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

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### S. S. JONES, PUBLISHER AND PROPRIETOR.

### CHICAGO, OCTOBER 1, 1870.

## VOL.IX.-NO.2

### NATIONAL CONVENTION.

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

Phonographically reported for the Religio-Philosophical Journal, by Henry T. Child, editor of Philadelphia Department—624 Race St., Philadelphia, Pa. [Secured by Copyright.]

### TUESDAY MORNING SESSION.

The President, Jonathan G. Wait, called the meeting to order. Song by Warren Harris of the Richmond Lyceum.

INVOCATION BY MRS. S. E. WARNER,

Oh, our God and our Father, and ye ministering spirits of peace and love, we ask that the inspiration from the higher and nobler realms of thought, may descend upon us to day, to help us individually to fulfill the work that stretches out before us. Help us to prove by the acts of this Convention that we mean something beside talk. Help us to prove ourselves men and women, who dare to work out the great problem of life, commencing here to offer something to the world that shall be practical, and better than the church has been able to do. We feel the need of workers to-day. We want help for our lyceums. We want help for our people today. We want hands to clasp each other, to do away with crime and beggary, and destitution that has spread all over the land.

We ask now that more love, more inspiration, may fall upon this people that shall send its fire like the lightnings to the Spiritualists all over the country, and enable them to do something more than has ever yet been outworked through humanity. Help us to know how to touch the heart and the brain, so that we may go away from this convention, feeling that we have love within ourselves, and proving that we have grown stronger, wiser and purer to do life's great work. We ask these blessings for the take of humanity

humanity. Song by Mr. Harris, "Speak gently to Erring." The credentials of the delegates present, were read by the Secretary. (We shall present the list in full) Oa motion of Dr. Bailey, a committee of five were appointed a Business Committee. The Chair appointed J. R. Robinson, of Ill.; Jacob Weaver, of Md.; Mrs. H. F. M. Brown, of Ill.; Oliver Stevens, of Ohio; Caroline H. Barnes, of Mich.; Moses Hull, of Ind. On motion of Mic Brown & Finance Com-On motion of Mrs. Brown, a Finance Com-mittee was appointed, Peter P. Good, Ellen M. Child, Mrs. J. S. Fuller, Samuel Maxwell and Lucretia Mott Brown. On motion of Dr. H. T. Child, the delegates from each state were requested to propose the name of one person to serve as a Committee on Resolutions. On motion of Col. D. M. For, it was resolved. that the delegates from each state, select one to serve on the Committee on Education, and one for a committee to Amend the Constitution. The following report of the Boad was then read and adopted, and referred to the appropriate committee :

ceum may be represented. Where there are no state societies, those local societies and Progressive Lyceums, may be represented in like manner in this body.

Next in importance to true, earnest sympathy, and a desire to promote our angel-born cause, is the liberal contribution of means by which the association may be enabled to carry forward its work.

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

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

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

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

Of the progress of our cause during the past year we have abundant evidence. In many sections of the land, there has been a great increase in the spiritual manifestations,—in many places with those who are in no way connected with Spiritualism, and it is well for these that the Spiritualists who have been ploneers in this work, can aid them in solving the matter, and thus enable them to avoid much of the suffering which has resulted in all ages of the world, from ignorance and a want of appreciation of the spiritual causes, which are everywhere operating around us. The term of office, as Trustees, of George A. Bacon, of Mass., and Hannah F. M. Brown, of Ill., expire at this time. CONFERENCE.

Addresses by Daniel Hull, Mr. Shacffer, Dr. Child, Cephas B. Lynn, Mr. Woodworth, Moses Hull, Hannah Brown, Jonathan G. Wait, Alice Tyson, John Sybrant, Mary Clark Thomas, Mrs. Hamilton.

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

On motion of Ellen M. Child, Committee was appointed to prepare an address on the subject of Equal Rights. Ellen M. Child, Agnes Cook, and H. F. Brown were appointed. On motioa, Jonathan G. Wait and Addie L. Ballou were added.

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

Address by Mrs. S. E. Warner, which will be written out for the JOURNAL hereafter. The Committee on Amendments reported the

following amendment, which was adopted :

ARTICLE V.-Trustees.

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

They further report an amendment to Section 2, of Article VII, on Representation :

"That we retain the present basis of representation, recommending to the different states which have State or Territorial organizations, that the lyceums be allowed the same representation as the state conventions or societies, and in states and territories where no general organization exists, every society, and lyceum be invited to send one delegate to the National the Seventh National Association of Spiritual ists, I prepared an address to deliver upon the occasion, under the following captions :

accasion, under the following captions:
Spirit Phenomena and their uses.
The Spiritual Philosophy and Doctrines with their tendencies.

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

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

Organization, God's method, is life. Disororganization is death. Each dual individuality is an organization. Is not the family organization well? Are not lyceum organizations, local organizations, and state organizations well? Then why not a National Association, or organization composed of our best men and wo men, constituting a sort of moral Sanhedrin to counsel together upon practical matters, such as the uses and abuses of Spiritualism; such as Universities and all educational interests, missionary enterprises, tract distributions, lyceum movements, religious culture and affiliation with Free Relgionists, radical Unitarians, and all *Liberalits* laboring for the emancipation and redemption of humanity. It is time there was union among ourselves, and a genuine union of all *liberal forces*.

There may be little intellectual assimilation; there may be diverse elements, but upon the broad principles of the Divine Existence; the brotherhood of humanyity; the ministry of angels; the uplifting law of progress; the importance or rem ous consecration to the good. beautiful and the true, and the necessity of pure lives to secure happiness in any world--upon these principles as a basis, sunned by a genuine heart fellowship, may all noble souls stand--stand, pulse-beating to pulse, a solid pha'anx of workers, with the good of earth and the angelic of the heavens! My heart warms towards you, and all the earnest liberalists of the country--aye, of all countries, for the universe is my home. I trust the present National Association will pass a resolution, asking the nations in the name of justice and humanity to settle their disputes by just'ce and humanity, to settle their disputes by diplomacy, arbitration, or congresss of nations, rather than by such whole-sale butchery and bloodshed, as is now consuming the vineyards of France. Further, acquainted with Spiritualists in Asia Minor, Constantinople, Smyrnia, Greece, Sicily, Italy, Germany, France, England, Ire land, and Scotland, I think the time has fully come for the calling of a World's Spiritualist Convention, to meet in London, New York or Paris, a year from this fall, or the following Spring. L.t such a resolution be passed. It will tend to fraternity and harmony.

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

pared a short article, and it was also read as follows :

Report of Dr. H. T. Child on Heury C. Wright. In the beautiful fulfillment of the great law of

right, has been promoted from the school of earth to that of the higher.

After a long life of faithful devotion to Go through humanity, this blessed change has come to him. We know that he needs no eulogy from us.

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

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

us, saying : "Be faithful to principle; be true to your own highest convictions of right; stand up firmly for these, though anothemas and persecutions fall upon you.

"M ke yourselves true men and women, by standing upon the rock of eternal principles; and you need have no fear of gods, angels, men or devils."

"In so far as I have been faithful to principle, I would have you go and do likewise. Set up no idols of men or gods, but bow down alone at the shrine of eternal truth and right, and your lives shall become glorious, your mission godlike, and your transit to the inner life, like my own, be peaceful, happy, an 1 triumphant."

#### WONDERFUL TEST.

Mrs. H. F. M. Brown now gave a very interesting account of her visit in Colorado and Californ's, after which Mrs. Moliere was invited on the platform, and, making her arm bare, after a few moments the names of Henry C. Wright and Mary C. Wait appe red in red letters on the arm, and were witnessed by the audience.

#### SEVENTH ANNUAL REPORT OF THE BOARD OF TRUSTEES.

Another year freighted with vast possibilities,—with grand results to humanity, has passed away, and it becomes our duty to report a history of the Association for this period. At the last annual meeting, several important alterations were made in our constitution, one of which made a change in the terms of membership,—reducing the annual contributions from \$500 to \$100. It was believed by some that a much larger number of the friends of the cause would be induced to contribute to its funds, and thus enable the Board to accomplish a greater work.

By the report of the Treasury, however, it will be seen that this was not the result. Under the circumstances the Board did not feel warranted in continuing any of their missionaries, or employing others. It remains to be seen whether suspension of labor, like the fallow to the land, will result in a condition that shall enable it to produce better results during the coming years.

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

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

The question, whether this Association is competent to sustain missionary labors in those fields where state organizations have not been established,—has not been fully settled? Our experience has been that in proportion to the number of local and state organizations, has been our success.

We recommend an amendment to our constitution, so that where state organizations exist, each local society or Progressive Lyceum, may recommend a member from its number to the State Society, and that society may be authorized to send such delegates to this association, so that every association and Progressive Ly-

### Song by Mr. Harris.

### Benediction by Miss Nettie Pease.

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

TUESDAY AFTERNOON SESSION .

Song by Moses Hull.

The Business Committee reported an order for the meeting this afternoon, evening, and tomorrow morning.

The delegates reported the following for the Committee

#### ON EDUCATION :

Vermont :--Sabin Scott. Massachusetts :--Geo. A. Bacon. Connecticut :--Sophronia E. Warner. New Jersey :--Geo. A. Haskell, M. D. Pennsylvania :--Elen M. Child. Maryland :--Wm. Leonard. Delaware :--Robert L. Smith. Ohio :--Mary Graham. Indiana :--Moses Hull. Michigan :--Susan S. Wait. Illinois :--Lou H. Kimball. Minnesota :--Abbie Rowley. Louisiana :--Jennie Ferris.

### ON RESOLUTIONS :

Vermont :--Sabin Scott. Massachusetts :--Geo. A. Bacon. Connecticut :--Sophronia E. Warner. New Jersey :--Peter P. Good. Pennsylvania :--Anna Lowry. Delaware :--Robert L. Smith. Maryland :--John Frist. Illinois :--John R. Robinson. Minnesota :--Samuel A. Thomas, M. D. Indiana :--Dan. W. Hull. Ohio :--Cephas B. Lynn. Louisiana :--Jennie Ferrig.

ON AMENDMENT OF THE CONSTITUTION.

Vermont:-Sabin Scott. Massachusetts:-Geo. A. Bacon. Connecticut:-Sophronia E. Warner. New Jersey:-Peter P. Good. Pennsylvania:-Jay Chaapel. Delaware:-Robert L. Smith, Maryland:-Levi Weaver. Indiana:-Lorenzo D. Wilson. Michigan:-Dorus M. Fox. Ohio:-Addison A. Wheelock. Illinois:-John E. Titus. Minnesota:-Dr. James K. Bailey. Louisiana:-Jennie Ferris. Convention."

On motion of Dr. H. T. Child, this was referred back to the Committee, with instructions to report in accordance with Section 19, of Article VII, basing the representation upon the ratio of Membership Spin tualists in different localities.

### EVENING SESSION-

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

Second Day, Wednesday Morning, Sept., 21, 1870. Conference.

### Song.

Opening Invocation by Mrs. Colby. Addresses by H. T. Child, M. D., Mr. Schaeffer, Agnes Cook, Mrs. Clark, Fisher Doherty, John Sybrant, Mrs. Moliere, James A. Hudson, Sabin Scott and Peter P. Good.

MORNING SESSION, 2ND DAY,-LIST OF DELEGATES.

#### DELEGATES,

Vermont:-Sabin Scott. Massachusetts :-Geo. A. Bacon.

Connecticut :- Sophronia E. Warner.

New Jersey:—Peter P. Good, A. Jackson Davis, Geo. Haskell, M. D., Stacy Taylor, Dr. David W. Allen, Orion Packard.

Pennsylvania :- Henry T. Child, M. D., Ellen M. Child, Clayton B. Rogers, Sarah T. Rogers, Alice Tyson, Mary A. Stretch, Anna Lowry, Elizabeth Beale, S. Minnie Shumway, Jas. Chaapel, Susan Baker, Hannah T. Stearns, Charles Holt, M. D., Washington Barr, Joseph Potts, Wm. Brenneman, John K. Kapp, John S. Isett and Wm. R. Evans.

Indiana :--Eli F. Browne, Agnes Cook, Emma Schultz, Mosza Hull, Daniel W. Hull, Lorenzo D. Wilson, Dr. Allen C. Halleck, Dr. Beck, Margaret Hurbert, Amelia Colby, Hettie A. Stratton, Byron Reed, Fisher Doherty and Mary Thomas Clark.

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

Delaware :--Robert L. Smith. Maryland :--John Frist, J. Henry Weaver, Levi Weaver, Jacob Weaver, Benjamin McClellan, Amelia McClellan, Anna McClelan and Wm. Leonard.

Ohio :--Addison A. Wheelock, Cephas B. Lynn, Louisa Moliere, Mary Ella W. Breed, Henry Breed, Ida Breed, John K. Richards, Joseph S Burr, Mary Graham, Henrietta P. Green, Emma H. Carter, William W. Ward, Rosanna Ward, Geo. Brown, Thomas Peacock Daniel H. Schaeffer and Oliver Stevens;

Minnesota:—Dr. Samuel A. Thomas, Dr. James K. Bailey, Mary S. Thomas and Abbie W. Rowley.

Louisiana :-- Mrs. Jennie Ferris.

Kansas :-- Emma Steele Pillsbury.

California:-Hannah F. M. Brown, Iowa: James Edward McKersham and Su-

san McKersham

The following letter from James M. Peebles, was read and directed to be placed on the records of the association.

Chicago, Ill., Sept., 21, 1870. HON. J. G. WAIT,—PRESIDENT AMERICAN ASSOCIATION OF SPIRITUALISTS :—Immediately after resolving, some ten days since, to attend

#### Most truly thine,

J. M. PEEBLES. A. letter\_from George E. Haddock was read

and referred to the Business Committee. The committee on Amendments of the Constitution reported an amendment, striking out Second and Third section of article 7th, and substituting the following, as " Section S.cond." Each active state and territorial organization of Spiritualists, within the limits of the United States of America, shall be entitled to one dele gate for each fractional fifty members of said organization, and of each working local society, and each Progressive Lyceum, within the boundaries of such state or territory, provided that only one general organization shall be entitled to representation from any state or territory. Each Province of the American Continent, shall be entitled to one delegate for each working association within its limits, and the District of Columbia, to two delegates,--each acsive local society, and each Progressive Lyceum of any state, Territory or Province, which has no general association, shall be entitled to one delc-

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

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

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

#### HENRY C. WRIGHT.

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

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

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

Let us in memory of him, be faithful to principles; true to ourselves; strive to gain the heights where he now stands, thereby proving ourselves worthy the fellowship of Henry C. Wright. Written for the Religio-Philosophical Journal." What the Angels Tell us.

Read Before the Convention in Farmington, June 29th, 1870.

### BY MRS. H. E. POPE.

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

They come to tell us, our earthly life, Tho' full of contention, war and strife, Is a training school for the spirit here: And the knowledge gained in the earthly sphere, It rightly used, is of measureless worth When we shall experience the second birth.

And they give the lie to that tale of old, That the heavens shall be together rolled, And then like a scroll shall wither away, And the islands flee in that dreadful day,— That the sun shall be dark, and the moon be red, And the angry sea shall give up its dead.

And they say it is false that the God of love Should send from his glorione home above His only Son, to be tortared and tried, And then, at last, to be crucided To save mankind, —who would not be saved; Or that julants or m.n are wholly deprayed.

But they te'l us that men, in the coming time, Shall all be saved by a law divine: That in the future our spirits dwell, In the land of the fudels, s asphodel. And high up the mount of progression climb When we bid adieu to the scenes of time.

They come to tell of that beautiful land, Where the loved and the lost form a happy band, Where thouers ne'er fade, or the wild winds roar, Or the breakers dash on that peaceful shore; And our hears are giad that the angels come And visit us here in our earthly home.

They come to tell us of homes so bright, Whose walls are formed of translatent light; From found-thon-stone to the turret high They gleam like stars in the midnicht sky; And our hearts rejoice; that, when life is past, We shall reach that haven of rest at last.

There are flower-gemmed isles on the other side, That are rith with beauty, - the angels pride; And the air is r.dolent with perfume From the thousand have flowers even in bloom; And they say these homes are for you and I, And we ll go to them in the sweet "by-and-by."

And oft as we sit and pensively dream, In our innermost sculs we catch the gleam Of the sunlight that falls on the golden strand, And we long to go to that beautini land, While our cars catch the music so weird and dim Of the grand old notes of eternity's hymn.

And we wonder and muse how the songs can cone From the land of the b.cst-the spirits' home; And a voice comes do wn from that land afar: "When we entered we left the bright gates sjar," That you in the future should doubt no more That we had passed on to the other shore.

And now, if we wish, we can build a bridge. That shall reach from earth to the "golden ridge," W' bee archway shall span the deep-rolling river That rolls 'twixt as and the "land of forever," And on the structure will come and go Beautiful angels with robes of snow.

We have but to wish from our innermost soul, That they'll come to us from the biessed goal, And then make cur lives so pure and true, That they'll be attracted to me and you. And by doing on carth all the good we can We shall build this bridge—a beautiful span.

And the angels say they are glad to come Once more to the earth—to their former home; And the path they tread is a path of light. That leads from this to the regions bright. On its shining beams they will come some day, And bear us all up that golden will. Morristown, Minn.

### frontier Department.

# R. Y. WILSON

Intered according to the set of Cong ess by 8.5 ones, in the Clerk's Office of the District Court of Li

DISCUSSION, AT FOND DULAC, WIS. Between

E. V. Wilson, ......Spiritualist, Geo. C. Haddock, ..... Methcdist,

Phonographically reported for the RELIGIC-PHILO-sophizal JOURNAL by MISS JOSEPHINE F. SMITH.

#### SATURDAY EVENING, JULY 30th.

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

"Jesus does censure the woman in sin. through his law of divorce."

I deny that Jesus censures either the woman at the well, or the woman found in sia, through at the wen, of the woman it that in shi, through his law of divorce. He says to her: "Hath no man condemned thee?" She says: "No man, Lord." And Jesus said unto her, "Neither do I condemn thee; go thy way and sin no more."

A \_\_\_\_\_ seduces a young girl, and she sinks in shame, shunned by society, and scorned by all women. Women; yes, women are the ones to push-her down, and down, till she never can rise.

