Through the blood of Jesus—glory to God for salvation!" he answers.

"I never knew that you belonged to the Church," I respond.

"I never knew that you belonged to use Church," I respond.
"Did you know old Squire A!" he asks, with a significant wink.
"Yes," I answer, "and a fine man he wai.
There was a riot in the village of F, where he and I lived, and all our efforts to quiet the mob were unavailing, till old Squire A mounted a store-box, and inamediately he had quiet restored. His very goodness gave histinfluence."
"Indeed —that was so. Bat, se'l was going to say. I killed him, and—"

"Indeed .--that was so. Bat, so'l was going to say, I killed him, and.-"
"What! you kill Squire A ". I exclaim, enarting back, "what did you want to kill him for !"
"Well, it was in the providence of God that I should, else I sever should have come here.
I'll tell you how it was. I saw that Squire A had secured a little mossy, and was wasting it upon tile poor of his neighborhood, and I thought I might so well have it. The day previous, I had been to hear Brother Noworks

preach, and be had told us the moral man out of the church was the worst man that could be because, I suppose that he proved to the world that a mean he moyal without belonging to the that a mean he moyal without belonging to the state of the church of t

A SAD ALTERNATIVE.

In one of the border feeds of the Scottish lairds, during the reign of James VI., a young gentleman had the misfortune to be taken prisoner by his here likery enemy. He was brought into the castle, when the lady of his conqueror. into the castie, when we say the courted of her husband what he into do with his captive. "Hung him, dead the hard, "as a robber? His lady, we more considerate, shough less hady, we more considerate, shough less hard, we make youngest daughter, "with the melkie mouth, without any tocher?" (i. e., without portion). The laird consented, as the day we blessed with so uppromising an enthat there was not the least chance of he ing a husband under any other circumst and, in fact, when the alternative of such riage or death by the gallows was propose the prisoner, he was for some time dispose choose the latter, and no doubt, felt such consented, and the such consented in the consented with the such consented the consented that the consented with the consented that the consented with the consented that the consented with the c

Committee words of the oid soog:

"Oh, no," said he, "I'd rather gib

Than to be tied to a woman's crib:

Drive on the cart, bold failow."

He yielded, wfiast, to the instinct of self-prevation, and married the daughter of his canger; and it is said that she proved to be an exilent and affectionate wife, though the unwaize of the mouth, for which she was disguished, was supposed to be discernable in descendents through served assessed.

into this great many of Mr. Home was sake etical Society to st

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37..... B. y. WILGO DISCUSSION, AT FOND DU LAC, WIS.

V. Wilson,Spiritualis,

LAST DAY'S DISC

SEO. C. HADDOCK. Mr. Chairman, ladies

LAST DAY'S DISCUSSION.

GEO. C. HADDOCK. Mr. Chairman, ladies and gentlemen:

In the beginning, Mr. Wilson presented eight or the proposition to show that modern Spiritualism was superior to christianity. In the beginning of the control of the state of the

coording to the testimony or air spiritualisations.

P. B. Randolph said that when he was a piritualisat, he was mistaken, but was at last ouverted, and made to see his error. That ras when he was not under the infusione of sahesah. Whou he again became a hashesah ster, he again became a Spiritualist.

Home a fire-test was done through other cals and trickery, and through no other seency, and I have plainly shown you that the Davenorts were exposed in their skighted hand ricker, and thris has not been su questilly rejuted by Mr. Wilson.

I have shown that spirits cannot approach

ricke, and this has not been su cassfully returbed by Mr. Wilson.

I have shown that spirits caknot approach our earth—cannot live in our atmosphere, herefore, cannot communicate while at a great listance from the earth. If they approach the cart, they must carry the Swidenborg air bigs, which our reason tells us is not so. And scinnee tells us that the law of vision is the same for all, the refore, what one can see, all can see, and when Mr. Wison in an audience of 300 ells us that he sees what no one else sees, we may believe the 300 before the testimony of the nee only; and nothing can be photographed hat does not reflect the light, and Munfer was proven to be a humbug by the convention of chotographers at Polladelphia, and when apposed classed his career as spirit photographer, by the expression, "I don't care a because for the success of solid track terracher.

on much for the success of spirit photography, this hall, Mr. W. says be was converied to itualism by a death-locd sector, but when retend to the said that being knocked down was ther knock-down argument, and, therefore, we no reason to believe that he was knocked re; and when Mr. Wilson tells us he sees at it in this hall, that no one side can see, we conclude that Mr. Wilson is ballucinated or mpostor.

a conclude that Mr. Wilson is ballucinated or impostor.

I have here brought forward overwhelming timony, to show that hallucinations have exed in all ages, as great, and greater, than that Bpirtualism.