He gres into society, courted by the ladies, and zine out of every ten mothers will sell their daughters to him, well knowing his mighty and foul wrong. Not one of those mothers will take her in, though she lie in the streets,-be friendless and homeless, and yet they will not even give her employment to keep her from starving. Her very presence is contaminating. Not one Christian woman in Fond du Lac will take one of those women in, though she repent in sackcloth and ashes. They will not give such a woman employment to save her from sinning, though she swear by her God that she will sin no more, and there is nothing left for her but to keep on slaning, or starve. You hate their sins, but you need not hate the womer, too.

Jesus said, " Neither do I cordemn thee; go

and sin no more," but he scorned her deeds. Haddcck is a Methodis', and I am a Spiritualist, and there is work for us to do. We must both talk to the people on this subject ; we must change this mighty wrong, and make the seduc-. er understand that he must suffer the consequence of his sin, and teach the woman to aid her unfortunate sister,-help her up, and say, "Neither do I condemn thee; but go, sin no more."

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

Mr. Haddick quotes A. J. Davis, H. C. Wright, and the Universe, BANNER OF LIGHT, the Educator, and the RELIGIO PHILOSOPHICAL JOURNAL, "of whom Mr. Wilson is one of the principal editors," to prove that Spiritualism is the cause of this trouble. Now, we publish the articles of d fierent writers that are sent to us, and criticise them in our editorials, and publish the criticisms of others upon them.

The question is to day, not what shall we do, but what shall we have? Shall we have a woman sold for a suit of clothes, or for seven years' labor, or shall there be a mutual contract between the two, based on love, and love only. If marriages are made in heaven, man had nothing to do with them, and God makes some big failures ; if on earth, man has all to do with them.

What shall we have? Shall we have a true and holy marriage, or shall we have slaful unions, that curse the world with inharmonious offspring? I am glad there are divorce laws! . Cidu o ba sin no more. Our prisons, juils and gallows have victims enough; don't bring any more inharmonious children forth to be new victims. Separate them, and dou't let it cost more to get unmarried than it did to get married. But where does the divorce law begin ? Deut. 24: 1, 2.--"When a man hath taken a wife and married her, and it come to pass that she find no favor in his eyes, b. cause he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it into her hand, and send her out of his house." There is the divorce law, and that is the Bible, and not Spiritual literature. Haddock said a few nights since that the Spiritualists were brought up in the church, or of Caristian parents. Perhaps that accounts for this looseness in the marriage relation. We caught the disease before we left the church, and have not got wholly cured of it yet. He says that all that is good in Spiritualism came from the church. I can say as well, all that is bad in Spiritualism came from the church. And for the divorce law I will take their Bb'e for it; and for a looseness in the marriage relation, I will take the ministry for an example and read to you the names of three hundred ministers in the "Orthodox Looking Glass,' who have committed all manner of crimes against the marriage law, even to murdering their wives. This is the ministry only,-not speaking of the church at all,-and there is more still than this. Then it is easy to be seen where the looseness among Spiritualists came from. We took it from our early school, the church, and we have not quite got over it; and when the church turns away a repentant woman, and bids her begone, we say to her, "Neither do we condemn thee." And she comes to us, and we take her in, and aid her to do better; and she sins no more. The church turns up its nose at the Free loving Spiritualists, because we help a sister to rise up and do right, and sin no more.

ed that he had power with God. He took his brother by the heel in the womb, and by his strength he has power with God, '-Hoses 12: 3. And Adam and Eye hid themselves from the presence of God among the trees of the garder."-Gen. 3: 8.

"And it repented the L rd that he had made man on the face of the earth ; and it grieved his heart; but Nosh found favor in the eyes of the Lard."-Gen. 6: 6, 8 "And the Lord smelled a sweet savor. And

the Lord sai i in his heart, I will not sgain curse the ground for man's sake, neither will I again smite every thing as I have done,"—Gan. 8: 21. In 1st Kings, 23: 23, "the Lord put a lying spir-it in the mouth of all his prophets, and the Lord has spoken evil concerning thee," and this for the purpose of destroying Ahab. "For this purnose God has sent strong delusions among them, that they might believe a lie and be damned."-21 Thes. 2 : 11.

Here is repentance and grief of God, and lying and deception. Again I read from this book some more valuable teachings.

And the Lord said, Speak now in the ear of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold, and the Lord gave the people favor in the sight of the Egyp-tians. And the Lord said, About midnight will be sent into the leard of Bernet, and all the first I go cut into the land of Egypt, and all the first-born of Egypt shall die, from Pharaoh on the throne, to the maid servant behind the mill, and all the first born of the beasts." Ex. 11: 1, 2, 3,

"If a man entice a maid and lie with her, he shall pry money according to the dower of the virgin."-Ex 22: 16, 17.

"Thou shait revile God." \* \* \*

"Neither shalt thou countenance a poor man in thy house."- \* \*

"God ordered the sons of Levi to slay every man his brother, companion and neighbor, and the children of Levi did according to the word." Es. 32: 27. 28.

"The Lord refused to go, as he had promised, with his people." \*

This is the God we deny responsibility to, holding that his judgment, actions and dealings with mankind are no be ter, if as good, as man toward man.

G. C. HADDOCK-Mr. Chairman, ladies and gentlemen :

Last night, Mr. Wilson denied there being any secret societies among Spiritualists; but I have good authority for saying there are, and they have for their object the overthrowing of all government, and establishing a theocracy, with all power vested in themselves, independent of Gid or man.

Wilson says that he sees spirits. He will rise up in a room and say, "I see so and so, and he says so and so." There will be, perhaps, three hundred in the room, that don't see it. Will you believe the three hundred or him,-only one? There is three hundred against one ! Is Mr. Wilson more spiritual than any one else? Is he more spiritual than you and I?

Look at him,-just look at the man 1 Dies he look more spiritual? Just look at him! I don't mean any offence to Mr. Wilson,-none whatever; but-ahem-if I-ahem-if I should want a man to slay a three year old steer and eat him, I would call on Mr. Wi'son. No offence to Mr. Wilson at all,-don't mean anything personal.

Now, it is easy enough for Mr. Wilson, upon entering a place, to find out all he can, with dates and names. I don't say he does so, but it is easy enough for him to do so if he wants to, and certainly we can believe the test mony of three hundred sgainst one, when we understand the law of light and vision.

And now as to the responsibility of man to God, we will read more of this spiritual literature. (Reads from "Life's Unfolding" and Cora L. V. Daniels) There is the response bitity to God. Is that worthy of your support?

In New York the spirits knocked Mr. Wilson down. Why don't they knock me down? Now here I stand—Spirits knock me down! I defy the spirits! If they 'knock me down, I will be a Solribualist from henceforth Now spirits knock me down! Here I stand 1 They do..'t kuock me down, "? they? How did they knock Mr. Wilson down? They don't kn ck me down ; I don't see them ! In a psychologize I state I could see them. no doubt, the same as Margaret Enery, Mr. Wilson, and many otkers did. "And when they shall say unto you, seek noto them that have familiar spirits, and unto w'zards that peep and mutter, should not a people seek unto their God, for the living to the dead ?" ( Isaiah, S: 19 ) Sack unto those that have familiar spirits! There are many that have familiar spirits nowa cays, but should not a people seek unto their God for the living to the dead? We must seck unto God for a knowledge of the dead? That don't tell us to go to those that have familiar spirits to learn of the dead. Spiritualism tries to make this apply to them but cannot. I can read here to you that the Spiritualists say that God is man, and man is God. (Reads from the RELIGIO-PHILOSOPHICAL JOURNAL, BANNER OF LIGHT, and the Educator,

Hoses says, in speaking of Jacob. "He boast- it as it is, is it appropriate for a Methodist minister ? "Does Mr. Wilson know the meaning of the word uncleanness?" Yes, very well, and admits among other things lewdness; but mark you, God says that this lewd thing may marry just as many men as she pleases, " and when she is departed from this man's house, she may go and be another man's wife,' and if the latter husband hate her, and write her a bill of divorcement, and give it into her hand, and send her out of his house, or if the latter husband dies, which took her to be his wife, her former husband which sent her away, may not take her to be his wife again." There is your divorce law. This lewd thing can marry as many as she will ; but she may not go to her first husband. That out-Herods Spiritualism f "Mr. Wilson sees spirits. Three hundred

others in the room do not see. Do you believe he can see what others can not see ?

Let us apply this rule. There is a revival meeting. There are one thousand persons present. They are all very sensitive; their feelings are very acute. A, B and C feel the H ly Spirit. Nine hundred and ninety-seven do not. A. B and C see angels, Jesus and heaven. Nine hundred and ninety-seven do not. Where does the Christian religion stand on your own ruling? Besides all that, it is a well established point in the rulings of the common law, that one positive witness unimpeached, is worth more than three hundred beliefs, hearsays, or uncer'ainties.

I have heard, and believe that my pious friend had a square set-to with a spirit once, if he was not knocked down. He says it was the Holy Spirit. It was a severe tussle, a big job, but the Holy Spirit was too much for him, and down he came, flop on his knees, and then the Holy Spirit lashed him into the ministry ; and what a preacher ! We have but to read his sermon of to night in the RELIGIO PHILCS PHI-CAL JURNAL, "of which Mr. Wilson is one of the principal editors," and you can judge for yourselves of the character of the conquest. " If Mr. Wilson can prove Spiritualism by

the Bible, I will be a Spiritualist."

I off red you a challenge on the Bible, and you declined it, and I acc pted yours. I am at your d'sposition in the future. Say in Novem-ber, in the city of Cleveland; Dare you come to time, and on my resolution that I off-red you, on the 7th, 8 h, 9th, 10 h, 11th and 12 h of November next. I will furnish hall, and make arrangements.

I have not got through with the marriage ques tion. The one that I quoted is not the only divorce law that God has given us. In Ezra, 10:23 we find :

"And Shecaniah, the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, we have tresposed against our God, and have taken s'range wyes of the people of the land, yet now there is hope in Israel concerning this thing. Now, therefore, let us make a covenant with our God, to put away all the wives, and such as are born of them, according to the coursel of my Lord, and of those that tremble at the commandment of our Gol, and let it be done according to the law." Is that Spiritualism? "It has the symptoms

badly." There is divorce laws, and God's divorce laws. God ordered them to put away their wives, because they were not of the people that he liked best, and they do it according to the laws, put away wives and chi dren. This is not Modern Spivitualism-it must be ancient Spiri ualism-it has the symptoms of Spiritual-

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

Islish 8: 19, 20-And when they shall say unto you, seek unto them that have familiar spirils, and unto wizards that peep and mutter : should not a people seek unto their Grd for the living to the dead? "To the law and the testimory-if they speak

not according to this word, it is because there

Now, let us see the grammar of this. "And

is no light in them."

For he upen whose s'alwart arm. When both had feeble grown, Had hoped to lean while tottering down Towards that silent bourne,

Original Boetry.

MINSIC.

BY REV. R. CASE.

I have not found thee, and I shall not find .-

Thou spirit of God's beauty every where !

Thou seemest not of mortal lot s part;

Falling upon the flowers and on the heart

Such as no mortal shore hath ever caught,

And in the rose or lily's texture wrought.

"Tis seen in the beauty of some lovely face,-

Steals forth a glory of attractive grace,

Till we are lost in the delicious dream,

Till we are not the beings that we seem,

Yet when we seek to touch it is gone,-

So real, but hath like a wild bird flown,

That glad, mysterious light that from the soul

And holds us with an angel's sweet control,-

And stand spell-bound in thought at things so fate

But are transposed to wondering statues there.

No longer what we seek, and which did seem

'Tis something of all things, yet no single thing,-

Something of earth, and air, and sea and sky,

That mountain, cloud, and stream and valley fling

Deathless, because too beautiful to die.

Won'ld I could grasp it, searcher that I am,

Sweet music in thy soul-entrancing spell i

Spirit of earth, and sea, and sky, and heaven!

Over my soul thy deathless presence fling !

That I may be all eye-all ear-all heart-

All spirit-tuned-all beautiful and free;

That I, in mo essential self, become a part

Of that which lives sternally in Thee.

An old man and his feeble wife.

One pleasant Sathath day,

Then slowly died away.

Of many years gone by;

Each heaved a heavy sigh,

Like rain-drops from the sky.

They were alone, for one by one

Except one boy-their yourgest boy:

Their children all had left,

Of him they were bereft

By blandishments of evil men,

And they alone were left.

Whose hairs were thin and gray,

Were sitting by their co'tage-hearth

They sat and mused upon the past,

While thinking of their early hopes

The winds without sighed mournfully,

Thou indefinable yet living thing !

If thou art of that heaven whence my soul came,

Then come, thou beautiful, and with me dwell !

Thou glorious something unto earth that's given,

TO MY BOY.

BY A FATHER.

And tears rolled down their care-worn chesks,

Written for the Religio Philosophical Journal.

Or some pure split vanished from a dream.

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

Thon beauteous I bantom of the dreamy air,-

Thou shadowy something of the Immortal Mind,-

Thon comest like sunshine from the Summer Land,

In rythmic sweetness, numbers wild and grand;

Flowers that seem fadeless in their gorgeous hues,

Nor the green isles e'er drank from morning dews,

Written for the Religio-Philosophical Journal.

### Correspondence in Brief.

WALDBON, IND.-R. D. Creed writes .- Last whiter I charced to get a copy of your very valu-able paper, and accordingly sent fifty cents for the same on trial. I am much pleased with it, and wish it continued. I left Greenfield in May, and which to consequently have not got my piper regular. In-closed you will find two collars, which you will place to my credit. I like your paper well, and the philosophy it teaches, and believe it to be the true religion. We have but few Spiritualists in this place, that avow themselves as such. Mrs. Howard is a very good medium. I believe she is a clairvoyant and writing medium, but for some cause unknown to me, she does not practice her mediumship. Have not had any lectures here for two years or more.

WOODBURY, VT -S. Britain writes.-Please find inclosed one dollar and fifty cents, which you will put to my credit. It does not seem as if I would enjoy life well without the JOURNAL from would enjoy life well without the JOURNAL from week to week, though I have many other papers to read. I am much surprised that there should be so much spathy in our ranks as there is in many places, yet the great work of progression goes on in Vt. We are having many glorious tests of spirit life and presence. My health is very poor. I am passing on passing on.

VERMILLION, DAKOTA TERRITORY.-J. J. Pierce writes.-Thank you for your forbearance, as I would not do without the JOURNAL for all the common literature of the day.

FARMINGTON, MICH.-Maria Webster writes. I herewith inclose you three dollars for the renew-al of my subscription for the JOURNAL. Part of it is due you already, and you will please accept my thanks for continuing the paper beyond its limited time. The article headed, "Does God keep a Cat?" is well worth a whole year's subscription, so nicely does it express my mind in regard to the existing phenomens, and when I look out on this "other side of life," I sometimes almost feel to upbraid the laws that produced it. Shall finite upbraid infinity? and yet I feel so. It there is any good in this dark side of life, I shall be glad when I am permitted to see it.

SAN JO3E, CAL —Maria Culp writes.—I greet your paper with joy every week, and would be very lonely without it. Those who take it here, prize it much. Mrs. Beach is becoming developed so finely, that I think she will as soon as her health will admit of it, be one of the best speakers and test mediums that there is on this coast. I think that she is destined to fill a high position in time to come. She is controlled by a high order of spirto come. She is controlled by a high order of spir-its, such as Miss Axa Sprague, Elizabeth Barrett Browning, and others. Their poetry, as it comes through her inspiration, is beautiful, and the lec-tures very good and instructive. Her delineations of character, description of spirit friends, and giv-ing names and tests in general. I think fully equal to E. V. Wilson. She was giving a sitting for a young man not long since, and after telling him various things, she said : various thirgs, she said :

"I see a fiend by your side dressed in soldier clothes,"-describing him, and giving the name, and said :

"Do you recognize him ?" He said, "I have such a friend, but not in spirit life.

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

Lim."

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

She also told the name of one of the Indians. It hap ened east of here. Her statements were correct.

HORSETOWN, CAL --Dr. Thomas M. Orawford writes.-I, one of the oldest subscribers to your paper, find myself and two little girls aged respectively seven and nine years, in this far-off land, working our passage, and laboring for the glorious old cause. My weapons are science and the Bible.

TAMA CITY, IOWA -- Isaiah Hills writes-There are no Splittualists around here, and I welcome the Journal every week, with its spiritual food and heart cheering messages.

BRENHAM, TEXAS --- Margaret Bush writes .--Is there no pessible chance that we can get some good physical test medium here this fail or winter? wrote some six weeks since to Pe er West, but have had no answer. Then I wrote to Dr. D. P. Kayner. We want some good medium to come as

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

On Tuesday and Wednesday evenings, when I put in 1,55 passages proving God's personality, Mr. H said, "Every intelligent Christian knows that the texts quoted are mere figures of speech, and that God is not a personal God."

Now he goes back on his own argument, and claims a personal God, and that Spiritualists disown a personal God.

"They owe God nothing; are not responsible to any but themselves, and do as they think best.<sup>1</sup>

What is God? 1 read in Gen. 17: 22:

"And he left off talking with him, and God went up from Abraham."

Again, in Gen. 18: 2, "Three men stood by him." Again, "God says many things too hard for the Lord,"— \* \* \* Again, "Shall not the Judge of all the earth do right?"-Gen. 18:

From Gen. 32: 24, 25, 28, 30, I read :

"And Jacob was left alone, and there wrestled a man with him. And when he saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, As a prince thou hast power with God and with men, and bath prevailed; and Jacob called the name of the place Peniel, for I have seen God face to face."

Man is G10! Oh, what a monstrous teach-ing is this! Man is G1d! What a God we have.-have we not?

Wilson has given us a sample of household government,-and there are many such, and I think the cause many times, is in the inharmonious connection between the parents, and many times in the incapacity of parents, in bringing up children right ; but I don't think aposeness in the maratage law will better things in households or society.

Mr. Wilson read in Deuteronomy, the divine law. Does he know the meaning of the word uncleanness ?

It Mr. Wison can prove Spiritualism to be true by the Bible, I will be a Spiritualist, but it can't be done. I can prove to you by the Bible that Spiritualism is not true, and that no spirit can come back.

God made the world perfect, but man fell from his high estate, and God cursed the world. Then Christ came and blessed it, and saved all on conditions, and gave his life for us. God planned the scheme of salvation, and we must accept it or perish. God gave us a savior and through this great sacrifice, we can be saved if we accept it. There is no other way for us to enter heaven. God will not change his plan of salvation through Carnst, and he did not promise to save any that did not repent and believe. I am willing to bow to God's holy law, and acknowledge my responsibility to H-m. There is no way for us to know the future life, the New World to which we go. Columbus left the Old World for the New, not knowing where he was going to lind, so we must start out for the New World, and trust in God and his word.

E. V. WILSON. Mr. Chairman, ladies and gentlemen :

God wantid a preacher to preach his gospel. He called on Geo. C. Haddock. Look at him! There he is! Just lock at him-no offence to Mr. Haddock-none whatever 1 Nothing personal in my remarks--not at all; but there he is, this chosen minister of the Lord. Now, if I wanted-no offense-ahem-if I wanted-ahem -a soul slayer, one that could slay the Holy Ghost with the jaw bone of an ass, I would select Geo. C. Haddock! No offence to Mr. Haddock. (Laughter.) What do you think of this Methodist minister we have here? Take

when they say, seek upto those that have land iar spirits, and to wizards that peop and mutter--shou'd not a people keck unto their G of for a knowledge of G d and to the law and the tes timony, for a knowledge of the dead? If they speak not according to this, it is because there is light (knowledge) in them." That is just as that should read, by supplying those few words-it does read so, and that is the grammatical reading of it, according to a professor of a college in R chmond, Va.

HADDOCK .- Mr. Chairman, ladies and gent'eman: Persons can interpret scripture a great many ways to suit themselves, if they supply words. I read things just as they are, and shall now read some more spiritual litera-ture, to prove their idea of God and spirits. (Here followed extracts from many writers. showing that there was a male and female G id.) Cora L. V. Daniels said that spirits could not be seen, but perceived. A. J. Davis, RELIGIO-PHILOS PHICAL J URNAL, "of whom Wilson one of the editors," said Lizzy D ten prayed to Lucifer. A. B. Childs said whatever is, is right; Judas as necessary as Jesus; good and evil all the same, and right. Saul and the wi'ch of Esdor was a visita ion of God's law, and not real It is a history of cvil spirits and evil doings This witch had familiar spirits, and Saul was a lost man from the time he had dealing with these evil spirits.

There are many points in this marriage ques tion, that Mr. W. and myself agree upon. We all know of the laws of the Bible on marriage, ard that the people and laws have changed since then. I agree with Mr. Wilson that women suffer unjustly, and I hold to change this condition of things; we must have tight divorce laws, and he holds that we should have loose diverce laws; this seems to be our point of disagreement. We must educate the people to Chris's law of divorce. We come here to argue points that we disagree upon, and as this has nothing to do with the resolution under discussion, we will only argue points that we disagree upon.

You see that from these quotations, that whatever is, is right—then all crime is right; all sin, adultery, and all evil is right. Cora Daniels says that we can not see spirits

objectively, but perceive them only with the clairvoyant sight. I would like to know if Mr. Wilson sees spirits, or perceives them.

Dr. Hare says bad men are as good as good men. We are all right then, any way.

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

"Au engagement," says this authority, "is merely a period of probation. A man who enters into one in bad faith is a scamp, of course, | you ask when all this will be accomplished? I an. but if he find himself mistaken and does not i swer, within twelve years-twelve years will do retrieve it while he may, he is a fool, and de- more than could be done in twelve hundred years in retrieve it while he may, he is a fool, and deserves a termagant for a wife. If this were correctly understood we should seldem hear of that roaring legal farce, a ' breach of promise.'

Had left them in their feebleress. And they were left to mourn.

He met the "wine-god," and he fell, As thousands have of yore He heeded not his father's call, As many years before, As when a little child he played Around their cottage door.

His mother wept, and down her cheeks Her tears to led one by one. "My boy-my boy!" the mother cried. "My poor, misguided son 1 Would to G d' that I had died Fre life with thee begun.

'Oh God! have pity on my boy, And guide his heart aright, And on his darkened path of death Pour a flood of light, And give him back to us again-A conductor in the fight."

### NAPOLEON.

### A Communication from Him.

This communication was given August 7th. After giving his nativity, etc., he spoke as follows:

"When I was in earth-life, I believed there was a destiny, a mission for all of earth's children, in-dividually, as well as for nations. Passing into spirit life does not change the man. When on earth, it is said that I was an ambitious, aspiring man, striving for power, to become a ruler, etc. Li tle did the world know what my motives were. It was my mission to demonstrate to man that he possessed an inher-nt right, given him through the law of his being, and that was freedom. Free to think and 'ree to act, and it is none the less my mission now. I labored for that there ; I labor for it now, and ever shall.

What care I for what you call human sacrifice? What care I for the shedding, of blood? It must flow to the bits of the horses bridle. I am on the throne of France now as much as ever-the power behind the screen, with millions of spirits with me. I have no regard for the laws of consanguinity. must work out my destiny, let the sacrifice be what it may. I have told the present Emperor (in earth) of

France the time had come to declare war, and he would succeed. I did not mean he would succeed personally-that he will not do, but he will succeed as an instrument to bring about man's freedym. The war has commenced, and I gory in it. It will be a flerce ons. You need not think it will stop. There will be a little calm, but only to re-rew with more vigor. All Europe must engage in it finally, and you in America need not expect to escape. A mighty principle is involved, the rights of univers it man. We of the Spirit World, have drawn the sword of the spirit, never to be sheathed, until f eedem's bright dig floats wide over this world, and a republican form of govern-ment is established on the E stern and Western hemi-pheres—one government over the whole planet 1

This is what I labor for—this work, with hosts of other spirits, is my destiny. This is the war of Arm-gedden. I rejoice. I am glad. I am glad my earth experiences were what they were. And I g'ory in whatever I have passed through. Do any 'ime previous." Much more was said, but this is the substance,

Z HOUGHTON. Jamestown, Wis., Aug. 28th, 1870.

Mrs. Wilcoxson did, for the good of all, to spread the light abroad.

WARREN, IND --Win Carr writes --Time ad-monishes me that he piper that is coming to me, is paid for only to the first of S-plember. I can not hear to be without it on any pretext what-EVER.

MADISON, IND -J. M. R ckard writes -I wish to inform you that our dear brother, A. E. Smith, passed on to a higher life, August 25th, at nine o'clock, P. M. of a chronic rheumatic affection, of which he has been a sufferer for the last seven years, in the full hope of reunion with h's beloved wife and children, with whom he had held sweet communion through the last years of his time bere on earth. He was a firm believer, being himself a medium, and sometimes used to write short communications. He suffered g eatly, so much so that his limbs became drawn up, depriving him of the "use of his hand in writing. He had not been gone from our view forty-right hours, when we received a communication from him.

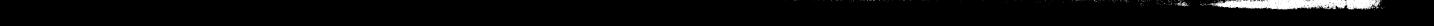
KINGSVILLE, MO .- W. J. Atkinson, M. D., writes as follows to the Spiritualists of the United States :

Brethren, we have a great work before us. There are thousands upon thousands of our citizens that are groping their way in spiritual darkness, and refusing the light "because their deeds are evit." Our blessed philosophy has spreid its genial influence throughout the land so much so, that there is not a neighborhood but has felt its benign influence upon some of its members; and we ought to be thankful to the Omnipresent Spirit for this great work. But there are those who have not heard, and who refuse to hear, who will not go to listen to a lecture upon the subject, neither will they read any of our papers. We must meet that class. They must have the word preached to them, if not orally, then in some other way. I think I have got the plan. It is, to raise a missionary fund for the domestic mission, and have a lot of tracts printed that shall contain a brief and plain state. ment of the various points of reform that we are laboring to accomplish. Then after we get this done, let every Spiritualist in the land consider himself a local missionary; let him be supplied with those tracts for gratuitous distribution in the most judicious way, by them, as each judges best in his neighborhood, so that those who will not hear a speaker, will by chance, as it were, pick up one of those little messengers of peace, and thereby get a few ideas that would never find their way into their craniums by any other mode,

Joseph S Pine writes .- There are spirits who have not yet got rid of this condition-selfishness. They cannot get rid of that trait in the spirit-existence, until they have put on some physical condition by which to come in contact with minds in the form. it is really like a burning hell to them, because they have to undergo the very feelings of those who are still in the form. There are spirits out of the form, who, for humanity's sake, are willing to put on the proper physical condition, in order to approach minkind, to re-form and enlighten them, and those very spirits out of the firm, as long as they are clothed with there physical conditions, have to undergo feelings like those in the physical form-it matters not in what degree of suffering it is, the feelings are exactly the same.

DAVENPORT IOWA .- William McKay writes. I have been a deist all my life till within the last two years. Fought Spiritualism all my life, from a deistical stand point, the only one that can stand any show with it.

SPENCER, OHIO -H. J. Foster writes .-- You will find three dollars inclosed, for the present years' subscription to your excellent paper. It is what I need, being all alone. There are but few Spiritualists here.



OCTOBER 1, 1870

### **RELIGIO-PHILOSOPHICAL JOURNAL**

## Phenomenni.

### Written for the Religio-Philosophical Journal.

### KENTUCKY.

Excitement in Paducah-A Woman Entranced, Passes through Death Scenes-Excites great attention.

### COMMUNICATION FROM J. P. WINCHESTER.

I mailed three papers to you to day ; there is an article in each about Spiritualism. I have been to see the lady three times, and am going again to morrow night, at 8 o'clock, P. M ; then my father is to communicate through her. She has been sick six weeks last Thurs lay the 1st inst, but not so unwell as to be confined to her bed all the time. She would sit several times during each day, and on Thursday, the 1st of this month, she was taken with convulsions, and would appear to die, and her pulse would leave her entirely for about ten or fifteen seconds; then she would sit up in bed and smile, and seem as happy as an angel, and talk a good while. At first the family were very much alarmed, and did not thick she could live.

They were very much relieved by one of the neighbors, who told them that she was not in any danger; that she was only in the clairvoyant state; and he proved the truthfulness of his assertions by taking her by the hand, and requesting the spirit of some friend to communicate. In about two minutes she would appear to be dying, and imitate perfectly every motion and action, and repeat every word that that per-son said when dying. Then she would sit up in bed, and that person

would talk through her, and answer all questions that he could have answered while hving, and many others that he had learned since."

She has been in this situation a week to day. and thousands of persons have been to see her during the time. The house is crowded night and day, and it has been a very great anoyance to the family.

The case has baffled the doctors; they don't understand it. She becomes in her right mind ence or twice a day, and calls for scmething to cat. She partakes heartily of light. food, such as sick persons usually eat. As soon as she is done eating, she goes back into the same condition She remains in her right mind about ten minutes. Last Sunday evening, however, she was lucid for about half an hour. She was then esked if she knew what she said when she seemed to be out of her head. She answered that she remembered it all, and that it was her aunt's mother's spirit, that was doing it all for the good of the family and the world,

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

they are all perfectly happy. A maj rity of those that have seen her, think it is some sort of wi chery, or something of the kind.

I could tell you a thousand other things about her, but I will have to defer it. I will write to you again after I go and see her Friday night.

### A SINGULAR CASE.

### From the Kentuckian, ( Paducah, Ky. )

On Sunday evening last, in company with Mayor Saunor and Dr. Brooks, we visited the

her last evening, to learn, if possible, whether it was a mystery, (r simply manifestations of spirits. When we reached her residence, we were informed by her brother-in law that she was not able to see any more visitors, as she had manifested spirit presences so many times during the day that she was utterly exhausted. This was a discontinuent but we learned from This was a di-appointment, but we learned from Mr. Pell and other witnesses the particulars of the "mystery." She had been visited during the day by hundreds, many of whom requested interviews with departed friends through her, mediumship, which she kindly granted. All questions were truthfully and satisfactorily answered ; death scones were re enac'ed ; dates of events given, of which she was entirely ignorant; interviews were granted between man and wife; and many other convincing proofs of Spiritualism were given. She c'aims to be en rapport with her "guardian spirit," and maintains that it is through this spirit that she is entranced and her organism controlled by spiris called for.

J. W. Sauner, our mayor, says that the last words of Mr. Lewis, who died in this city in his presence, ab ut eleven years ago, were repeated by Mrs. Pell as he heard them spok n by Mr. Lewis at the time of his demise; her actions Lewis at the time of his demise; her actions were the same, and that she used, word for word, the language used by Mr. Lewis. In these cases, where she imitates the death of any one her visitors may wish, she dies away as they did, until she becomes apparently dead. She will then arouse from the stupor and be calm again. Many others of our citizans are willing to testify to the truthfulness of her imitations of persons who died years ago, and of whose existence she was entirely ignorant.

The lady has been sp'ritually controlled for several days; hence, it is not clairvoyancy alone, for she does not require to be entranced through mesmerism, odology, or pathetism, nor yet fas cinated; but is placed in Dodd's "psychological state" (?) or Le Roy Sunderland's "trance," by spirits alone. Her powers prove her to be an excellent medium, and one who may yet serve to convince many of the truth and beauty of the spiritual philosophy. I have never heard of a newly developed medium with more power than Mrs. Pell. The Brothers Davenport, and Dan Home even, were at early development gifted with no greater powers. But it is not well for her to exert herself too much for the mere gratification of these who have no other object in visiting her than to satisfy an idle curiosity. She should recover from her sickness before giving any more tests, as manifestations of the kind, physically or mentally given, require strength.

This is the first phase of spiritual mediumship we have had in our city, and it has in consequence created considerable excitement among keptics; but there is hardly another city of its size in the United States but has regular spiritusl lecturers, societies and lyceums. The day is dawning. More anon.

#### THE MEDICM

Mrs. Pell, the lady spoken of in yesterday's KENTUCKIAN, was visited on Monday and yes-terday by a numb r of our citizens, some of whom give maryelous accounts of her spiritualistic demonstrations. There is something won-derful and mysterious about these revelations, vet we thick it can all be accounted for on the theory of mesmerism.

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

letters unless they contain at least two postage

etamps. I nover make any guarantee. My price (whea I can do is at all) is from twenty to fifty dollars, which must be paid, C. O. D. Listly, I live in Port Hnron, Michigan; am 67 years old. When not painting, I work at my trade, at which I can make a good living.

### PROGRESSIVE SPIRITUALISTS.

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

Any person may become a member of this society who is seeking after truth, with a desire to elevate and perfect their natures, and to acquire a correct knowledge of their future state of existence.

Every member will be required to live a good moral, temperate, truthfal and virtuous life, and to do nuto others as they would be done by, if placed in similar circumstances.

Any member who shall be guilty of conduct incompatible with these principles, may be expelled from the society by a vote of two thirds of its members present at any regular meeting. A mem-ber may withdraw at any time by notifying the secretary to that effect.

No political or other intermonious topic shall

At a meeting of the Society of Progressive Spir-itualists, held at the office of Dr. Daniel White, No. 117 North Sixth Street, September 2.1d, 1570, the following officers were elected :

H. A. BERLEU.	I resutent
J. P. Hibler.	Vice President.
G. W. Campbell.	Secretary.
H. C. Bleness,	Treasurer.
M. Wright.	Musical Director.
St Louis. S ptember 2nd	, 1870,

#### WESTERN & ATLANTIC RAILROAD.

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Atlanta, Ga , September 6, 1870.

8. 5 JONES,-Editor and Proprietor RELIGIO PHILOSOPHICAL JOURNAL,

Dear S'r: The Georgia Sate Agricultural Society will hold their Sixteenth Annual Fair in Oglethorpe Park, two miles from this city, on the double track of the WESTERN & ATLAN-TIC RAILROAD, commencing October 19 h next, and will probably continue ten or fifteen days.

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The completion of the H. I. Kimb ill House, having 317 rooms, exclusive of offices, with the National, St. James, United States, American, and Tremont Hotels, besides numerous private boarding houses and five hundred tents to be erected in the Park, warrant us in offering ac-cent modation for 100 000 guests. For the convenience of persons who do not desire to remain in the offer at wirkt appendix

desire to remain in the ci'y at night, special trains will be run on four different lines of railroad, slarting in the evening and returning at a convenient hour in the morning; this enabling persons to lodge in the adjoining towns. As will be seen from the accompanying

Premium List, \$25000 in premiums are to be cffered.

Tae citizens of Atlanta offer a special pre mium of \$2,000 for the fastest trot ing horse; \$500 for the next best. "Open to the world." Herewith find a resolution, adopted unani-

## Speak:r's Register.

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

B. HERRAFTER we shall register such meetings and speakers as are furnished to us "BY THE PARTIES INTERESTED with a pledge on their part that they will keep us POSTED in regard to changes; and in addition to that, EXPERSEP indicate a willingness to aid in the circulation o the Jour-NAL, both by word AND DEED.

Lotus hear promptly from all who accept this proposition and we will do our par well.

Mrs. Orrin Abbott, developing medium 148, Fourth Ave-Chicago III.

J. Madison Allen, Ancora, N. J.

C. Fannie Allyn, Stoncham, Mass.

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Addie L. Ballon. Address Chicago, care of Ralieno-Philo SOPHICAL JOURNAL

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Honry A. Beach, Spring Valley, N. Y.

J. S. Rouse, Casey, Ill.

Mrs. Bell A. Chemberlain, ita nee specker and tert me i um. Medtord, Minnes ta.

H. T. Child, M. D., 634 Baco St., Philadelphia, Pa.

Mrs. A. H. Colby, Trance Speaker, Pennville, Jay Co., In Dr.H. P. Fairfield will answer calls to Locture. Adress Ancora, N.J.

A. J. Flehback, victoria, Missouri.

Rev. J. Francis, Ogdensburg, N. Y.

I. H. Garretson, Richland, lowa.

K. Graves, author of "Biography of Satan," Address Miss Helen Grover, Bloomington, Ill. Richmond, Ind.

Joseph F. Hamilton, Bellaire, Iowa,

Thomas Harding, box 301, Storges, Mich.