Is that dark circles there is tickery and depicton practiced. To show you this, I have ought forward the testimony of Spiritualist schems and prescher indumerable, and it is event that they "love darkness better than light, cause their deeds are evil;" There is a lovescess in the marriage relation nong Spiritualist, that is demoralizing to soly, and to show you their teschings in this salon. I have read you the decisies of A. J. wis, H. C. Wright, John M. Spear and others, d yo their teachings it is plain to be seen that they consider it right to live together as long they love each other, then separate and take other on the same conditions.

and by their reach sight is plant to be seen that they consider it right to live together as long as they love each other, then separate and take another on the same conditions.

As for the rapid growth of modern Spiritualism, it is well known that sin and wrong grows faster and make more rapid progress than good, and it lies come in an age of telegraphs, steam, therefore spreads more rapid progress than good, and the second that comes up will make still more rapid growth.

I have shown that Spiritualism robs G-d of all power, all authority, and to prove that, I have brought forward the RELIGIO-PRILOS PRILOS PR

ry as Jenus! a good man,—duke accept that! Is this worthy of your do confidence? Mr. W. has endeavored to that there is more corruption in than in Spiritualize, by I have see emogatrated that what evil is in the a spite of the teachings of Chrustian-oral of Spiritualize, by this hough its

modern Spiritualism, and Mr. W. by endeavoring to prove the contrary, impeached his own
witness. The seeming manifestation through
the Witch of Ender was but the jast designs of
God for a wire purpose, and through this was
Saul's fall, and his woman was not considered a
gorithy woman, and it the man that she saw
was an immortal, then the garment that he
wore was immortal. The manifestations of this
day are mostly the reflection of aurrounding
minds through it emclium,—perhaps this was
the way of that manifestion.
Communications through the mediums are
the reflexion of surrounding minds—this is
the testimony of the teachers and lights of Spirtitualism.
I have shown that Spiritualism to a filler

the testimony of the teachers and lights of Spiritualism.

I have shown that Spiritualism is a failure that has done no good—that it is a system of darkness, trickery and hallucination.

Mr. Wilson hav failed to substantiate the eight or nine spre dizits laid down by him in the beginning of this discussion, while I have fully proved that:

1. Spirits do not communicate with mortal-that all mattletsalins are trickery, memerism, psychology, history and hallucination.

3. Modern Spiritualism robs God of all power and presonality.

4. That Modern Spiritualism teaches that man is not responsible to any but himself far his deeds; is not responsible to any but himself far his deeds; is not respons be to any higher power; that God did not create the universe, but that apprize did instead; that Jesus was only a man and not our saver, except through his teachings; that the B bic is not the word of Oid.

5. I have allown that Modern Spiritualism.

Oil. I have allown that Modern S, iritualism has accomplished nothing, and tyle nily has not some to stay.

The star is the B, ble does not support or prive Modern Spiritualism.

That is the B, ble does not support or prive Modern Spiritualism. Willism will conclude the debate in our next. We regret that it was handed in too late for this issue.—Fn. Jour Mar.)

E. V. Wilson's Appointments for November, 1870.

ber, 1870.

Sund-y and Mond-y, November 6.h, 7.h, 13 h, 14th, 20th, 21th, 27th and 28th, in Oleveland, Oleveland, 20th, 20th,

Written for the Edigio-Phil Our Position.

Facts in Relation to Spirit and Matter-A New Field Explored,

LETTER PROM J. TINNEY.

BENTIER FROM J. TINNEY.

BENTIER JONES:—Is there any wrong in insisting shat the advocates of the doctrine, that spirit is independent of matter—that matter is likeless and inactive, and can only act as acted upon by spirit,—should give some evidence to seatable their position? Bera to this plane of existence, early if the present century, during the administration of J. Harson, and having the administration of J. Harson, and having the deepest veneration for the principles enu-ciated by him in the decistration of independence, that the just powers of government are derived from the consent of the governed; and believing that the rule is universal in its application; that it applies with equal lores to all things, whether within or invisible, spiritusi or material, it is but natural that we should regard with distrust and anxious solicitude, any move that tends to 'visible or invisible, spiritual or msterial, it is but natural that we should regard with distrust and anxious solicitude, any move that tends to weaken the public faith in the principles therein set forth. If the just powers of government are derived from the consent of the governed in any case, will some one be kind enough to tell where the rule ceases to operate? More evidence and less argument is what the world needs most to day. We of ight argue if doomsday, with the whole Spirit World to back us, that twice two make five, with the same evidence in our favor, as that there is a cause that is independent of efficis, and who would believe us? Not one; while in the other case the world swallows it whole, producing unbalanced conditions and quarrels, and contentions are the natural result. As 'he de crine of immortality seems to be the base on winch Spiritualism is founded, will you permit us to ask the meaning of the term, as used by Spiritualism's, and also what evidence there is to suctain it? Does it mean that the part that survives the diskinding of the term, as used by Spiritualism's, and also what evidence there is to suctain it? Does it mean that the part that survives the diskinding the change also death? The sit mean that the part that survives the diskinding the change called death? The sit mean that the tree is the mean that the survives the surface the world and the mean that the part that it even that it even that the mean that the part that it even the mean that the mean that the mean that the part that it even that the mean that the part that it even that the mean tha what evidence there is to sussain it? Joves a mean that the part that survives the dis slution to the body, is unchangeab'e? that it ever has, and ever will retain its it entity of me, monkey, mouse, or whatever condition it is in, after passing the change called death? Does it mean that the male and female have ever sustained the same relative conditions without change of ser? Does it mean that the spirit man of his planet is the ultimate of organe claw, and that ther is no higher condition than he represents? Does it mean that the passing at once to any part he may wish, to visit, or has each material work a corresponding Spirit World, which can early be left for higher ones as the occupants advance in knowledge and refinement? Does it means that the passing at once more refined planet, without first passing to the material side of that planet, and that whe we have our present material form, we never occupy a higher and more refined one? Does it mean that be bild in a supreme power is necessary to belief in a supreme power is necessary to belief in a continued expisence, or that immortality, and hope some of the expositions, in order to a correct understanding or the term, immortality, and hope some of the exposition, in order to a correct understanding or the term, immortality, and hope some of the exposition, in order to a correct understanding to the term, immortality, and hope some of the exposition, in order to a correct understanding to the term, immortality, and hope come of the exposition, in order to a correct understanding to the term, immortality, and hope come of the exposition, in order to a correct understanding to the term, immortality, and hope come of the exposition, in order to a correct understanding to the term, immortality, and those or the exposition of communication with our Spirit World or plane, but has mistaken the relations existing between them, which is not megular after being so long chained to the car of slavery. We claim that the organic law, we can from the armony with organic