Samuel S. Hariman, Goshen, Ind. L. D. Hay, late of Huntsville, Texes, will answer calls to lecture,

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Address him in care of this Office, 189, South Clark Sreet D. P. Kayner, M. D., Clairvoyant, Erie, Pa.

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3

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"As I gazed, and as I listened, there came a pale blue-footed maiden, Eyes filled with jurid light; Her body bent with sicknes, h. r lone heart heavy laden; Her home had been the roofless street, Her day had been the night: First wept the angel sadly—then smiled the angel gladly And caught the maiden madly ru-hing through open door:

open door: And I heard a chorus swelling, Grand beyond a mortal's telling, Enter, sister, thou art pure, thou art sinless evercome.<sup>32-</sup>

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SACRED TRADITION.

A PEEP INTO

house of Mrs. Lewis, who lives in one of the Stovall cottages, on Clay street. We there found the wife of Mr. Pell in a singular condition. She is about twent five years old. full medium size, was married about eighteen months ago in an adjoining state, and came to Paducah some eight months ago to reside. She has a child three months old.

Four weeks ago she was indispored, and continued se; nothing serious was apprehended until last Wednesday night, when she was taken with convulsions, each lasting from five to ten minutes. She would then have an in'erval of quiet for fifteen or twenty minutes, and then another convulsion. This strange condition continued for about twelve hours, and left her in a singular state, being apparently unconscious of everything around her. She has had lucid intervals at about one o'elock, both in the day and night, which lasts but a few minutes. In the mean time she has slept but very little. She talks, rubs her hands, and at times locks pleased, at other times she has a sorrowul woe begone expression, and will burst into tears.

Mayor Sauner had a friend, a Mr. Lewis, who died in th's city about eleven years ago with consumption. On Sunday evening he sat down bythis Mrs Pell and to k hold of her hand, when she immedia'ely commenced acting the dying scenes of M. Lewis. She talked just as he did, using the same ac ions and identically the same language, which it was impossible for her to have heard from any source, as Mr. Lewis could only talk in a whisper and Mayor Sumer had to put his ear close to his mouth to hear what he said; and he declares positively that she repeated the expressions of the dying man, which po person heard but himself, and which he never repeated.

But what adds to the singularity of the case is the fact that she acts in every respect, with the positions of head, hands and body, as the dying Lewis did, and in appearance dies away as he did, her eyes becoming set, and her pulse b coming almost extinct; but in a moment afterwards she arouses herself up, the color returns to her face, and the pulse becomes strong and natural again.

Another case: a woman visited her a few days since, who had lost a child that suffered intense-ly while dying. Mrs. Pell had known nothing of this child, yet when its mother came into her presence, she screamed, acted like, and apparently died off as the child had done. We were informed of other instances of the same kind, and it is certain that she could not have had any knowledge of any of the cases, as it is less than a year since she first came to Paducah.

We can give no satisfactory solution of this extraordinary ease, and if it can not be accoun'ed for by attributing it to something like mesmerism, we give it up as an inexplicable mys-tery beyond comprehension.

### SPIRITUALISTIC.

#### Wonderful Mediumistic Powers of MIR. Pell.

### From the Paducah Herald.

There has been a great deal of excitement for the last few days about the spiritual manifestations of a medium, in the outskirts of our civy, on Clark Street, whose mediumistic powers have but lately been developed. Mrs. Pell is the name of this medium and clairvoyont. I say clairvoyant, because she is not only spiritually obsessed, but can lift the veil of futurity, and see events now hidden 'neath its folds. She was taken ill a few weeks since, previous to which time she was unconscious of possessing the auratical conditions necessary to a successful clairvoyant and spiritual medium.

Hearing all kinds of rumors on the street

### A REMARKABLE DREAM.

### Was it Induced by Spirits?

S. S. JONES-DEAR SIR :- Occasionally there occurs a premonition in the form of a dream. which is fulfilled. The following circumstances condense for the RELIGIO-PHILOSOPHICAL JOURNAL-thinking the readers of your paper may regard the account, as at least, in some

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

Miller says he has known Matamore for three years or more, and that during that time he has been his constant companion. He states that on the night of the 24th of Aug., three days prior to the melce, he had a singular dream. He awoke from his sleep crying, having dreamed that something terrible was about to happen to Metamore. This dream a sumed the form of a presentiment, and he claims that he went so far, as to premonish Metamore a day or two afterward.

Mrs. Buggy, who does Metamore's washing, also claims to have had a dream on the night of the melee, somewhat similar to that of Miller's. This woman resides about eight blocks from the place where the row occurred.

Of course, we must take Miller's word that he had such a dream. Nearly every one, however, has heard of similar occurrences, and I can not in this case, see any incentive or object that would be gained by Miller relating what is not true.

The above is a condensed report of the affair, and you can dispose of it as you think proper. I give only those particulars of the melee, as are directly related to the dream.

FLORIAN RAYNOR.

Keokuk, Iowa, Sept. 5th, 1870.

### SPIRIT PICTURES.

### Letter from N: B. Starr.

BRO. S S. JONES :- As per request of your Silver City correspondent, I send you the following statement. I would say by way of preface, that I am continually receiving letters of the same kind as your correspondent. Many of them I never reply to, for the reason that will appear in the statement. stateme

i paint spirit pictures in oil only. Have been doing so for about seven years. I have painted hundreds. 1 do not know how many. Many of them have not been portraits, but scenes and landscapes in the Summer Land. The portraits have also been numerous. About four per cent have not been recognized This last statement is a guess. There was no likeness ex ant of many of them. In no case have any of them been copied from likenesses. I am not entranced.

I sometimes paint automatically; at other times I see the image on the untouched canvass, and paint it out in electually. I have no control of who, or when, I shall paint. I do not desire any orders for special likenesses.

Hearing all kinds of rumors on the street | I have more than I can do, that is when I can do about the "mysteries" connected with the lady, | it. "A lock of hair sometimes enables me to see in company with a couple of others, I visited the spiri, bu not always. I do not answer any

mously by the Georgia State Agricultural Soclety, extending a cordial welcome to the North, to the East, and to the West, to participate in this grand exhibition.

You can ald materially in consummating this reunion of the two sections by giving publicity to this resolution, and urging upon your readers the advantages offered by reduc.d rates of pas-

Trains will leave Atlanta for the Fair Gr und every thirty minutes in the day, during the Fair. Special arrangements will be made for the ac

commodation of the press. Premium Lists can be obtained upon application to the Secretary Georgia State Agricultural Society, Atlanta, Ga. Very respectfally, yours,

FOSTER BLODGETT, Superin'endent,

B. W. WRENN, General Passenger and Tick t Agent,

The Following resolution passed the G orgia State Agricultural Scelety unanimously, having a representation from over 100 counties.

WHEREAS, The Fair to be held in Atlanta during the month of October, 1870, is intended to be a grand exhibit in of American industry; and

WHEREAS, Said exhibition will be held under the immedia'e control and supervision of the Georgia State Agricultural Society; therefore be it Resolved, That we, the delegates and rep. repsentatives to the Georgia State Agricultural Society assembled, do hereby extend to our fellow citizens of the North, East and West a cor dial invitation to meet their brethren of the South at said Fair, to exchange friendly greetings, to exhibit stock, agricultural implemen's and other articles of home industry, and thus promete the material interest of all sections:

#### REWARK L

It is with pleasure that we give place in the JOURNAL to the foregoing Circular and Reso lutions, as a cordial approval of the spirit that actuates our brethren at the South.

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

### \_\_\_\_

### THE FIRST PRINTED BOOK.

It is a well known and remarkable fact that the first use made of the art of printing was to give to the world an edition of the Bible. This was at Mentz or Mayence, in the year 1450 and 1455 Guttenburg, a German, is sail to have been the inventor of the art, and Faust, a gold-smith at Men'z, provided him with the neces-sary resources. The Bible was printed in two folio volumes, which were justly praised for the strength and beauty of the paper, and the accuracy and finish of the printing. The work contains 1,282 pages and being the first book ever printed it was a work of much intellectual and mechanical labor, and it was a long time before it was ready for circulation. When it was offered for sale, no one but the artists who had produced it knew how it orginated. Of this first printed B ble eighteen copies are

known to exist, of which four are printed on narchment. Two copies are in England, one of these in the Greenville collection, one in the Royal Library of Berlin, and one in Paris. Of the remaining fourteen copies, ten are in England, three of them in the libraries of Oxford Edinburg, and London, and seven in different private libraries. A parchment copy has been sold for \$1,800.—*Translated from the German.* 

Benjamin Todd, Portland, Oregon. Mrs. Benjamin Todd, Inspirational Speaker, Portland, Oregon.

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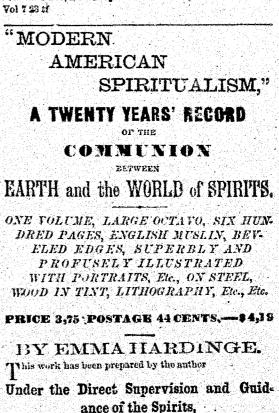
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[S Swinbarne 's writing a drame, "Bath well," in which Quices Elizabets is the principa figure.

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### A Search After God.

NUMBER EIGHT.

The Magnitude of the Question-Is God a Mathematician? - Where is the God who Claims the Authorship of Evil-The Serpent a part of God-Mary Gladstane.

Continued from last week.

Well may it be asked, that, whether am'dst the awful chaos of ideas and different forms of religious worship, there can be discerned one ray of light bearing upon it the joyful announcement that God has been unveiled. Amidst all these coufficing opinions, this interminable cha os of contradictory assertions, can we unfold the nature of that Being who is supposed to be omnipotent, omniscient and omnipresent? Has his person ever been seen, his voice heard, or his nature in any way unfolded? Is he a mechanic, and did he construct those magnificent worlds that move with terrific speed through the regions of space, the light of which would require millions of years to reach the earth? Did he take his slate and perc'l, and in accordance with the rules of arithmetic, assign each a place, and mark out the orbit it should follow throughout all eternity ? Did he understand the rules of Kepler in regard to certain laws that govern the movements of all the worlds of space, that the orbits of planets are regular ellipses, in one foci of which the sur is placed; that the time occupied by any planet in describing any given are of its orbit, is always as the area of sectors formed by straight lines drawn from the beginning and end of the arcs to the sun, a s a centre; that the time required for light to travel to this earth from the sun, could be calculated from the eclipses of Jupiter's satel'ites; that the distance of the moon from the earth could be determined by the aid of a copper cent held a certain distance from the eye; that the equares of the periods of the planets' revolution vary, as the cubes of their distance from the sun,-did God, the Divine Architect, understand all this, and slate in hand, determine the distance that the earth shall be placed from the sun? Is he a mathematician ? Does he work in accordance with rules? Does he, with automatic regularity, assign each of those brilliant orbs that stud the sky the position that it shall occupy among the moving hosts that surround us? Does God geometrize or understand the nature of tangents, cotangents, algebraic formulas, and those complex rules which enable man to determine the distance of the fixed stars? When a whirlwind or tornado starts on its errand of destruction, did he colculate with his pencil in hand the path it would follow, for it is well known that these fiends of destruction, these kings of the air, when they are launched forth by some unseen force, invariably describe a parabolic curve, like a planet in its orbit? Does God understand this, and in all his movements obey those rules that the mathematician has disclosed? Or is all this blind chance? Is it the result of Emerson's Order, Hudson Tuttle's Inherent Law of Matter, the Veda's Evolution from the Eternal Supreme Soul, or Thomas Gales Forster's idea that "matter is another form of God ?" What a chaos of ideas! What a confusion of tongues! What different conclusions! Plato says God geometrizes, and Davis makes him out skillful mathematician, while Beecher says he not present, and resides in heaven. If a mathematician, is he a personal Being ? As

ered those rules that unfold the relation of one | I hate you, you had, wicked, bloody-minded body in space to all the rest. Davis makes God a skillful mathematician, who originated all those complex rules that relate to the government of worlds and systems of worlds. II., to some extent, personalizes God.

Make him a mathematician, and at once he

becomes a personal being, only a mighty mole, or a man on a large scale. However, one thing is sure, there seems to be a certain degree of order maintained in the regions of space; no more perfect, however, than that maintained here among the children of earth. Occasionally a world is wrecked, burned up, and perishes like a will-o' the wisp before the astonished gaze of man. A few years ago a star in the course of a few months disappeared from the regions of the constellation Andromeda. Worlds are constantly being wrecked, dissipated and reformed. Accidents happen in the re-

gions of space, as well as here. God, the enlarged man of Davis, and other | murder, licentiousness, and sins of all shades speculative philosophers, fails to have every-

mathematics, and hence a wreck is the result.

Descartes, however, has God in all things, and says, "He has ex'ent, as we say of fire c ntained in a piece of iron, which has not, properly speaking, any other extension than that of iron itself.'

Spincza, however, declares that the univ. r.e is only an emanation from God; that we see everything in God; that everything we see is only God.

Mrs. Conant, in emphatic language, declares : "We are Gid, you are God; we are all parts of its work of destruction, extracting from pure the same infinite God head.

Thomas Gales Forster declares that by the aid of matter, God's thoughts are given forth. 1 Maria M. King asserts that the " Deific mind required a medium through which to act upon matter; this madium is D lific electric force. This force is the link which connects the Deific Soul Principle with the Dufic Mind. Natures' forces, life-principles are the Soul Principle of D3ity, as the Soul Principle of all organized forms is the life motive power of those forms."

Will we not become bewildered amidst this chaos of ideas,-this endless conflict of opinion, -and like a mariner at sea, without compass or radder, be wrecked and cast upon some des ert coast, declaring in our anguish, there is no God! No D.vine Architect controlling the prancing steeds of space! No organizer and sustainer of this mighty machinery, the complex motions of which excite within us the

wildest enthusiasm ! Lost 1 are we? Confused amidst the wild jargon of tongues, the conflict of opinions, the wild conclusions and sayings of the diff.rent savans that still live, or those that came forth in the past, and shedding an uncertain light for a brief period, passed away, leaving behind

them only the, fleeting shadows of speculative brains ! Is this a wild search, an adventure of another

speculative person, who, yearning to do what others have signally fail, d to accomplish, equips himself for a Search After Gid, hunting for this, him everywhere,-in the traditions of the past, in the clash of arms, in the formation of worlds and systems of worlds, in those mathematical rules that govern the planets and the terrific whichwind as well,-in the p stilential, burning, seething, irritating, health-destroying cesspools of life,-in poverty, in the pale cheek and dim eye, overworked, weary body; yes, searching for him amidst all conditions of life : in health and sickness; in the well-formed man, whose body is strong and robust, health tingling in his yeins, like the sweet chimes of the morning bell, and in the miserable cripple, whose eves are like lightning-bugs, cheeks expressive as a buckwheat cake, form distorted, and mind full of fish hooks, and who is a wild weed that everybody is disgusted with, and says it were better if he would die? Yes, amidst this chaos of ideas, shall we cry again, "Watchman, what of the night?' Are we bewildered? Do the lightnings flash, the thunders roar around us, and the waves of discord swell up mountain high, and do we stand fearless and undaunted, knowing that we shall not be wrecked? Do we tremble as we look at that raving maniac, that harlot, who died in St. Louis a few months since, and who saw the spirit of him who seduced her years ago at her bedside, his presence causing untold pains of anguish,-do we tremble when we try to see God in that fevered brain, that wild, glaring eye, those big round tears that come forth from the fountain of her soul, that expression of terror and dismay,-do we tremble as we look in the garden of her soul, and see the flowers, the beautiful flowers, that were there when she put her arm around the neck of her lover and pressed her lips to his, and then surrendered all that was noble and pure in her to his use.-do we then tremble, as we see that confiding girl, whose kisses were as pure as the dew-drop that comes from heaven to sleep in the affectionate embrace of a rainbow-tinted flower, surrender herself to one she devotedly and truly loved,do we tremble as we see Sarah Gladstane, behold her character as white as the undriven snow on the mountain top, and see her white arms around the neck of James Lenox, and her cheeks pressed to his,-do we tremble as we see one so pure, so noble, so lovely, reposing confidence in a man, and then see her nature become distorted, i ke the gnarled oak, the wild weed, the rheumatic; palsied body,-do we tremble as we try to discern through this dark cloud, Deity? Can we discover God through the black, tempestuous mists of sin and licentiousness that rise up like a serpent from the cospools of man's depraved, dishonest, yes, poisonous heart, and clasps within its slimy embrace a pure, noble woman like Mary Gladstone, and closing its coils, spoil all the noble traits of her character, and who was in her last moments induced to exclaim:

man! You ruined me body and soul, but now Ism free. Keep off, you damned villain !" (S.e. JOURNAL of June 4th.)

She soon after died, her lips softly muttering the plaintive words, "It's almost morning now."

Tarough this dark halo of sin and licentious. ness, can we discern God? As we can see the beauties of the colinse through a smoked glass. so, perhaps, in the helis of civil life, where purity is put in the hopper and ground into vice, where wealth is made to subserve the passions, where virtue vanishes like an angel's whisper on a celestial breeze, we can discern more plainly the character of that Being for whom we are searching.

We are appalled at no difficulty, no obstrue tion intimidates us. We venture into all conditions of life to find God.

That cloud of vice, that rises like a boa constrictor over the cess-pool of civil 1.fe, where are collected, and coiling itself, presenting its thing move in accordance with the rules of loathsome sliny tongue for mortals to gaze upon, is a good medium through which to find God! Lock at its slimy body, at the forked tongue, at the large scales on its skin, at the poisonous effluvia that issues from its mouth, as it coils and uncoi's itself, and raises its head to gaze for some victim that has viirtue nesiling in the heart, in which it can lave its forked tongue, for be it known, that virtue is the food of vice; poverty many times the aliment of the wealthy, and that hellish serpent evinces the utmost pleasure as it proceeds on human nature all its sweetness, leaving nothing but a skeleton of blasted hopes to show significantly the result of its labors. Shall we look for God through that serpent, Evil? See its forked tongue, living virtue from a pure heart, and then see its eyes glisten with satisfaction, and its tail wag with delight! Shall we search for God in that mouth, the poisonous efflavia of which casts a dark cloud over the fairest prospeets of man? Perhaps we can discern him in that hellish tooth, the tcuch of which would send poison to the vitals of the s'rongest man. Theo, see it coil itself around Sarah Gladstane, and as she presses her sweet lips to those of James Lenox, and puts her soft arms around his neck, and breathes upon him the isflaence of her angelic nature, see it raise its head in delight, and its eyes sparkle with joy, knowing that she will soon be changed, her whole nature resembling a wild, poisonous weed ! Miserable serpent, with glaring eyes, and open mouth -AWAY! You will WRECK us, cend our craft to the bottom of the sea of speculative philosophy, and leave us a poor outcast on some Desert Island-AWAY! Who can see God in you! What! God in that poisonous efflavia, in those fangs, in that forked tongue, in that slimy body? Emerson, where is your "order?" Davis, where is your mathematics?" Mrs. J H Conant, "We are God, you are God, we are all parts of the same infinite Godhead !" Bish-is it-all of it bosh? But where is the sense in

points. It is so with every tobacco plant on the earth. It ever was, and will ever remain so. Now let us suppose that every flower is produced by a Cause that cannot count ; what are

the mathematical chances against this combina tion of fives, three times in a single flower? The answer is obviously: 'One hundred and twenty-five; 'while the chances against a like combination in two flowers amount to the great sum of fifteen thousand six hundred and twenty five.

Let the atheist answer me, What must the chances be in one large field? in all the fields throughout the world during one solar sum mer? and extending the view still wider, so as to embrace all the summers ever shed by yonder bright sun ?

He who can shut his eyes to the overwhelming force of this demonstration, deserves never more a single glimpse of the green fields, with their coronals of golden bouquets fluating in their own perfume.

Great God! Heavenly Father! Supreme Ruler of the Universe ! Deific Element, where art thou? I am troubled!

And as this serpent ceased its spisking, we see it wind itself around one of the fairest daughters of earth. Ob, how pure she was, and as we write this, she stands before us, with eyes of a deep blue, resembling the sky when the last rays of the sun are kissing it. Her cheeks of roseate hue, tell a grander tale than the rainbow that arches the entire heavers. Her auburn<sup>\*</sup> ringlets fall in graceful profusion over her shoulder, and as she smiles the windows of her soul fly open, and we behold nestling there, gems sparkling with purity. Her lips just tinged with orange color, and her breath as sweet as the flower, she stands before us, and our soul moves forth in loving sympathy for one so pure and good, and we gaze upon her with unfeigned emotions of delight. Noble creature, we love you, and would save you from the doom that awaits you, but can not! "God geometizes," and the serpent forms a CIRCLE around you. With checks resting on the shoulder of one she loved, and her arms caressing him, she passes gradually into the jaws of the screent, and disappears; and as we stand gazing on the scene, our eyes glistening with tears and our soul heaving with agony, we cast cur eyes around, and cry aga'n, "Watchman, what of the night ?" Lost! lost! Out on the mid ccean, our compass varies, and our chart is no longer a guide, the directions of prominent men of the present and past only confuse us, and shall we kneel and pray-bow down in reverential prayer? Lost! lost! almost wrecked ! and are our efforts to prove fruitless? We will kneel in prayer. Ob, Almighty God (if you have an existence) lift the veil that overshadows our pathway, and allow us to proceed on our voyage of discovery. For days the lightnings have flashed, the thunders roared, the rain poured down in torrents. and the waves rolled mountain high, while an impenetrable mist has encompassed us. O., Heavenly Father (if you geometr'z ), hear the voice of your child, encomposed with danger on all sides! Drive away the dark clouds; still the thunders; calm the storm; purify the cle ments; renew our energy; dissipate the lurid clouds, and allow us to proceed! With that serpent before us, we can proceed no further on our voyage of discovery, and our search will be fruitless. Oh, God, (if Emerson's order did'at do this) assist us, in this the perilous hour of our existence, and so direct us that we can land our frail bark by your sile, and have the honor of first discovering you! AMEN. We rise from our knees; that a rpent is still there. Its body glistens with the savings of prominent men, and it laughs at us, insults us, threatens us, and in plain language tells us to proceed no further. We stand like the phil. sopher by the sea shore, and as he picks up a pebble, he only catches a glimpse of the boundless number before him. We have gathered many pebbles-many sayings, and a boundless expanse opens before us, but we can proceed no further now. Evil, this pestilential serpent-the sea serpent of theology, of licentiousness, ob structs our pathway and eyes us closely, and laughs and frisks his tail in j yous satisfaction, as it sees us bewildered; and then we see streaming out from its poisonous mouth in large letters, "God is all-powerful." It stands before us a living declaration, in burning letters, and then as if satisfied, it looks at us and laughs, and works its jaws, and sends forth poisonous effluvia, and while that sentence glistens before our eyes, another arises : -"If God is all-powerful, then my power must be a part of his all-power, or he would not be all-powerful."

### Personal and Tocal.

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

-Ettie Brown, a splendid trance and test medium, may be found at 128 West Washington street. She will answer calls to lecture.

-The wide awake lovers of the Harmonial Pailosophy in Osseo, Minn., have organized a society and Lyceum under very favorable anspices. May success attend their efforts.

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

-Our esteemed brother, K Graves, is again in the lecture field.

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

-The price of that interesting little book, "Life and Moral Sayings of Confucius," the great Chinese philosopher, has been reduced from fifty to twenty-five cents. The sale even at the old price was good, and now every one can afford to buy it. -It ever gives us pleasure to welcome to our sancium, our worthy brother, Dr. Dake, who is doing a good work for the cause. He has been meeting with marked success in our state. He gave us a figirg visit on Tuesday last, on his way to Elgin, Ill., where he will heal the afflicted for a few weeks.

-N. Frank White proposes to spend the coming winter in the South. Through August and September, his address is in care of the BANNER OF LIGHT ; through October and November, Vineland, N. J.

-Miss Fannie V. Felton, of Mon'pelier, Vt., an excellent test and medical medium, thas recently left her earthly form and gone to the angels. Dean Clark writes to the BANNER in reference to her: "About an hour prior to her departure, Wash 1, an Indian spirit, familiar to and dearly loved by all who have witnessed his good deeds through her mediumship, came and said he must take her, but he would do so easily, which he did, and he directed that Mrs. Blair should get "lots of flowers" with which to surround her deserted form. This was done in artistic style, the casket being filled with them, and a wrea th, cross, and mat of green, on which were the words, 'our loved sister,' composed of white flowers, all were tastefully arranged upon the coffin."

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

-Emma Hardivge is lecturing in Cleveland. In one week she give eight lectures averaging one thousand persons in attend ince at each.

-J. M. Peobles lectures in Cleveland during October.

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

litaire he inole say, "It was a mighty ? fabric," so it must have that a leari ematician who first discov-

"So you've come I you've come, have you, to complete your work. But I have got friends now. I am no longer at your control. Oh, how

that

"All matt ris G d's tongne, And from its motion God's thoughts are sunz, The realms of space are the octave bars, And the music notes are the suns and stars ?"

Davis saw God in the flower with its five stamens, with its calyx and corol five-parted, and he could demonstrate his existence therefrom, and in his wild enthusiasm he exclaimed. "God GEOMETRIZES!" Dies he geometrize in the serpent? Did he geometrize when it. raised its poisonous head to lave virtue in a human heart? Dil he geometrize when he made that man a cripple, pain in every joint, anguish in every fiber of his heart, and, not a moment's enjoyment in all his lifs? Are we wrecked amidst this strife? Can we sail past this monster, this serpent, in our Search after God? Its mouth is wile open,-we look into its body, and we see human hearts, skeletons of blasted hopes, the widow's cry and the orphan's moans, and as we approach it, it stares upon us, and says, "Back, child ! you are on a wild adventure," and then repeats in measured accents, the words of Mrs. Conant, "We-are -God-You-are-God-We-are-a'l-parts-of-the -same-infinite-Godhead ;" and as he says those words, he laughs and frisks his tail, and a stream of poisonous effivia escapes from his mouth, on which I see the words of that prefound scholar and logician, Emerson, "It is order that did all this." Not yet satisfied, he raises his head, shows his forked tongue, and poisonous treth, and then quotes the saying of Hudson Tuttle,-" A-rock,-a-tree,-or-insect,-is -as-sacred-as-God'--being-a-parl-of-him,--ora-portion-of his-works?" Werand appalled at the scene, and then amidst the wild confusion, it opens its mouth, and we see the poor body of Sarah Gladstane, and on her lips the sweet words, " It is almost morning now," and then it turns its head toward us again, and with all the dignity of a German savan, says, in the language of Davis:" GOD GEOMETRIZES!" It then adopts the reasoning of Davis in regard to flowers proving the existence of a God. "My mouth," it continues, "has five poisonous fangs, (stamens), my tongue (corol) is five-parted, and my tail (calyx)five-pointed. All serpents of this character resemble me in every particular, therefore, 'Now let us suppose that every one like me is produced by a cause that cannot count, what are the mathematical chances against this combination of five, three times in a single being like myself."

#### REASONING OF ANDREW JACKSON DAVIS,

"We will make our next comparisons in that science so charming to all lovers of Nature. Not over smoky furnae.s, or in darkened chambers, will we read this division of our lecture; but out among the sliken sisterhood of sweetscented flowers, where the blue-eyed heavens smile love down in our faces, and the winds whisper through our sunny hair.

The first ten classes of Linnæus are arranged simply according to the number of stamens in each flower.

Let us analyze a flower of the tobacco plant, It is of the filth class, and of course bas five stamens. Its corol has five parts, and its calyx five

Then it insults us, and wags its tail, and smiles fiendishly, continuing to destroy the innccent and pure, and then suddenly there proceeds another sentence from his mouth :

"I am a part of God, and my power is only a part of his all power."

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

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

### To be continued.

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

-Mrs. Lovering is now located at No. 51 North Haistead street. She is an excellent medium.

-Miss Lottie Fowl r, of whom we made mention a short ti ne ago, is holding seances at Fontine. New Haven, Ct.

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

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

-P. Bremmond, of Houston, Texas, would like to have E. V. Wilson visit his state. He speaks in high terms of the labors of Mrs. Wi'coxson last winter, while lecturing South.

-Mrs. Annie C. Torrey has left Topeka, Kansas, and is now sojourning at Belleville, Mo. She is an excellent medium, and will soon be in Chicago.

-Ursula Steward claims that neither Dickens nor the "School marm," was the author of the poem entitled "The Children," but that it was written by "A Village School Master."

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

-C. L. James, of West Eau Claire, Wisconsin, offers to discuss in public, either of the following questions, with any minister, or other person, in the United States, he, the challenger, taking the affirmative of the first proposition, and the negative of the last :

1st:-"Dces the Bible, regarded as a whole, teach pantheism or transcendentalism ?" 2nd.-"Does the Bible, regarded as a whole, teach the existence of a personal God ?

-Thanks to Brother White, of Olney, Ill., for sending papers containing items of interest to Spiritualists.

-The second annual meeting of Oakland County Circle, of Michigan, takes place October 8th, st Milford.

-Dr. D. P. Kayner, of Erie, Pennsylvania, lectured on the 9:h inst., at Emporium, Pennsylvania, to a large audience, mostly church members, with good effect. The doctor is a very effective speaker. as well as successful healer.

-If you want a good book to teach you the selence, philosophy, and the practical manner of developing mediums, send for "Underhill on Mesmerism." Price sent by mail, postage prepaid, \$1. 50.

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

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

-A. J. Fishback will lecture in Port Huron, Mich igan, the first Sunday fa October, and continue for five months.

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### OCTOBER 1, 1870.

## RELIGIO-PHILOSOPHICAL JOURNAL.

### The Journal.

This week the JOURNAL will be found really Interesting. On the sixth page, the report from New Hampshire unfolds the status of Spiritualism New Hampshire unfolds the status of Spiritualism in the East. George Lynn gives interesting par-ticulars in reference to Henry C. Wright. Wm. B. Fahnestock presents his views in regard to "Mind-Reading." Mrs. Saverance gives an account of her doings in Iowa. The article, "A Great Man has Fallen," gives a brief history of J. B. Ferguson. On the third page, the letter from J. P. Winches-ter, and the extracts from the papers of Paducah, Ky., give an account of the wonderful mediumistic powers of Mrs. Pell. Our esteemed brother. N. B

On the first page, the report of the doings of the American Association of Spiritualists, at Rich-mond, will be read with interest. The poem, What the Angels tell us, by Harriet E. Popa, is really a

con fifth page, Dr. Child gives some very interest-ing accounts of spirit tests, e'c. On the eighth page, E. V. Wilson expresses his views tersely on the American Association. On the second page will be found the usual ed-itorial articles. Other items of interest on the various pages.

### Mrs. Mand Lord, the Physical Medium.

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

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

We have been promised ample opportunities for witnessing what may transpire at her seances. We intend to avail ourselves of the opportunity, and whatever may come within our observation will be reported thr agh the columns of the JOURNAL

From what we have heard from the observa-tion of others, we believe Mrs. Lord to be a good med um for physical manifestations, and certainly skeptics should try what purports, or is claimed, to be the works of departed human beings, that they may know, of a certainty, whether such claims are we'l found d or a base imposition.

### To Subscribers.

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

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

### Delegates.

Let not the reader of the Report of the procredings of the American Association of Spiritualists be deluded into the belief that the long array of names of Delegates were all present, nor that those who were present, were to any considerable extent appointed by State Organiza'ione.



Subscription will be received, and papers may be obtain at at wholesale or retail, at 634 Bace street, Philadelphia,

### On to Richmond.

Wonderful tests of Spirit Power-A Picture drawn by the Spirits, without using the hand of the Medium.

On the 17th of September, in company with our Delegates to the American Association of Spiritualists, we started on our journey to Richmond, Ind.

Arrangements had been made by the friends at Harrisburg, for us to speak for them in the evening. We visited, with our friends Dr. Barr, Brother Potts, who has two sons, twins, who are the mediums through whom most of the manifestations that have recently occurred at their circle, have been given. These boys, as well as their father, bear the reputation of being very honest and conscientious persons.

Mr. Potts took us up into a private room in his house, to show us a very singular drawing, which the spirits had commenced under the mediumship of one of the sons, who was impressed to procure a large sheet of drawing pa-per and some pencils, and go alone into this room. He laid down upon the floor for about thirty minutes, and sketched a very singular looking flower-certainly very unlike any of the flora of earth. After this, the paper was nail-ed on the wall, and the room was kept locked except a little while every day, when some one went in to look at it and notice the progress of the work.

We will not attemp: any description of the picture ; it must be seen to realize its character. The design is unique, and the shading very fine, giving evidence of considerable labor and skill. Mr. Potts says in a note to us:

The spirits commenced this drawing on the third of Sept., 1870, and finished it on the 15th. occupying short intervals for twelve days. They used the mediums under c mtrol at the commencement for about thir y minutes, after which they finished the work altegather with their own hands, bringing their pencils and even sometimes sharpening them, though they always seemed willing for us to do this. On entering the room, we would sometimes see the pencils fall, and they were blunted or worn -sometimes there were eight or ten, at others, only three or four. They would be laying on the floor or stuck up behind the paper. It is truly astonishing that our spirit friends can

come back and do these things. We cannot have the least doubt that our friends that have lef the form, can and do, come back and manifest themselves in many and va tious ways to Joseph Potts. In the evening a good audience ars mbled in the Hall. Mrs. Stearns, our Sa'e Missionary, opened the meeting after the singing, with one of her soul stirring invocations, and we followed in an address of over an hour on the question, "What is Spiritualism?" We endeavored to show that the intelligence that lies behind the phenomnal manifestations, was the reality of modern spirituahsm. The phenomena have existed in all ages, but mankind had failed to appreciate this until within the last twenty two years, when we had learned to know something of this, and now we know that all these phenomena are valuable as the external expression of a deep interior principle. They are bringing to us the evidences, not only that our friends still live, and that the ruling passion is strong in death, but that the scripture declaration that as the tree falls so it. tree falls,

pare d for our workers and worshipers. Your writer and our friend Rock'yeft, of New York, made speeches for the edficition of those assembled.

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

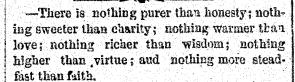
I came here a few days ago, but meetings had not been arranged. Friend Barr was at your place, and the people had expected me to speak there first.

I cannot see much prospect in this state for pay-ing labor. I find that working places are so far apart that almost all the money I get is swal-lowed up in traveling expenses. Much of my la-bor has to be given free. The ignorant prejudices of filends in some places, are the hardest obstacles to overcome. I cannot work against such obstacles with out loss of power. Poor health, at best, prevents me from doing the amount of work i wish to do. I cannot tell how much longer I can occupy the field.

### Dr. Persons.

We had a pleasant cill from this distinguished healer, whose genial contenance would be an introduction anywhere. Dr. Hare once said of brother Rehn, "It is good to look upon such a face-you read benev dence and truth there." And so we thought on looking at this brother, whose genial sphere awakened happy feeling in those around.

We visited several patients with the Dictor, and were gratified to witness his gentle yet efficient mode of treatment. We had received a copy of a small book published for the Dictor, by Warren Chase, of S. Lunis, and hal read it with laterest, but shall do so with more now, since we have shaken the doctor by the hand and looked into his face.



Spiritual Rectings, Conventions &c.

### HANCOCK COUNTY, MAINE.

The Spiritualists and friends of progress and free thought In Hancock cou ity, Maine, will hold their Becond Quarterly Convention in Backsport, Maine, communing Oct. 8th, at 10 o'clock a. m'; and continue two days. A cordial invitation is extended to all. Per order of the Committee.

Molbory Kingman, Sec'y.

### MINNESOTA ASSOCIATON.

The Third Annual Convention of the State Spritualist Association of Minneapolis, will be be'd at Moneapolis Mion, Ost. 21st, 221 and 23d, 1870. All persons attending the same must purchase round expursion tickets at their respective statio s, receiving their roturn tickets, which n cat be signed by the Secretary of the Convention. Return ticke a free are promised on St. Paul & Milwaukee' Se Paul & Sioux Jity, Histings & Dacota roads.

Come one, como all.

tee.

Harriet E. Pope, Sec y.