these laws are recognized and obeyed, discord and contentions will continue to increase as a natural or-sequence. When we saffirs that unbalanced consistions, produced by bellef, in a supreme power, are the chief cause of evil, we only assert what the accumulated evidence of centuries and the every day experience of the world proves true. Still the religious world is trundling along in the same old rut—rearing their different edifices on the same foundation, only to see them fall for want of sofficient support,—the different isms making dry faces at each other, and calling all manner of hard names, intent only in making converts to their particular form of building, without regard to the base or the warnings that experience of the past furnishes. Ask them if they could solve a problem in mathematics, by setting apart a supreme unchangeable mober, forgetting that life consists in change, and that the same rule that solves the one, must the other. We care not from what some theories are drived, whether from the material or spirit-site; if their tendency is to produce discond, they are sure to be wrong. No matter how much we disigree on religious subjects, we all agree on mathematical ones. Whit stronger p of can we disigree on religious subjects, we all agree on mathematical ones. Whit stronger p of can we have of the wrong of the one and the right of the other We ask for the evidence that spirit is independent of matter, or matter of spirit,—and silence reigns supreme. We do ny that ether can exist independent of the other, or that there we was a material form that was not, produced by the united action of the male and female pairit, and that union effected by the united action of the male and female on the exet material plane above them; or, in other words, as make and female, spirit were united by the distinct of our precis, and brought from the opirit counterpart,—whether worlds or their or growther, and show a female spirit to matter; or the male and female spirit on the covering the own of the counter of th

We are we'l aware of the obleggy that ever attends the introduction of new ideas, when presented by the most distinguished of men; but for an obscure individus, like our humble self, to claim, the solution of a pr. blem that has ever befill at the effects of the mightlest intellects of the worldage, mas egotis leal in the extreme, and precomptious to the last degree. But there it is; the question stands on its own merits—not on our assumption. The rule is its own vindication, and to it we appeal to sustain our position. If our position is correct, the relations between material and spirit worlds have been mist kee, and that each is the case seems to be abundantly evident.

Westfield, N. Y.

Westfield, N. Y.

ILLINOIS STATE SPIRITUAL CONVEN

On Saturday, Sopt, 17th, 1870, agreeably, to a call previously made, a Convinition was held in Crooby's Masto Hall, in the City of Chicago, organizing a State above—atton of Spirtual-ts, and for other purposes.

The meeting was well attended from Chicago, and a few places in the interior were represented, but in view of the brief notice given, and the small attendance in consequence, it was thought best mail attendance in consequence, it was thought best to adjourn to a future time to perfect the work of organization.

A Committee was appointed to draft a Constitution, and to report at the time of adjourned meeting, which was appointed to be held at Crooby's Music Hall, in the City or Chicago, on Saturday and Sunday, Nov. 18th and 18th.

The reference of the action of the meeting, it becomes our dairy, as officers of said Convention, to anonence to the Spiritualists of Illinois the adjourned meeting will be held at the time and piese above specified, commencing at ion o'clock of the day first mentioned. We do cannestly find the Spiritualists of early locality in the date to be as fully represented as possible on that consume Several of our best speakers are expected to be present. Fixed Lom abroad will be accummodated as far as possible, for of expense.

Mrs. J. A. Robinson, Secretary.

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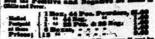
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