### THE IOW1 SPIRIFULL ASSOCIATION

Will hold its third anniversary at Des Moines, on the 7th, 8th, and 9th of Colabor, commanding at 9 o'clock a.m. st Spiritualists' Hall, over Citizons' Bank. Good merkers have been secored, and an carnest

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ble information pertaining thereto. This book is complete in every particular, and is illus-trated with THIRTY FINE ENGRAVINGS of Banners, Emblematic Standards for Groups, Calisthenics, &c.

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ING HOUSE, 187 and 189, South Black streat, Junegs

It is not a fact-on the contrary it is a mere bagatelle. It was a very small meeting, mostly of self-constituted delegates, and in no sense did it. ror has it heretofore, spoken the sentiments of the Spiritualists of the nineteenth contury.

The truth of the matter is, the people, Spiritualiste, have become disgusted with the management of this so called "American Association of Spiritualists, and will not give it encouragement. If there had been a simple announcement that there would be a three day's meeting of Spiritualists at Richmond, the hall occupied would not have held the one-fourth who would have attended, and yet at this pretended nation. al gathering, the hall was not one half filled.

### Emma Tuttle.

The above-named sister, so well known to Spiritualists, has been suffering from a severe attack of sickness, but is now, we are glad to

learn from her, gradually recovering. Dear sensitive souls—all good mediums are subject not only to the mental control of loved ones in spirit li'e, but equally sensitive to the imponderable elements that pervade the atmosphere. The consequences are, they enjoy life exquisitely at times, while at other times none suffer so acutely.

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

### A Challenge.

MR. EDITOR :- I see by the last number of the JOURNAL, that you have me located at Sterling, Michigan. I am at Dixon, and wrote you from Sterling, Whiteside County, Illinois

I see a challer ge from Professor Phelps, of Mis-souri, to discuss the same proposition that Wilson and Haddock did in Wisconsin, on Spiritualism. I feel impressed that the discussion may prove very useful to the inquiring winds of the present day. I accept the challenge, believing it my duty. I pre-sume that Professor Phelps is a very able man; and a blick will be the second blick of blick with the second blick will be the second blick blick will be the second blick 1 think will not consider me unworthy of his steel.

I propose Dixon as a good place for the discus-sion, and know that the court house is free for it. I care not how soon it takes place; for I want to

tear all the objections that science and skill can secure against Modern Spiritualism. 1 propose bring governed by Parliamentary rules, with this excep ion—that no call to order shall be allowed for wandering from the subject, unless for personal abuse, or foul or flithy language. Discussion to commence at seven in the evening, and ten next morning-each speaking forty five minutes time in each session-to continue three or more days, unless both are willing to quit sooner.

I can be addressed for the next three weeks at I can be addressed for the next three weeks at Dixon. About the 10th of October would be a good time for the debate. I hope it can be ar-ranged to have the debate taken for publication, so that many can read it who can not hear it. It were well if the affirmative could have an abler adwocate than myself; but it can hardly have one who has investigated more closely, or loves the

cause more dearly. If we meet, I will endeavor to excel him in ur-banity. I hope to appear the fair candid inquirer, as well as the fearless advocate of Spiritualism. I said, no calling to order for wandering, except into personal abuse and foul language. Let us have the same freedom as if we were writing for a paper.

S. UNDEBHILL, M. D. Dixon, Ill. 2.1.7

lies, is literally true, and that those whose feelings are upon the earthly and material plane here, will go into split the with similar feelings and affections.

Mrs. Siearns was again entranced and gave an eloquent and feeling address, after which the iriends, as directed by the spirits, formally presented the picture above alluded to, to us.

We attended the circle at old Mother Hopkins, where the spirit that had drawn the pict ure gave the following: "Our object is to awaken the attention of the

people to the great trutus of Spiritualism. It was necessary for us to take the medium to the room, in order that the paper and pencils might be properly magnetized, so that we could manipulate the latter and accomplished our object. We were very glad when we had gained the power. We have been striving for this a long time, and we desire Brother Cuild to take this with nim. We, in common with a host of spirits, thank him for his earnest and persistent labors in behalt of the great cause in which he is enlisted with us."

The spirit of Patrick Ocercame and invited us all to go home, and go to bed. He said he intended to give them another test at 7 o'clock to morrow morning. Lorenzo Dow then gave us a very characteristic and amusing communication,—answering in his peculiar manner numerous questions. At midnight, we started on, with additions to our numbers, and alter a pleasant ride of twenty four hours through the rich and fertile lands of Pennsylvania and Ohio, we reached our destination and find quite a number of delegates and triends assembleu in this beautiful city of Richmond. The hospitality of the Spiritualists here to the weary tray-lers was doubly acceptable at this time. Whatever may be the opinion of Spiritualists in regard to these meetings, we all agree that they furnish delightful and profitable opportunities for social and spiritual reliaions, that many of us enjoy.

Letter from Hannah T. Stearns, State Missionary.

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

We had a pleasant and profitable time. It rained on Saturday, therefore the meaning was not large in the morning, but the afternoon brought out a large gathering. I saw earnest listeners as Sister Robbins give her inspiring utterances on the mis-sion of Subritu tism. Friends Richtsuft and Good. sion of Spiritualism. Frieads Rickleyft and Good-win, in the morning talked to the point, and met the approval of their hearers. All seemed to be satisfied. I gave the closing address, following Mrs. Robbins. All that we needed vas mu ic, to have made the occasion everything desirable. 01 the 21st, I went with Brotner Palmer and wife to Centreville, Bridford Co., Pennsylvania, whire they have held meetings for the lass twelve years met a warm welcome from the friends there. Mrs. Palmer is a trance speaker, and has by her devo-tion to her spirit power, called many from sorrow and darkness to the light of immortality. Manext meeting was at the long talked of pic-nic a: Carpenter, half in Tioga, half in Lycoming Counties, on the N. C. R. R line, thirty-five miles

north of Williamsport, a cosy nook, surrounded by monntains We had our plc-nic in an old orchard-not that

kind that Solon Robinson and Horace Greely admire, but one of Dame Nature's own, one that grew before railroads and telegraphs had pressed their progressive horiz ntais and perpendiculars on the face of the land-this old orchard was pre-

is made for speakers in Laws to come and aid us in making this an interesting and profitable meeting. We hope the Spiritualists generally will feel the necessity of having the State fully represented. We had reduction of fare on somerailroads last year, and expect it on more this time. Papers friendly, please copy. In tobalf of the Coumit-

J. P. Davis, PERS'T. 

NEBRASKA STATE CONVENTION.

The Executive Committee of the State Association have appointed Friday, Saturday and Sunday, 24th, 29th and 30th of October next for the State Association, to be held in th State Capitol at Lincoln.

There will be good lectures for the occasion. We cordially invite all lecturers and Free Thinkers to

participate with us. Come and see our young State 'Capitol, where we can speak our miads freely.

By order of the Committee ;

ALONZ) ROGERS, Corresponding Secretary.

#### FARMINGTON, MICH.

The Second Annual Meeting of the Oakland County Circle, of Michigan, will be held in Milford, commencing Saturday, Oct. 8th, 1870, at 2 oclock P M. continuing over Sunday.

### 148, Fourth Avenue.

Mrs. Robinson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratily idle curic sity. the better practice is to send along with a lock of hair, a brief statement of the sex, age leading symptoms and duration of the disease of the sick persons when she will without delay return a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and NEGATIVE forces latent in the system and in nature, This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

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

Mrs. Robinson also, through her mediamship, diagnoses the diseases of any one who calls upon her at her residence. The facility with which the spirits controling her accomplish the same, is done as well when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing act, but as a psychometric, test, business and trance medium.

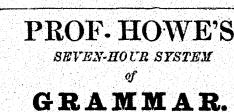
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speaker, the clergyman, of the senator. Fifteen min-ntes attention to at y one of them will protect any intel-ligent person from erring once in a lifetime: The work is got up in pamphlet form of about 50 pages, strong and neat covers, with large plain type, containing everything within, in its simplest essence, to constitute the Practical Grammarian. It is not sold 187 & 189 S. Ciark St., Chicago. 39 nl tf.

A cordial invitation is extended to all. A. B. Whiting has been engaged as speaker for the occasion. Norton Laphun, Pres; Miss Jul & Mc'ain, Sec'y. MRS. A. H. ROBINSON, Healing, Psychometric and Business Medium.

### **RELIGIO-PHILOSOPHICAL JOURNAL**

#### NEW HAMPSHIRE.

Fourth Annual Convention of State Spiritualist Association, at Eagle Hall, Contord.

### Reported for the JOURNAL.

### WEDNESDAY AUG. 31st, 1870.

Convention called to order by the President. A. T. Foss, of Marchester, at 11 o'clock, a. m., who being ill, Dr. French Webster was chosen President, pro tem

Invocation by Mrs. Broth, of Milford.

Voted to begin with Conference. A. T. Foss first speaker. Said if we would work united, we could clean out the churches in five years.

L. Dean rejoiced that he was with us. Voted to appoint Committee of Entertain-ment,-viz: Mr. and Mrs. I. P. Hatch, George S. Morgan, Walter Stephens, and George N. Johnson.

George N. Johnson, of Concord, said he had been through purgatory, and he wished the fires had been hotter.

A. C. Carpenter, of Boston, moved to adjourn, which was done.

#### WEDNESDAY, 2 O'CLOCE, P. M.

Conference continued.

A. E. Carpenter called. Gave his views on the general subject of Missionary work. He said. as long as enthusiasm lasts, or one or two percons pay the bills, organizations work, and no longer. We must keep trying. Dr. Storer, of Boston, said the object of all

organization was to advance the truths of Spiritialism. The good of man was the great object of all organization, and of everything else. He gave an interesting history of the rise of Modern Spiritualism. He said that attempts to organize in the orthodox style would always prove a failure. The circles, and other primi-tive methods, to advance the cause, had proved to be the best. He didn't care how many failures in organization we have, or how many men fail in their attempts, or pass over to the other side. But Spiritualists, that are truly so, never fail

I. P. Greenlesf, of Boston, said that much had been done in New Hampshire; that no true and honest act is ever lost. Our cause came to stop with us, and is gaining now, as it never gained before. No State organization will ever do all cur work. Primitive, individual management is best. No one method will answer our full purpess, but we need all methods. (And heaptly illustrated this point). Any means are ad-missable, which will work best, even the devil himself, if he will work for us. Our very lives are an experiment, and an interesting one. Don't be disheartened, for our cause cannot die. Organizations were merely tools to work with. We must work as individuals, and no matter how original.

Constitution read.

George N. Johnson disliked our plan of organization, and hoped it would be laid aside. L. Dean did like it.

George S. Morgan motioned to suspend constitution until to-morrow at 2 o'clock P M. so as to put all present on the same footing as members. Passed.~

Thus was our meeting put afloat, at the mercy of spirits, or circumstances, and subject to any impulse that might turn un.

Voted to retain present officers.

On motion of A. T. Fors, Dr. Storer and I. P. Greenleaf were invited to speak this evening. On motion of George N. Johnson, voted to

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

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

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

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

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

Resolved. That no institution is worthy to be preserved by the sacrifice of the liberty or lights of any human being.

Resolved. That Mankind constitute one family, in the body or out of the body, and that whatever is of vital interest to the welfare of humanity, enlists the sympathy and active efforts of the inhabitants of both worlds.

Resolved, That to the Spiritualist, Death has been abolished by the power of L'fe-and him that hath the power of death, even ignorance, is alone destined to die.

These resolutions were adopted and ordered to be printed.

A. T. Foss, who was well acquainted with H. C. Wright, rec guized him in the manner of Dr. Storer, as he mounted the platform to write the resolutions; as also, others felt the spirit's power at the time, and indeed, the pentecostal influence of the holy spirits of Light and Intelligence became manifestly felt by all present.

Mrs. Will's, of Lawrence, speke of a vision of progress, of impending struggle, and of triumphs of victory, and smiles from spirit friends. She said there was a mighty power behind us.

J. P. Guild, of Lawrence, said the great object was to make us true men and women. He said the command of old theology was, " Thou shalt not think."

A. E. Carpenter felt that the presence of Hen-ry C. Wright was full of divine inspiration, and that Abraham Lincoln was present.

Geo. S. Morgan said he felt the influence, and supposed it to be Henry. Mrs. Whitney, of Newport, was controlled

by an Indian to speak, and made some pertinent remaiks

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

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

H. S. Chase said he felt good, and that nob dy ever feels better than he does when he feels well.

A. E. Carpenter said he would not let a child Wright of his go to a Sunday school any more than he would to a gambling hell. J.H. Rhodes said, "as the twig is bent the tree is inclined." Adjourned.

FRIDAY, 9 O'CLOCK, A. M.

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

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

vented insanity. I. P. Greenleaf thanked God for the furnace of affliction. He said we all had got to go through this furnace. He said the chickens of unkindness always came home to roost. He had done everything that he had said he never would do. He was born in New Hampshire, and should always love its hills. A. A. Read said, "Work in your own place

and don't stand in the way." Adjourned.

FRIDAY, 2 O'CLOCK, P. M.

Miss Sarah E. Appleton, of Suncook, spoke of her interesting experiences.

Mrs. S urtevant said the churches were infidel to her as well as she to them.

H. S. Chase said that mediums should sustain a good character.

Mrs. S. E. Withee contributed some good ileas for us,

Geo. S. Morgan told us of a test he had received.

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

To thank Mr. White for the use of the hall. To thank Mr. and Mrs. Hatch and other Con cord friends.

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

To thank the Secular Press for fair reports. The Convention then adjourned, to meet

again at Bradford, on the first Friday of November, 1870. FRANK CHASE.

### Secretary.

### HENRY C. WRIGHT.

#### Interesting Incidents in His Life-Illie Communications.

### BY GENEGE LYNN.

I perceive from the papers that this glorious old man has finished his work in earth life, and passed "over the river" to the life beyond. If I remember correctly what he told as the last time he was with us, in regard to his age, he must have been nearly, or quite, 73 years old. For 40 years, or thereabouts, he has been known as a radical reformer,-standing in the early days of the anti slavery cause with Garrison, Lucretia Mott, the Chapmans and others, ever ready and willing to work for those who had few helpers, and to "Remember those in bonds as bound with them."

Though educated for the orthodox ministry, his mind refused to wear its party trammels, and an attendance at one convocation of evangelical min. isters, convince 1 him that no other body of men c uld possibly say so much with so little prac-tical sense, or fitter away valuable time on such trifling objects. He was a constitutional devotee of truth, and wherever she led, he was willing to follow. He eagerly embraced every form and opportunity to ameliorate the condition of suffering humanity, and his keen foresight and practical good sense enabled him to detect the shams of

party politics and popular religion. As a moral logician he had no superiors, and in one respect he towered above the most of them, as his daily life was as pure and spotless as a little child. and as the Nazarene said fruly and beaulifully of the dear little folks, "Of such is the kingdom of heaven," the same can be said of Henry C. A common saying of Henry was, "If you want heaven, carry heaven with you." The social life of the man was an evidence of how to actualize this desire. In the home circle he was genial, prayerful, mi-thful. As a fireside conversational have never met his equal, from the simple fact that he had the tact of interesting old and young alke-to see him at his best moments was when with a child on each knee, he recited som a of the incidents of his life, —especially his sojourn among the Highlands of Scotland. Who, having heard or read this part of his autobiography, that revealed most clearly the inner life of this great soul, can ever forget "Henry C. Wright and his wee Darlings." A great advantage gained by his parity of lif-was the perfect liberty with which he could talk in a mixed company, or in the presence of mothers, on the most delicate questions where the health of the mother and child were concerned. "To the pure all things are pure ;" had an especial application in his case. Looking over the past history of the race, I find nowhere so fine a parallel as the Nazarene-both mani ested the same hatred of oppression, with no personal bitterness toward the oppressor ; both were practical non resistants, and equally regard-less of worldly goods. Each in their day threw themselves against the sins of the age for the one sole purpose of seeing the race raised from the causes and consequences of ignorance and crime. In view of these fa ts, it was very netural that the subject of our article should be found in the front ranks of the anti slavery, temperance power, woman's rights, and the spiritual reform move ment. The day he ded, Tuesday, he came (in spirit) and said : "A. it is all right now. I am over the size " the river." He said much more, and my wife was so assured of his presence, that early the next morning she told our daughter Elmira, that "Henry had died, for he told her last night of his departure for the Summer Land." My first knowledge was derived from a triend, who informed me that there was a notice to that effect in a Chicago paper. I did not tell my wife till Saturday. She in ormed me it was no news to her, as Henry had told her on Tuesday, and she had told Elmira on Wednesday morning early. 1 forgot to tell her till Saturday evening, and she could find no good opportunity to tell me on Wednesd iv or Thursday (when she thought of it), as our house was full of company. After that, it passed out of her mind. The life of this good man is another evidence of the sublime possibilities of human nature, when all its faculties and powers are laid on the altar of truth and duty.

### MIND-READING.

#### By Wm. B. Fahnestock.

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

It is astoniching with what facility some mediums or somnambulists let any part of their body fall into that condition, especially if their mind is directed to persons or things at a distance, which many often do of their own accord; indeed the mind of some somnambulists is almost always in that condition, and so wakeful to all that is passing (especially when they are interested), that they at any time can know the mind, or what has hapalthough the distance between them is very great. This faculty in some mediums or somnambulists has led operators to suppose that they possessed a magnetic power which compelled such subjects to go into the mesmeric condition, even contrary to their will. These appearances have been mistaken for facts by the followers of Mesmer, and mediums, not being acquainted with the true nature of their condition, nor their powers while in it, were de-ceived, as well as operators, consequently the one yielded blindly to a supposed power, which the other as blindly believed and endeavored to exer-

The idea of an "animal magnetic fluid," has let to many unfortuna'e mistakes, and been a source of much evil to mediums, who were made to believe that they could not resist the power of operators, and that spirit control was the same influ-ence and injurious to their health, at the same time that they were subject to all the diseases of those whom they might relieve or come in contact with, all of which ideas are as false as they are pernicious. I would therefore say to all mediums, you are your own master, and have a will power to enter the condition or to resist the assumed power of others; that spirit control is not injurious to your health, nor is it necessary or imperative that you should take upon yourselves the diseases of those you may relieve, any more than it is neces. sary to assume those you never saw, and it is only the belief of false teaching that has set this hydraheaded monster upon you.

Cast away the idea of an animal magnetic influence, and the idea that you have no will to resist the power or the lis of othe s, and you will be re-generated and disenthralled, spite of the false sympathy that others interested in your degradati n. pretend to have for you. Look to your own ele-vation, your own health your own happiness, and let those, whether spirits or men, who would drag you down and hold you to their own level, know and feel that you have risen above the'r condition, their power and their influence.

I have but to say in regard to what appeared in your issue of the 17th inst., that there is nothing new or wonderful in the cases of clairvoyance, etc., there given, as all can be fully explained upon the principle of mind reading, without referring to any 1012 pary light or sympathy outside of the ordinary power of mediums or somnambulis's, and until those who believe in the doctrine of an "animal magnetic or a nervous fluid," exhibit it to eves in a normal condition, or tell who or what puts natural somnambulists into that condition, I shall be compelled to consider the fluid, etc., a myth, and the rassertions about it they eriest imagery. I could fill your paper with similar mind-readings at various distances, but they would only he a repetition of the same f.cts, and the same powers of mind reading. With regard to the remarks of the Indian spirit, I will but add to what I before said, that I also have spirits who are "behind the curtain," such as Professor Hare, Plato, and a host of others, who say that I am right in my views in regard to the non existence of an "animal magnetic fluid, e'c." I shall therefore leave o hers to decide whether the Indian or they are right. In the mean time, I will depend upon the good sense of those who will experiment without prejudice, and shall be content to abide by the decision of those who are not slaves to the opinion of others.

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

### A Great Man has Fallen.

Death and the resurrection ! These are the two g est contending monarchs of the here and the hereafter. Death conquers here. The resurrection there. Death sweeps thirty millions of human bodies into the grave year by year. The resurrection leads the souls of these triumphantly into the realms of eternal life. Death fills her em-" pire with the ashes of the dead. The resurrection leads up from these ashes year by year thirty millions of living human spirits to join that vast concourse of living souls which the centuries have congregated into the land of immortality and perennial youth.

What boots if, then, that this man or that woman has passed through the portals of the grave to the life beyond ?-it is but one goze from the ranks of the dying to join the innumerable hosts of the immortals. It is an occurrence so common as to excite in general, neither attention, surprise or alarm. It is the settled order of things, and every enlightened man and woman waits with patience and hope for the happy hour of promotion to arrive, in the order of Providence.

But as there are mountains lifting their peaks far above the common level, attracting the gaze of all beholders, and standing as landmarks on the earth, so there are men, who, in their spiritual, intellectual and moral natures, are colossi among their fellows, and tower like human mountains above the common level of human nature. When one of these falls, all eves are turned toward the grave-all hearts and hopes to the life beyond.

Of such was Jesse B. Ferguson, the subject of this memoir—a man who, as a pulpit orator, for many years held the first rank throughout the Southwest, and enjoyed immense popularity so long as he was able to tread the common piths of religious thought. When, by reason of his spiritual and intellectual growth, he was no longer able to tread these paths, with a heroism seidom paralleted, he advanced straight upon the truth as

he conceived it. At that time he held much such a position in the Southwest as Beecher and Chapin and D may held in the North and East. His church in Nashville, Tenn., the largest in the city, and capable of seating some fifteen hundred persons, like Beech-er's, was so thronged wi'h eager listeners every Sabbath, that the aisles and vestibules were densely packed, and hundreds had to go away for lagk of room.

A London author speaks of him as a man "whose learning and eloquence had m.d. him admired by thousands, and whose fervor and charlty had made him universally beloved; a man to whom Senates had listened, whom States had trusted, whom Universities had honored." And again:

"Frank, genial and sympathetic, and blending in his character and manners some of the finest traits of the people of the Southwest, among whom he had spent his life, he justified the enthusiastic appreciation of those who had known him and en-joyed his friendship." Dr. Ferguson was born in Pailadelphia, bat re-

moyed with his father, ia his childhood, to the Shenandoah Valley, Virginia, where he was

brought up. "The Presbyterian Missionary Society of Shenandoth and Frederick County," says a bicgraphy of the doctor, "having established a mission in one of those regions, wished to open a school for which they required a teacher, and young Ferguson, now a boy of thirteen, was considered the best qualified and most suitable person for that position. \* \* \* \* The boy of thirteen, of his own volition, opened his school every morning with an extemnore prayer, and by his kindness and dignity won the respect and love of all his pupils. among whom were young men and women of twenty About this time his father fulled in business, and he was then cut off from the advantage which histwo elder brothers had enj vyed, of being educated at William and Mary College. His asp rations, however, were irrepressible, and with his own earnings, he managed to obtain a fine classical and solid education, though not completing the collegiste course, and in consequence, he did not re-ceive the bachelorezte degree. Nevertheless, his advancement in learning was so steady and rapid that, in recognition of his acquirements, the honorary degree of A. M. was conterred upon him by Bacon College, of Kentucky, at the age of twenty-five, and the degree of L. L. D., by Franklin College, Tennessee, at the age of thirty-four. About this time he was invited to take the presidency of the latter institution, which he declined-prefer-ring his pulpit labors. During this time, and as additional to his pulpit and pastoral work, he ed. ited the Christian Magazine, a religious journal of wide circulation and large influence. His aspirations were always for the actual tru b. and he stood by that with unwavering courage, wherever he could find it. There came a time when he had outgrown the religious ideas with which he was carly imbucd. New truths dawned apon his mind—truths which jostled and displaced old ideas and theories. Thus in the mids; of his old ideas and theories. Thus in the midst of his immense popularity, and the prosperity which at-tends it, he was called upon to decide whether he would henceforth preach the truth as he had come to recognize it, and take what he foresaw must be the consequences—the loss of that splendid repu-tation and that large influence which he had attained, and a high degree of worldly prosperity which had resulted—or suppressing his divisest aspirations, and closing his eyes to the dawning: of truth, to continue in the old way:-preaching a system which could no longer command his confisystem which could no longer command his confi-dence, but through which he could retain reputa-tion, influence and wealth. When those issues were put into the scales, Dr. Ferguson was not the man to disregard the preponderance of duty in the direction of conviction. His convictions were clear and deep, because his intellect was lucid and powerful. He was not of the class of men to whom it is possible either to hold no de-cided opinions, or holding opinions, to trample upon them from prudential considerations. With-out hesitation, he stepped boldly off the old platout hesitation, he stepped boldly off the old plat-form of the orthodox system, and commenced to preach the new gospel, which recognizes the uni-versal fatherhood of God—the universal fraternity of man—a religion in which the immortality of men is an actual realizable fact, canable in any man is an actual realizable fact, capable in our time and every day, of positive demonstration, as distinguished from the dim, shadowy and mythical ideas of human supermundane existence, pro-claimed from orthodox pulpits, which at most tests upon the testimony of persons who lived two thousand years ago-an idea which is profaned by any attempt at its demonstration to day, and before the eyes of living witnesses And now, for near twenty years he had been devoting his en-ergies, his great intellect, and his eloquent tongue to the promulgation and spread of that new gospel and that new religion, when death opened for him the gateway to the land beyond. Dr. Ferguson was one of the rare men of this century. Since his departure from the orthodox school of thought, he has failed to obtain that general appreciation and recognition which he had formerly enjoyed. Yet he was held in the highest esteem by all who knew him, and whose religious prejudices did not distort him in their view, while among the liberalists he was cherished as one of the best and ablest of men of his age. Certainly he was a man of wonderful grasp of mind on alt subjects, and his philanthropy was measured only by the boundaries of humanity. Truly a great man has left the earth-2 man loved and prized by thousands, and yet we cannot but feel to congratulate him that like Paul, "having fought the good fight," he has passed on to that bright world where men are measured by what they are, and where all are happy in proportion to capacities, moral and intellectual. Dr. Ferguson's death occurred at his home in Nashville, Tenn., on the 3:d inst., at the sge of fifty-two. \* \* \*

OCTOBER 1, 1870

annoint a committee of three. George N. Johnson George S. Morgar, and Mrs. Addie M. Stephens were chosen.

Dr. Storer said he hoped we should have short specches, because we had abundance of mediums

I H. Rhodes, of Boston, said he liked this suspension of the constitution at this time.

A. E. Carpenter said he did not want time to waste. Spirits work with us, and we must seek all means to forward our cause; even to the spreading of tracts about hells, devils, etc, like our orthodox brothers, if necessary. L Dean spoke of his troublous experiences

as a Spiritualist; that mighty intelligences were with us to accomplish good, and that we must talk about Spiri ualism as a subject, and that spirits are disappointed when we spend time on anything else.

Mrs. Morse, of Boston, said spirits had kept their word with us, and we must all work with them.

Dr. Webster spoke in reference to Sunday Schools.

Adj mrned.

#### WEDNESDAY, 715 O'CLOCK P. M.

#### Congregational singing.

Dr. Storer was introduced, and spoke on the general subject of Modern Spiritualism. He said that truth was more natural to the human mind than error; that one reason why Spiritu-alism was called the works of the devil was because they could not account for it; and another reason was their prejudice. It is not accepted because it does not square with preconceived opinions. At one sweep we brush away the superstitions of the ages. There is danger of error in progression, but no mistakes ever prove fatal. Spiritualism makes death our best friend. Death or space does not divide us, but those we love are always nearest. He said Henry C. Wright tol i him that he (Henry) should never leave this planet.

I. P. Greenlaf, of Boston, addressed the Convention.

It was said of old, that there was nothing new ; but the fact is that every particle of human experience is something new. Human life begins in the lesser sphere. The object of life is to understand the life that now is. Man is a spirit now, and is prying into the mysteries of the infinite in mechanism. It takes a thinker to be a Spiritualist.

The question is, what is Spititualism doing for humanity? This is the answer : It is doing wonders to purify the human soul. .The world is now having realities which it never dreamed possible before. There is everything that is new for the world. New and startling are the developments of to day. All prejudicial distinctions will be swept from earth. Adjourned.

### THURSDAY MORNING, 812 O'CLOCK.

I. H. Rhodes said he wanted all restraint thrown off, so as to let the spirits have full opportunity.

Mrs. E. M. Wolcot, of New York, spoke in a very intersting manner of her experiences, and of a vision she had of the death and burial of error, and about our triumphant success at last. George N. Johnson said a power would yet go forth from this Convention and this State that would do away with bigotry and error. Mrs. Morse had seen by the BANNER that mis. stones had seen by the BANNER that something was being prepared for New Hamp-hine; that a daring mind was being prepared here to do a gara with. Mra. Steamer of S'experiences. A certain the state of the service of the service

very polite gentleman,-

so rough to a woman, got all he wanted, and stop any longer for press of Now, she (Mrs. Stenhens) would important business undone, if necesst out a demon.

### THURSDAY, 2 O'CLOCK, F. M.

Music by Mrs. George N. Johnson and others. Mrs Willis played the instrument. Mrs. Johnson is a good singer.

On motion of Geo. S. Morgan, it was voted to suspend the Constitution indefinitely, and consider our Convention a sort of mass meeting, and resolutions were passed to that effect :

Resolved. As the sense of this Convention, that it is expedient to defer indefinitely the revision of the Constitution of the New Hampshire State Spiritualist Association, and that its meetings be resolved into quarterly mass meetings, the first of which shall be hild at Bradtord, on the first Friday and Sturday of November, 1870, to be continued over Sunday if deemed expedient.

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

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

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

Music by the choir. Dr. Webster offered a resolution for woman's suffrage :

Resolved, That this Convention heartily sympathizes with the effor's put forth by our sisters, in d fferent parts of the nation and world. to secure their right of the ballot-box with man

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

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

Mrs Briggs said if women voted, licences to sell rum would not be granted.

Resolution passed unanimously. Mrs. Willis said that woman did not want to move in the matter of suffrage until man moved

with her. She hoped the time will come when we will stand for the rights of all humanity. A. A. Read, liberal tract agent, wants agents in every town, to distribute tracts. Much good done with small sums of money. Almost anybody will read these tracts secretly.

F. Chase wanted to call attention to these liberal trac's. He would take an agency for these tracts, and hoped many others would do the same. Wauted these tracts spread in New Hampshire. Also called attention to the importance of us all taking the Spiritual papers -the BANNER OF LIGHT and the RELIGIO-PHI-LOSOPHICAL JOURNAL. Also to the importance of reading the history of Modern Spiritualism by Emms Hardinge.

Adjourned.

THURSDAY EVENING, 7: 39, P. M.

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

F. Chase read an original address, impressed on his mind, and written beforehand for this Convention-subject: "The Possible will become the actual"

Mrs. Cushman spoke.

Music by Mrs. Willis, Mrs. Johnson and oth-

A. E. Carpenter addressed the Convention. Spiritualism demonstrates what is put forth. Old Theology thinks our triends are dead and gone, but now it turns out that they are not. Adjourned.

### POEM BY CHARLES DICKENS.

A correspondent of the Daily News, of London, has rescued the following verses, by Charles Dickens, from the obscurity of an old annual, edited by Lady Blessington, in 1814. They are entitled, "A WORD IN SEASON."

Accordingly they make a mighty fuss With every wretched tract and fierce oration, And hoard their leaves—for they are not like us, A highly civilized and thinking nation:

And always stooping in the miry ways To look for matter of this earthly leaven, They seldom, in their dust exploring days, Have any leisure to look up to heaven.

So have I known a country on the earth Where darkness sat upon the living waters, Where brutal ignorance and toil and dearth Were the har i portion of its sons and daughters; And yet where they who should have oped the door of charity and light for all men's finding, Supplied for water who should have oped the door

Squabbled for words upon the altar-floor, And rent the book in struggles for the binding.

The gentlest man among these pious Turks God's living image rathlessly defaces : The best high-churchman, with no faith in works, Bowstrings the Virtues in the market-places: The Christian Parian, whom both seets curse "They cause a 'oli' r men and curse each other) Walks through the world, not very much the world, liges all the good he can, and loves his brother.

IOWA. Letter from Mrs. J. H. S. Severance,

M. D.

BROTHER JONES :- After leaving Des Moines, we visited Fort Dodge,-found a small society there.; also a lyceum of about thirty members which was kept running by the untiring efforts of one or two enterprising women-the great trouble there, as elsewhere, being lack of leaders of groups. We met the class, and gave them some instructions in the gymnastic movements, of which they had but little knowledge.

The President, a man with hair while as the driven snow, almost ready for the harvest, is, with his wife, an old pioneer in the movement.

The town, or as they would claim, the city-western people seem to have great ambition to have every place a city, although it may have only a few hundred inhabitants—is most beautifully located on a rolling prairie, and from the bluffs across the river, presents a most picturesque landscape

We visited the spot where stood the old fort, but could hardly realize that only a short time sgo, this was the frontier, while now it is almost the centre of our glorious country !

We gave five lectures there, and then proceeded to lows Falls, where we were soon quite at home in the pleasant atmosphere of the Union Hotel, which is kept by one of our most staunch Spiritualists.

The natural scenery of this place is without a parallel anywhere we have been. Along the shores of the beautiful river, with its pebbly bed, are walls of natural masonry, that put to shame man's puny works. Solid walls, projecting cliff, miniature cataracis, over towering rocks, that look like ancient rulus, interspersed with creeping vines and beau'iful feros. Then we behold a solid strata of rocks, forty and fifty feet high on either side, with pendant vines reaching nearly to the water's edge, looking as though trained by some cultured hands. There, with the cool atmosphere of the place, the unbroken stillness, with the grandeur and glory of the scenery, we could but realize what an atom in the universe is puny man, and a reverence for the grandeur and beauty of nature filled our couls.

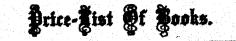
We lectured here four times, to large and appreciative andiences; had a great amount of practice in healing and psychometry, and left feeling that it was good for us to have met the many friends there, and with the assurances that they would visit us at the State Convention, where we are en-geged, and where we expect to meet that veteran

in the field, Warren Chase. After the convention, we will be glad to make engagements anywhere in the West.

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

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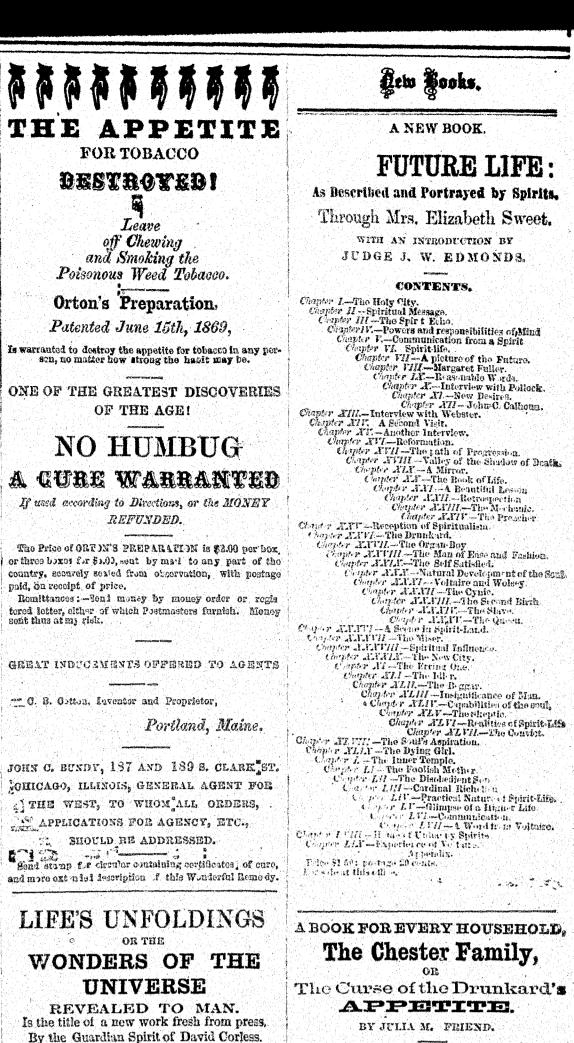
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### RELIGIO-PHILOSOPHICAL JOURNAL.

### Organization.

(This failed to reach us in time for our last week's inene .--- ED. JOURNAL.)

What constitutes organization for religions purposes? Will the self-appointed delegates, meeting in Richmond, Indiana, on the 20th inst., in the socalled American Association of Spiritualists, tell us in their report, just what they want and will they answer the following questions? Ist, What constitutes a delegate? Sad. How many legally elected delegates are present? Srd. How many states are represented by State organizations? 4th. Has the convention a right to appoint delegates living in Richmond, Ind., to represent states in the convention, who have no state organization? 5:h. Is that man a legal representative of a state who does not live in the state he represents, and who was never in the state but once. and then only for a few days, begging the appointment, and may never be in the state he represents sgain? Gth .- Has the convention a right to appoint officers from states who are not represented, whom they do not know, and who are not present in the convention? 7.h. Does the convention represent America, or the State of Michigan and Havannah, Illinois, as was the case last year ? Sth. Will the effect of this convention be the same on Richmond, Ind., as in the other places?

The First National Convention mat in Chicag o in 1564-result, complete demoralization of the al-1652-result, complete demoralization of the at-ready divided ranks of Spiritualism: The Second Convention met in Philadelphia, in 1865, and the results were, if anything, worse than in Chicago. The Third Convention met in Providence Rhode Island, in 1866-result, complete demoralization, and Spiritualism, so far as societies are concerned, and Spiritualism, so far as societies are concerned. a dead letter, and now only beginning to revive, as we find by the BANNER OF LIGHT, number 1, volume 23, in an article headed, "Resurgeus."

What that means we do not know, unless it be, good spirits, deliver us from national conventions and organization 1

The Fourth National Convention met in Oleveland, Ohio, in 1967-result, a general row, an effort to crucify all mediums, and a settled speaker in

Cleveland, ending in suspension of meetings. The Fiith National Convention met in Rochester, New York, in 1868, and was swallowed up by the resent organization, called the American Asso-ciation of Spiritualists-result, death to the socie-ty in Rochester, suspension of meetings, coms.

The Sixth Convention of the American Association of Spiritualists met in Buffalo, New York, in 1869, but only thirty attended, and they killed piritualism as dead as a pickled fish, and Spiritulism has hardly peeped since the convention

The Seventh Convention,-third of the American reociation of Spiritualists, are to meet in Rich-ond, Indiana, on the 20th of September, 1870.

From antecedents we judge that the result will be black crape for the Lyceum and their new hall. What town or city will invite their death warrant for 1871? It may be, however, that some one of the begging delegates from states in which they do not live, may move that the next convention meet in Salt Lake City. If the delegates are honest and true to Spiritual.

ism, the convention of the American Association of Spiritualists will adjourn sine die, and call for a mass meeting of Spiritualists, to meet in some great grove, easy of access, and let all the Spiritualists be represented in a grand national camp meeting.

If we turn out 50,000 strong, in annual camp meeting, with order and propriety, and without favoritism ruling the meeting, we shall command respect.

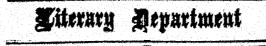
Spiritualism is not dead,—conventions run by a few, are dead! Grove meetings, mass meetings, and camp meetings, are living institutions, need-ing only the call to bring forth the masses. More GEOD.

E. V. WILSON.

#### Another Discussion.

On Monday, September 12th, 1970, we received from J. L. Childs, Esq., of Council Bluffs. Iowa the following communication. It speaks for itcelf. Read and consider, for our answer is final to all who desire to discuss with us :

treatment, bleeding cure i, and he is now out of all danger, and will recover under the wonderful skill of this successful physician. Many other astonishing cures. G) see this noted Heater, who will locate your disease free of charge without asking a question.



### "The Fountain," by Andrew Jackson Davis With One hundred and Thirty-Seven Engrav-

ings, will be ready Oct. 1st.

### INTRODUCTION.

One bright morning last May, as I was idly sleeping at the toot of a grand mountaia, the voice of a revered instructor said : "Arise! Go up to the very top; survey the ways of wislom; observe the needs of the world; be healthful and hopeful, and perform thy work."

After journeying through a mass of chilly clouds, which to the steep sides of the mountain, I gained the glorious summit. With serene joy and grateful admiration, I gazed upon the magnificence of the heavens, and upon the loveli ness of the earth, which were unfolded and displayed in every direction. And observing no human being near me, and feeling myself alone in the lofty solitudes of the mountain, I turned toward mankind, and said: "O world! Here am I, after a slow and toilsome progress, far away from you, yet ready to work for you. What will you accept from me?"

And suddenly there appeared in the beautiful landscape, not far from the foot of the mountain, A FOUNTAIN! It was exceedingly beautiful in its strength and simplicity. The sparkling water was flowing and jetting incessantly, And the waters of that Fountain seemed to be compounded of the needs and wants and wishes of multitudes, yes, hundreds of thousands, of warm living human hearts!

And in the beautiful light above the fount, a friendly voice said ;"Write a book, with thoughts for men and pictures for children, which the young as well as the matured can peruse with pleasure and profit." After a silence, the voice added: "Truth, Love, Peace, Mercy, Wisdom, Labor, Elucation, Religion, Admonition, Hope -these streams, with occasional jets and clear intimations of new meanings, must flow from the FOUNTAIN. To this end employ little things. With pure affections and familiar illustrations you must appeal to the understanding and the heart. To improve the human mind, and to aid and enliven the world's mothers and fathers educators, you must amuse while you instruct.'

Accordingly, in obedience to the voice of wisdom, I proceeded to "write," and the present volume is the result.

Employing every aid at my command, I have attempted, with the utmost sincerity of motive, to relieve the grave profundities and the dazzling magnitude of the Harmonial Ideas, by the introduction of pleasing simplicities which may attract and instruct persons of every age and in all states of feeling. And all deficiencies, as well as the omission of many deeply important subjects, must be attributed to the fact that this volume is designed to be simply the first of a short series of like import. In this book there is no effort to sound the very deep in the treatment of any question. The wish to attract and enlighten young persons-in short, to reach the entire family grcup-is paramount to the desire to impart original ideas to established thinkers. "I have often thought," remarks a scholarly writer, "if the minds of men were laid open, we should see but little difference between that of a

wise man, and that of a fool. There are infinite reveries, numberless extravagances, and a succession of vanities, which pass through each." Of grown up men and women, and of little children and our young folks, the same reflection seems to be not less applicable. Whatever is truly attractive, pleasing and instructive to one, is likely to be equally entertaining and profita-ble to the other. It had thus far been observed that, among the hundreds of thousands of elderly persons who drink deeply and constantly at the Harmonial Fountains, not more than a few score of young people read and enjoy our publications and principles. If the flowings of this Fountain shall have the effect to attract and instruct young persons, while slacking the honest thirst of the grave and thoughtful, and if the teachings of this initial volume shall in some degree assist parents and tutors in the rearing and just education of children, the Author will deem his industry amply rewarded. And he will interpret the general acceptance of this work to mean that additional books in this series are called for.

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street, Chicago, Illinois. N. B. When it cannot be obtained at your druggists, send your order to J. C. BUNDY, and he will see that it i promptly filled. \$1.00 per bottle, or six bottles for \$5.03. Cash to accompany the order.

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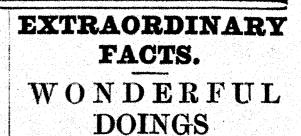
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approval of the principal journals, and of an encourted have used them. "This machine works like a charm, and sews neat and rapid. It is what every family requires."—N. Y. World, "We have visited the salesrooms and examined the machines, and pronounce them well worthy of all the praise claimed."—Illustrated News, "A great triumph in mechanical science."—Chronicle, Augusta Goorgia.

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Остовке 1, 1870

OF THE

#### POSITIVE AND NEGATIVE POWDERS.

July 18th, 1670. **PROF. PAYTON SPINOF. M. D. - Dear Sir:** I had a severe attack of **Chronic Diarrhean**. After suffer-ing great pain and griping in the stomach and bowle, al-so frequent discharges from the bowels, I concluded to use the **Positive** Powders. I commenced (taking shom at 7 o'clock: a m.; took one powder every hour until 11 o'clock; at 8 o'clock p.m. one dowe; and another: on ga-ing to bed at right. The next morning the discharge of isoes was healthy and ratural, and I was fully restored to perfect health. Ploase se: d me air down

perfect nesith. Please so d me six doxen boxes more by express. O. O. D. The **Positive and Negative Powders** should be in every family, Yours with grathinde. Dr. W. I, VESCELIUS, Magne ic Healer.

Buy the POSITIVE AND NEGATIVE POWDERS of agents, or druggists, or send the price and your symp-toms to PROF. SPENCE, as directed below.

"I have cured Mrs. Anua Wright of inherited Scroffi-la with only three boxes of your Positive Powiers. "EMMA PRINGLE." Beaver Dam, Wis.

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"Week before last I was at work in Algona township, Kent Co., in this stats. A man there, by the name of E. Bummings, lost two children, within eight days, with the Bloody Flux. A thirland only darguter was taken with the disease, and was going as fast as the disease could carry her. I had a box of your Positive Powders with me, and told them that I could cure her They were with me, and told them that I could cure her They were willing that I should try; for their remedies all failed. Sixteen powders cured the girl. You will get an order from him.

one box of your Positive Powders cured a case of Une box of your Positive Powders cureia case of Neuralgia. In another instance five powders cured a woman who had the Neuralgia so bad that she had not been able to do any work for a long time. One box of Positive and Negative cured a neigh-bor's wife of the Chilis and Fever. 'G. M. D. Tucker.''

Muskegon, Mich.

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"We have tried your POSITIVE AND NEGATIVE POWDERS in all kinds of sickness that this country is subject to, and especially in Scarlet Fover, Dipthe-ria and Catarrh, and in all cases they have given almost instant relief.

"Jesseo A. Blakeslee." Spartansburg. Pa.

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"When I was in Holyoke, two years this summer. I heard a man say that your Positive Powdlers had saved the lives of two of his children one of which had the Diptheria, and the other the Croup. There are eminent physicians in the place, and he had three or four in attendance on the child with the Croup. They said the child could not live until morning. He, however, knew the power of Spance's Positive Powders. There was an agent for the Powders who live deighteen miles away is so he, the father, went to the stable, got a team, drove nine miles as fast as possible; left that, and got another team. He got back before daylight with the Powders, and gave the child a dose. He said he could ase their effect "When I was in Holyoke, two years this summar. gave the child a dose. He said he could see their effect soon. About 10 c'clock the doctor came in, and said: 'Your child is better."

<sup>4</sup> Your child is better." Answer: "I know it." The doctor said, "Keep giving the medicine. I think your child will get well. I never saw so sudden a change in my life. 'I did not expect to find him alive." The father said, "I am going, to continue the medicine, " but did not tell the doctor what the medicine was. The child did get well, and I saw it. The above is just word for word as he told it. His name is Houghton; and he declares he never will be with sut the Powders ag in "Mrs. Orlin Pratt."

"Mrs. Orlin Pratt." Tyson Furnace, Vt.

Buy the POSITIVE AND NEGATIVE POWDERS. of agents, or druggists. or send the price and your symp-toms to PROF. SPENCE, as directed below.

"Proposition 1st .- Do the Holy Scriptures, King James' translation, teach that man, or any part of man, remains a conscious entity, and does com-municate to living men in this life, after death, and before the literal resurrection of the body ?" Wm. P. Shockey denies. "Proposition 2nd.-Do they teach that man and

all that appertains to man, is unconscious in death until the literal resurrection of the body, and that the righteous only will ever live again ?" Wm. P. Shockey affirms. "Proposition 3rd.-Does the Bible, King James"

translation, teach that modern Spiritualism is witchcraft and necromancy, which the Holy Scrip-tures forbade any human to practice, under penalty of death ?"

Ity of death ?" Wm. P. Shockey affirms. I will debate either of the above with E. V. Wilson, if he will pay one-half of the expense of publishing the discussion, and I the other, and each to have one-half of the edition.

Parliamentary rules shall be observed by the disputants. WM. P. SHOCKEY.

Aspinwall, Nebraska, P.S-1 will arrange to meet him in Council Blu ffs, lows, st any time after October 10th, or within six months.

"The Bible, King James' translation, sustains modern Spiritualism in all its phases.". Old proposition.

The above is an exact copy of the letter from Wm. P. Shockey, of Aspinwall, Nebraska. date.

date. We answer, all of these propositions are con-tained in our standing challenge. We have dis-cussed it with Stephenson, Wilcox, Miles Grant, Gary Rathbun, Wm. P. Shockey, and others of the false prophets of Modern Adventism; also with the Rev. Moses Koons, Moor, Graham, Had-

dock, and others of the modern churches. We now repeat our resolution, minus all the ab-surd nonsense of the phrases used in Wm. P. Shockey's three propositions: "Resolved, That the Bible, King James' Version,

sustains modern Spiritualism in all of its phases and teachings." I sfilrm.

The discussion to continue five week day evenings, and once on Sunday, and on Saturday even-ings, -- seven sessions in all, of two hours each. The affirmative opening the discussion every evening, save the last. The negative to open the discussion on Sunday evening. The negative to close on every evening save the last, and then the affirmative to close. Time to be equally divided. No new testimony to be admitted on Sunday evening by either party. Judgment taken if desired.

The discussion to be governed by strict Parliamentary usages, each party to choose one commit-tee man-these two to choose a chairman to preside throughout the discussion, who shall not be a member of any church or a Spiritualist.

E. V. WILSON. Council Bluffe, Iows, Sept. 14th, 1870.

Dr. D. C. Dake.

### From the Rock'ord Register.

The celebrated Analytical Physician is meeting with great success. His rooms at the Holland House are thronged daily. The Doctor met with good success in Beloit, and the Journal gave him a handsome encomium, Dr. Dake having made several astonishing cures while there. The Justice of the Peace, C. C. Vance, came to the Doctor on crutches-Rheumatism nine years; four treatments, and he threw them away and is cured. Love Roscoe had not seen a well day in two years; cured in one month. Her sister, some, two years with rheumatism, cured. Albertinyder, Beloit, bleeding at the lungs some i nonths; from the third day's

10 °e bi

A. J. DAVIS. New York, September 20, 1870.

-THE ECLECTIC for October is as usual replete with splendid articles and contains a beautiful Steel Engraving of Racine, one of the greatest of French Pcets with, a sketch of his life.

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

Egyptian Knew,"puts in a condensed formthereby greatly increasing its impressivenessall that is definitely known concerning that ancient and marvellous people. Many curious facts and sketches will be found in "A Glimpse of the Theatre in Japan." and Mr. Proctor's speculations upon "What Fills the Star Depths?" will be read with interest. "The English Revolution of the Nineteenth Century" is a very powerful paper from the pen of Professor Seely; and "Gunpowder and Modern Artillery" comes very timely now when this artillery 1s playing a conspicuous part in the most terrible battles the world ever saw. "Is the World Round ?" is asked for the thousandth time, and for the thousandth time satisfactorily answered. E. R. Petton, Publisher 108. Fulton St., N. Y.

Austin Kent-His Report, etc.

BROTHER JONES: I report during the last

two months the following receipts: E. C. Leary, \$1; Maria Alp, \$1.50; Mrs. H. Durkee, \$1; Mrs. S. Durkee, \$1; B. F. Ashton,

Thanks for this continued relief. Brother Jones, I was mentally organized for an Atheist-a pure Materialist. But by a peculiar experience I became assured of the existence of unseen intelligencies, and thirty-one years ago this month I had become an out and out Spiritualist.

The substance of this is in a small tract, which I will send to any person who desires it, and will send to any person who desires it, and will send me his or her full address, plainly written, for that purpose. I especially desire to mail it to cool, materialistic reasoners who find it hard to overcome all doubts as to a coming life. If any send me money in their letters, all over ten or thirteen cents I shall consider and receive as a donation.

Direct :- AUSTIN KENT, Stockholm, N. Y.

It is substantially bound in cloth and contains three hundred and twenty pages.

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God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary 1 The VOICE or NATURE represents God in the light of Rea-son and Philosophy—in His unchangeable and glorions at-tributes. While others have too often only demolished, this author has erected a beautiful Temple on the ruins of Su-perstition. Judge Baker, of New York, in his review of this poem, says: "It will unquestionably cause the author to be classed among the ablest and most gifted didactic nears of the are?"

The Voice of A PERSIS delineates the individuality f matter and Mind, fraternal Charity and Love. The book is a repository of original thought, awaking noble conceptions of God and man, forcible and pleasing in style, and is one of the few works that will grow with its

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"If everybody thought and knew as much about your **Positive and Negative Powders as** I do, every family would keep them in the house, especially for chil-oren that are **Teething**, for they are what the children aren that are "Feesmany drugs.""T. S. Weilington."

Little Sioux, Iowa.

Bay the POSITIVE AND NEGATIVE POWDERS of agents, or druggists, or send price and your symp-toms to PROF, SPENCE, as directed below.

Allegan, Michigan.

Allegan, Michigan. Dr. SPENCE-Dear Sir: my health has not been so good in years as it now is. When I commenced taking your Powders, I had Spinal Complaint of nearly 30 years standing: Diabetca, Sciatica, Rheumatism, Neursigia. I am now well of all, except the Neural-gia, and that troubles me but little. Yes, and besides these complaints, I had, every summer, for many years, eraptive Erysipelas, but this summer it has not iroub-led me at all. Oh, I do think them the most wonderful medicine ever given to this suffering world. "Yours truly and gratefully, Mrs. Mary E. Waldron.

Buy the POSITIVE AND NEGATIVE FOWDERS

of agents, or draggists, or send the price and your symp-toms to PROF. SPENCE, as directed below. "Your **Positive Powders** cured me of the **Inflammatory Rheumatism** after 16 years of suffering. T. T. Wellington." unering. Little Sioux. Iowa.

"We are in need of more of those **Positive and Negative Powders.** It is now the stekly time of th year, and we do not dare to be without them. We have just been using them in a case of **Hi oody Dys-**entary. They acted like a charm. We think more of them than ever.

"Mrs. W. A, Lane." Laiogsburg, Mich.

"Th's last week I succeeded in curing a case of Ca-tarrin, where the patient had lost the sears of both taste and snell. His head pained him terribly, and the discharge from his nose was very offensive. He had been treated three weeks by a physician, receiving so relief. "L. W. Gitchell,"

Humboldt Basin, Orgon.

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